

# Tafsir Al-Qur'an

A Complete English  
Translation of Classical  
Qur'anic Commentaries

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

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91:13 – 114:6



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# Classical Qur'anic Commentaries (Version 0.2)
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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.

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



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

*Translation of Classical Qur'anic Commentaries* Volume 34 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Shams*, and the last chapter of the Qur'an, *Sūrat l-Nās*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely  
Ben Abrahamson



# Table of Contents

Tafsir Al-Qur'an .....	i
Surat Ash-Shams: 13 .....	10
Surat Ash-Shams: 14 .....	12
Surat Ash-Shams: 15 .....	15
Surat al-Layl 92:1 .....	18
Surat al-Layl 92:2 .....	22
Surat al-Layl 92:3 .....	26
Surat al-Layl 92:4 .....	31
Surat al-Layl 92:5 .....	35
Surat al-Layl 92:6 .....	39
Surat al-Layl 92:7 .....	44
Surat al-Layl 92:8 .....	48
Surat al-Layl 92:9 .....	52
Surat al-Layl 92:10 .....	56
Surat al-Layl 92:11 .....	62
Surat al-Layl 92:12 .....	66
Surat al-Layl 92:13 .....	68
Surat al-Layl 92:14 .....	70
Surat al-Layl 92:15 .....	72
Surat al-Layl 92:16 .....	74
Surat al-Layl 92:17 .....	76
Surat al-Layl 92:18 .....	78
Surat al-Layl 92:19 .....	80
Surat al-Layl 92:20 .....	83
Surat al-Layl 92:21 .....	85
Surat al-Duha 93:1 .....	88
Surat al-Duha 93:2 .....	94
Surat al-Duha 93:3 .....	98
Surat al-Duha 93:4 .....	103
Surat al-Duha 93:5 .....	107
Surat al-Duha 93:6 .....	111
Surat al-Duha 93:7 .....	115
Surat al-Duha 93:8 .....	120
Surat al-Duha 93:9 .....	124
Surat al-Duha 93:10 .....	128
Surat al-Duha 93:11 .....	132
Surat al-Sharh 94:1 .....	138
Surat al-Sharh 94:2 .....	142
Surat al-Sharh 94:3 .....	146
Surat al-Sharh 94:4 .....	150
Surat al-Sharh 94:5 .....	154
Surat al-Sharh 94:6 .....	158
Surat al-Sharh 94:7 .....	163
Surat al-Sharh 94:8 .....	167
Surat al-Tin 95:1 .....	171
Surat al-Tin 95:2 .....	175
Surat al-Tin 95:3 .....	178

Surat al-Tin 95:4 .....	180
Surat al-Tin 95:5 .....	183
Surat al-Tin 95:6 .....	186
Surat al-Tin 95:7 .....	190
Surat al-Tin 95:8 .....	193
Surat al-Alaq 96:1 .....	196
Surat al-Alaq 96:2 .....	200
Surat al-Alaq 96:3 .....	202
Surat al-Alaq 96:4 .....	204
Surat al-Alaq 96:5 .....	208
Surat al-Alaq 96:6 .....	210
Surat al-Alaq 96:7 .....	212
Surat al-Alaq 96:8 .....	214
Surat al-Alaq 96:9 .....	216
Surat al-Alaq 96:10 .....	218
Surat al-Alaq 96:11 .....	220
Surat al-Alaq 96:12 .....	222
Surat al-Alaq 96:13 .....	224
Surat al-Alaq 96:14 .....	226
Surat al-Alaq 96:15 .....	228
Surat al-Alaq 96:16 .....	231
Surat al-Alaq 96:17 .....	233
Surat al-Alaq 96:18 .....	237
Surat al-Alaq 96:19 .....	240
Surat al-Qadr 97:1 .....	244
Surat al-Qadr 97:2 .....	253
Surat al-Qadr 97:3 .....	262
Surat al-Qadr 97:4 .....	271
Surat al-Qadr 97:5 .....	279
Surat al-Bayyinah 98:1 .....	289
Surat al-Bayyinah 98:2 .....	294
Surat al-Bayyinah 98:3 .....	296
Surat al-Bayyinah 98:4 .....	298
Surat al-Bayyinah 98:5 .....	300
Surat al-Bayyinah 98:6 .....	303
Surat al-Bayyinah 98:7 .....	305
Surat al-Bayyinah 98:8 .....	306
Surat al-Zalzalah 99:1 .....	309
Surat al-Zalzalah 99:2 .....	314
Surat al-Zalzalah 99:3 .....	317
Surat al-Zalzalah 99:4 .....	320
Surat al-Zalzalah 99:5 .....	324
Surat al-Zalzalah 99:6 .....	327
Surat al-Zalzalah 99:7 .....	331
Surat al-Zalzalah 99:8 .....	337
Surat al-Adiyat 100:1 .....	342
Surat al-Adiyat 100:2 .....	347
Surat al-Adiyat 100:3 .....	351
Surat al-Adiyat 100:4 .....	354
Surat al-Adiyat 100:5 .....	357

Surat al-Adiyat 100:6 .....	360
Surat al-Adiyat 100:7 .....	364
Surat al-Adiyat 100:8 .....	366
Surat al-Adiyat 100:9 .....	369
Surat al-Adiyat 100:10 .....	371
Surat al-Adiyat 100:11 .....	373
Surat al-Qari'ah 101:1 .....	377
Surat al-Qari'ah 101:2 .....	380
Surat al-Qari'ah 101:3 .....	382
Surat al-Qari'ah 101:4 .....	384
Surat al-Qari'ah 101:5 .....	387
Surat al-Qari'ah 101:6 .....	389
Surat al-Qari'ah 101:7 .....	391
Surat al-Qari'ah 101:8 .....	393
Surat al-Qari'ah 101:9 .....	395
Surat al-Qari'ah 101:10 .....	398
Surat al-Qari'ah 101:11 .....	400
Surat al-Takathur 102:1 .....	402
Surat al-Takathur 102:2 .....	408
Surat al-Takathur 102:3 .....	414
Surat al-Takathur 102:4 .....	418
Surat al-Takathur 102:5 .....	422
Surat al-Takathur 102:6 .....	426
Surat al-Takathur 102:7 .....	430
Surat al-Takathur 102:8 .....	434
Surat al-Asr 103:1 .....	444
Surat al-Asr 103:2 .....	446
Surat al-Asr 103:3 .....	448
Surat al-Humazah 104:1 .....	450
Surat al-Humazah 104:2 .....	454
Surat al-Humazah 104:3 .....	456
Surat al-Humazah 104:4 .....	458
Surat al-Humazah 104:5 .....	460
Surat al-Humazah 104:6 .....	462
Surat al-Humazah 104:7 .....	464
Surat al-Humazah 104:8 .....	466
Surat al-Humazah 104:9 .....	468
Surat al-Fil 105:1 .....	471
Surat al-Fil 105:2 .....	482
Surat al-Fil 105:3 .....	487
Surat al-Fil 105:4 .....	494
Surat al-Fil 105:5 .....	502
Surat Quraysh 106:1 .....	508
Surat Quraysh 106:2 .....	514
Surat Quraysh 106:3 .....	518
Surat Quraysh 106:4 .....	520
Surat Al-Ma'un: 1 .....	523
Surat Al-Ma'un: 2 .....	527
Surat Al-Ma'un: 3 .....	531
Surat Al-Ma'un: 4 .....	534

Surat Al-Ma'un: 5 .....	537
Surat Al-Ma'un: 6 .....	542
Surat Al-Ma'un: 7 .....	547
Surat al-Kawthar 108:1 .....	555
Surat al-Kawthar 108:2 .....	564
Surat al-Kawthar 108:3 .....	572
Surat al-Kafirun 109:1 .....	580
Surat al-Kafirun 109:2 .....	584
Surat al-Kafirun 109:3 .....	587
Surat al-Kafirun 109:4 .....	589
Surat al-Kafirun 109:5 .....	591
Surat al-Kafirun 109:6 .....	594
Surat al-Nasr 110:1 .....	597
Surat al-Nasr 110:2 .....	608
Surat al-Nasr 110:3 .....	612
Surat al-Masad 111:1 .....	618
Surat al-Masad 111:2 .....	624
Surat al-Masad 111:3 .....	627
Surat al-Masad 111:4 .....	630
Surat al-Masad 111:5 .....	635
Surat al-Ikhla 112:1 .....	640
Surat al-Ikhla 112:2 .....	650
Surat al-Ikhla 112:3 .....	654
Surat al-Ikhla 112:4 .....	657
Surat al-Falaq 113:1 .....	663
Surat al-Falaq 113:2 .....	673
Surat al-Falaq 113:3 .....	676
Surat al-Falaq 113:4 .....	681
Surat al-Falaq 113:5 .....	685
Surat al-Nas 114:1 .....	689
Surat al-Nas 114:2 .....	692
Surat al-Nas 114:3 .....	694
Surat al-Nas 114:4 .....	696
Surat al-Nas 114:5 .....	700
Surat al-Nas 114:6 .....	703



Surat Ash-Shams: 13

Then the Messenger of God said to them: The she-camel of God and her watering place.

## Surat Ash-Shams: 13

Then the Messenger of God said to them: The she-camel of God and her watering place.

## Tafsir al-Jalalayn

13 - **Then the Messenger of God** Salih said to them, **The she-camel of God**, leave her alone **and give her a drink** on her day. And she had a day and they had a day.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Then the Messenger of God said to them** meaning by that, may His praise be glorified: Salih, the Messenger of God, may God bless him and grant him peace. So Salih said to Thamud, **The she-camel of God and her watering place**. Beware of the she-camel of God and her watering place. He only warned them about the she-camel's watering place because it had been previously commanded by God that the she-camel would have a drink one day, and they would have a drink another day, other than the she-camel's day, as I have explained previously.

And as Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "The Messenger of God said to them: 'The she-camel of God and her watering place' is the portion of water that God had allocated for her from this water."

## Tafsir al-Qurtubi

The Almighty said: **Then the Messenger of God said to them** meaning Salih. **The she-camel of God** *naqah* is in the accusative case as a warning, like saying lion, lion, boy, boy, and beware, beware. That is, beware of the she-camel of God, that is, hamstringing her. It was also said: Leave the she-camel of God, as He said: **This she-camel of God is a sign to you, so leave her to graze in God's land and do not touch her with harm, lest a painful punishment seize you** (al-A'raf 7:73).

**And gave her to drink** means they scattered it and drank from it. This has been explained in Surah Ash-Shu'ara', and praise be to God. And also in Surah **The Hour has drawn near** (al-Qamar 54:1). For when they proposed the she-camel, and He brought her out for them from the rock, He made it their place to drink from their well one day, and for her to drink from that place one day. This was difficult for them.

## Tafsir Ibn Kathir

God the Almighty tells us about Thamud that they

denied their Messenger because of their tyranny and oppression. Muhammad bin Kaab said: **They denied it** meaning all of it, and the first is more appropriate, as was said by Mujahid, Qatadah, and others. So this was followed by a denial in their hearts of what their Messenger, peace and blessings be upon him, had brought them of guidance and certainty. **When the most wretched of them arose**, meaning the most wretched of the tribe, namely Qudar bin Salaf, who had hamstrung the she-camel. He was the red-skinned one of Thamud, and he is the one about whom God the Almighty said: **So they called to their companion, and he attacked and hamstrung her** *verse*. This man was dear to them, noble among his people, of good lineage, an obeyed leader, as Imam Ahmad said: Ibn Numayr told us, Hisham told us, on the authority of his father, on the authority of Abdullah ibn Zama'ah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstrung it, saying: **When the most wretched of them arose, a mighty, powerful man, strong among his people, like Abu Zama'ah, arose for her**. Narrated by Al-Bukhari in the Tafsir, Muslim in the Description of Hell, Al-Tirmidhi and Al-Nasa'i in the Tafsir from their Sunans, and likewise by Ibn Jarir and Ibn Abi Hatim on the authority of Hisham ibn Urwah with it. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Isa bin Yunus told us, Muhammad bin Ishaq told us, Yazid bin Muhammad bin Khathim told me, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of Muhammad bin Khathim Abu Yazid, on the authority of Ammar bin Yasir, who said: The Messenger of God, may God bless him and grant him peace, said to Ali: **Shall I not tell you about the most wretched of people?** He said: **Yes**. He said: **Two red men from Thamud who hamstrung the she-camel and the one who will strike you, O Ali, on this** - meaning his horn - **until this becomes wet from it** - meaning his beard.

And the Almighty said: **The Messenger of God said to them** meaning Salih, peace be upon him **The she-camel of God** meaning beware of touching God's she-camel with harm **and her watering** meaning do not transgress against her in her watering, for she has a drink one day and you have a drink one day known. God Almighty said: **But they denied him and hamstrung her** meaning they denied him in what he had brought them, and then they hamstrung the she-camel that God had brought forth from the rock as a sign for them and an argument against them. **So their Lord destroyed them for their sin** meaning He became angry with them and destroyed them **and leveled it** meaning He made the punishment descend upon them equally. Qatada said: It has reached us that the red-faced man of Thamud did not hamstring the she-camel until their young, old, and female pledged allegiance to him. Then when the people participated in hamstringing her, God destroyed them for their sin and leveled it. God the Almighty said: **nor does he fear** - and it was read **nor does he fear** "its consequences." Ibn Abbas said: God does not fear anyone's consequences. This is what Mujahid, Al-Hasan, Bakr bin Abdullah Al-Muzani and others said. Ad-Dahhak

and As-Suddi said: **nor does he fear its consequences** - meaning the one who hamstrung her did not fear the consequences of what he did. The first statement is more correct because the context indicates it, and God knows best. The end of the interpretation of Surat Al-Shams and its brightness. Praise and thanks be to God.

### Fath al-Qadir

13- **Then the Messenger of God said to them**, meaning Salih, **The she-camel of God**. Al-Zajjaj said: **The she-camel of God** is in the accusative case, meaning leave the she-camel of God. Al-Farra' said: He warned them about it, and every warning is in the accusative case. **And give it water to drink** is in apposition to *she-camel*, which is its drinking from the water. Al-Kalbi and Muqatil said: Salih said to them: Leave the she-camel of God and do not hamstring her, and leave her water to drink, which is its drinking from the river, so do not interfere with it on the day it drinks. So they denied his warning to them.

### Tafsir al-Baghawi

13- **Then the Messenger of God**, Salih, peace be upon him, said to them, **The she-camel of God**, meaning, beware of hamstringing the she-camel of God. Al-Zajjaj said: It is in the accusative case, meaning, leave the she-camel of God, and **give her a drink**, meaning, leave the she-camel of God and give her a drink from the water, so do not expose yourselves to the water on the day she drinks.

### Tafsir al-Baidawi

13- "Then the Messenger of God said to them: 'The she-camel of God' - that is, leave the she-camel of God and beware of hamstringing her - and her watering place - and her watering place, so do not drive her away from it.

## Surat Ash-Shams: 14

But they denied him and hamstringed her. So their Lord destroyed them for their sin and leveled them.

## Surat Ash-Shams: 14

But they denied him and hamstringed her. So their Lord destroyed them for their sin and leveled them.

## Tafsir al-Jalalayn

14 - **So they denied him** in his statement about God, upon whom punishment would descend upon them if they disobeyed him, **so they hamstringed her** they killed her so that their drinking water would be safe for them, **so their Lord crushed the punishment over them for their sin and leveled it** meaning the crushing over them, meaning it covered them all with it so that not one of them escaped.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **But they denied him and hamstringed her** means: So they denied Salih in the report he told them, that it was God who made the she-camel's drinking one day, and their drinking one known day, and that God would bring down His punishment upon them if they hamstringed her, as He, the Most High, described them when He said: **Thamud and 'Aad denied the terrible calamity** (al-Haqqah 69:4). And it is possible that the denial was due to hamstringing, and if that is the case, it is permissible to place the denial before the hamstringing, and the hamstringing before the denial, and that is because every action that occurs as a result of a good cause begins before the cause and after it, like the saying of the speaker: I gave, so I did well, and I did well, so I was given, because giving is doing well, and part of doing well is giving. And likewise, if the hamstringing was the cause of the denial, it is permissible to place whichever of those things the speaker wishes. Some of them claimed that his saying, **So they denied him** is a suffix in itself, and that his saying, **So they hamstringed her** is an answer to his saying, **When the most wretched of them arose**, as if it was said: When the most wretched of them arose and hamstringed her, so he said: How? It was said: **So they denied him and hamstringed her**. The people had been Muslims before the killing of the she-camel, and she had a drink another day. It was said: The report came that after they accepted that, they agreed to prevent her from drinking, and they were satisfied with killing her, and out of the satisfaction of all of them, her killer killed her and the one who hamstringed her killed her, and for this reason the denial and hamstringing were attributed to all of them, so God, the Most High, said, **So they denied him and hamstringed her**.

And His statement: **So their Lord destroyed them for their sin and leveled it**. God Almighty says: So their Lord destroyed them for their sin and their disbelief in Him, and their denial of His Messenger Salih, and their

hamstringing of his she-camel. **And leveled it**. He says: So He leveled the destruction over all of them, so that not one of them escaped.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement: **So their Lord destroyed them for their sin and leveled them**. It was mentioned to us that the red-faced man of Thamud refused to hamstring them until their young and old, their males and females, pledged allegiance to him. So when the people allied in hamstringing them, God destroyed them for their sin and leveled them.

Bishr bin Adam told me, he said: Qutaybah told us, he said: Abu Hilal told us, he said: I heard Al-Hasan say: When they hamstringed the she-camel, they sought her foal in the mountain valley, so God cut their hearts.

## Tafsir al-Qurtubi

The Almighty said: **But they denied him** meaning they denied Salih, peace be upon him, when he said to them: **You will be punished if you hamstring her**. "So they hamstringed her" meaning the most wretched hamstringed her. And it was attributed to all of them, because they were satisfied with his action. Qatada said: It was mentioned to us that he did not hamstring her until all of them, young and old, male and female, had followed him. Al-Farra' said: Two hamstringed her. The Arabs say: These two are the best of people, and these two are the best of people, and this woman is the most wretched of people. That is why He did not say: the most wretched of them.

God the Almighty said: {So their Lord destroyed them for their sin} meaning He annihilated them and inflicted the punishment upon them for their sin, which was disbelief, denial, and hamstringing. Ad-Dahhak narrated on the authority of Ibn Abbas who said: {So He destroyed them for their sin} meaning, for their crime. Al-Farra' said: {So He destroyed them for their sin} means He spread a rumbling sound. The true meaning of {So He destroyed them for their sin} is to double and repeat the punishment. It is said: {So He destroyed something} meaning He closed it in. {So He covered the grave for him} means He covered it in. A she-camel is {So He covered it with fat}. If you repeat the closing, you say: {So He destroyed}. {So He destroyed by uprooting}, as stated by Al-Mu'raj. In As-Sahah: {So He destroyed something} means you stuck it to the ground and flattened it. {So God destroyed them} means He annihilated them. Al-Qushayri said: {So He destroyed the earth for the dead} means He leveled it over it. So His statement {So He destroyed them} means He destroyed them, so He placed them under the dust. {So He leveled it} means He leveled the earth over them. And according to the first *fa-sawaha*, meaning he made the rumbling and destruction equal upon them. That is because the shout destroyed them, and it came upon their young and old. Ibn al-Anbari said: Damdam means to become angry. And rumbling is the speech that disturbs a man. Some linguists said: Damdamah



means to sustain: the Arabs say: a fat she-camel. And it was said: *fa-sawaha*, meaning he made the nation equal in bringing down the punishment upon them, their young and old, their lowly and noble, their males and females. Ibn al-Zubayr read *fa-h-da-ma*, and they are two languages, as one says, his color turned pale and became sore.

## Tafsir Ibn Kathir

God the Almighty tells us about Thamud that they denied their Messenger because of their tyranny and oppression. Muhammad bin Kaab said: **They denied it** meaning all of it, and the first is more appropriate, as was said by Mujahid, Qatadah, and others. So this was followed by a denial in their hearts of what their Messenger, peace and blessings be upon him, had brought them of guidance and certainty. **When the most wretched of them arose**, meaning the most wretched of the tribe, namely Qudar bin Salaf, who had hamstrung the she-camel. He was the red-skinned one of Thamud, and he is the one about whom God the Almighty said: **So they called to their companion, and he attacked and hamstrung her** *verse*. This man was dear to them, noble among his people, of good lineage, an obeyed leader, as Imam Ahmad said: Ibn Numayr told us, Hisham told us, on the authority of his father, on the authority of Abdullah ibn Zama'ah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstrung it, saying: **When the most wretched of them arose, a mighty, powerful man, strong among his people, like Abu Zama'ah, arose for her**. Narrated by Al-Bukhari in the Tafsir, Muslim in the Description of Hell, Al-Tirmidhi and Al-Nasa'i in the Tafsir from their Sunans, and likewise by Ibn Jarir and Ibn Abi Hatim on the authority of Hisham ibn Urwah with it. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Isa bin Yunus told us, Muhammad bin Ishaq told us, Yazid bin Muhammad bin Khathim told me, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Muhammad bin Khathim Abu Yazid, on the authority of Ammar bin Yasir, who said: The Messenger of God, may God bless him and grant him peace, said to Ali: **Shall I not tell you about the most wretched of people?** He said: **Yes**. He said: **Two red men from Thamud who hamstrung the she-camel and the one who will strike you, O Ali, on this** - meaning his horn - **until this becomes wet from it** - meaning his beard.

And the Almighty said: **The Messenger of God said to them** meaning Salih, peace be upon him **The she-camel of God** meaning beware of touching God's she-camel with harm **and her watering** meaning do not transgress against her in her watering, for she has a drink one day and you have a drink one day known. God Almighty said: **But they denied him and hamstrung her** meaning they denied him in what he had brought them, and then they hamstrung the she-camel that God had brought forth from the rock as a sign for them and an argument against them. **So their Lord destroyed them for their sin** meaning He became angry with them and destroyed them **and**

**leveled it** meaning He made the punishment descend upon them equally. Qatadah said: It has reached us that the red-faced man of Thamud did not hamstring the she-camel until their young, old, and female pledged allegiance to him. Then when the people participated in hamstringing her, God destroyed them for their sin and leveled it. God the Almighty said: **nor does he fear** - and it was read **nor does he fear** "its consequences." Ibn Abbas said: God does not fear anyone's consequences. This is what Mujahid, Al-Hasan, Bakr bin Abdullah Al-Muzani and others said. Ad-Dahhak and As-Suddi said: **nor does he fear its consequences** - meaning the one who hamstringed her did not fear the consequences of what he did. The first statement is more correct because the context indicates it, and God knows best. The end of the interpretation of Surat Al-Shams and its brightness. Praise and thanks be to God.

## Fath al-Qadir

14- "So they hamstrung her" meaning they hamstrung her, including their young and old, male and female. Al-Farra' said: Two hamstrung her. The Arabs say: These two are the best of people, and these two are the best of people, so He did not say the most wretched of them. "So their Lord destroyed them for their sin and leveled it" meaning He destroyed them and inflicted the punishment upon them. The true meaning of "damdama" is to double the punishment and repeat it. It is said "damdamatu 'ala al-shay'" meaning I closed it. "Dadamma 'ala al-qabr" means I covered it. A she-camel is "dammummum" if it is covered with fat. Damdama means destruction by extermination. This is what Al-Mu'arraraj said. It is stated in As-Sahah: "Dadammatu" something means I stuck it to the ground and flattened it. "Dadamma God 'alayhi" means He destroyed them. Ibn Al-A'rabi said: "Dadamma" means to torment with a complete torment. The pronoun in *fa-sawaha* refers to the rumbling, meaning he leveled the rumbling upon them and encompassed them with it, so it covered their young and old. It was also said that it refers to the earth, meaning he leveled the earth upon them and made them submerged in the dust. It was also said that it refers to the nation, meaning Thamud. Al-Farra' said: **Sawaa al-Ummah** means he brought down the punishment upon its young and old, meaning he leveled them. The majority of scholars read *fa-dammam* with a *mim* between the two *dals*, while Ibn al-Zubayr read *fa-dammam* with a *ha* between the two *dals*. Al-Qurtubi said: They are two dialects, just as one says: **his color turned pale and his color turned pale**.

## Tafsir al-Baghawi

14- **So they denied him**. Meaning Salih, **so they hamstrung her**. Meaning the she-camel.

**So their Lord destroyed them**, said Ata' and Muqatil: So their Lord destroyed them and annihilated them. Al-Mu'arrij said: The destruction is the extermination by annihilation. **For their sin**, for denying the Messenger and hamstringing the she-camel. **He**

Surat Ash-Shams: 14

But they denied him and hamstrung her. So their Lord destroyed them for their sin and leveled them.

**leveled it**, so He leveled the destruction on all of them, and encompassed them so that not one of them escaped. Al-Farra' said: He leveled the nation and brought down the punishment on its young and old, meaning He leveled them all.

### Tafsir al-Baidawi

14- "But they denied him" in what he warned them of the punishment that would befall them if they did so. "So they hamstrung her, so their Lord destroyed them **so the punishment was brought down upon them, which is from their repeated use of the term** a fatted she-camel" when He covered it with fat. "For their sin" because of it. "So He leveled it" so He leveled the tumbling among them or upon them, so that none of them, young or old, escaped, nor did Thamud escape by destruction.

## Surat Ash-Shams: 15

and he does not fear its consequences.

## Tafsir al-Jalalayn

15 - *nor* with the waw and the fa *fears* the Almighty **its consequence** that follows it

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And he does not fear its consequences**. The people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is: He does not fear the consequences of his rumbling upon them.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and he does not fear its consequences**, he said: God does not fear anyone's consequences.

Ibrahim bin Al-Mustamir told me, he said: Uthman bin Amr told us, he said: Amr bin Marid told us, on the authority of Al-Hasan, regarding his statement, **And he does not fear its consequences**, he said: That is our Lord, blessed and exalted be He, who does not fail to bear any consequences of what was done to them.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Umar ibn Munabbih, that it is thus in my book. I heard Al-Hasan recite: **And he does not fear its consequences**. He said: That is what the Lord did to them, and he did not fear the consequences.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **and he does not fear its consequences**, he said: He does not fear their consequences.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he does not fear its consequences**, meaning he fears that he will be followed by something like what was done to them.

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, **nor does he fear its consequences**, Muhammad ibn Amr said in his hadith, God said, **nor does he fear its consequences**. And Al-Harith said in his hadith: God does not fear its consequences.

Muhammad bin Sinan told me, he said: Yaqub told us, he said: Razin bin Ibrahim told us, on the authority of Abu Sulayman, he said: I heard Bakr bin Abdullah Al-Muzni say regarding His statement, **and he does not fear its consequences**, he said: God does not fear

the consequences.

Others said: Rather, the meaning of that is: And the one who caused it did not fear its consequences: meaning the consequences of the action that he did.

Who said that?

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, he said: Ad-Dahhak told us, **And he does not fear its consequences**. He said: The one who hamstrung it did not fear its consequences.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Suddi: **And he does not fear its consequences**. He said: The one who does not fear the consequences of what he did.

The reciters differed in their recitation of this. The majority of the reciters of the Hijaz and the Levant read it **فَلَا يَخَفُ أَقْبَاهُ** with a fa', and this is also the case in their copies of the Qur'an. The majority of the reciters of Iraq and Egypt read it with a waw: **وَلَا يَخَفُ أَقْبَاهُ** and this is also the case in their copies of the Qur'an.

The correct thing to say about this is that they are two known readings, not different in meaning, so whichever one the reader reads, he is correct.

The reciters differed regarding the inclination of the letters with waw in this surah and others, such as His saying: **By the moon when it follows it \* By the day when it displays it** and the like. The majority of the reciters of Kufa and Simlun used to open all of them, except for 'Asim and al-Kisa'i, for 'Asim would open all of them, whether they had waw or ya', he would not pronounce any of them in the sukoon. Al-Kisa'i would kasra all of them. Abu 'Amr would check the consistency of the beginnings of the verses, and if they were consistent on one thing, he would incline all of them. As for the majority of the reciters of Madinah, they would not incline any of that strongly, nor would they open it strongly, but they would be somewhere in between. The most eloquent and best of that is to look at the beginning of the surah. If their beginnings are with a ya', then all of them are pronounced with a non-gross imala, and if their beginnings are with a waw, then they are opened and all of them are pronounced with a non-gross fatha. If a type of that is isolated in a place, then those with a ya' are pronounced with a moderate imala, and those with a waw are pronounced with a medium fatha. If these are pronounced with a ya' and these are pronounced with a fatha, then it is not a mistake. Rather, the eloquent speech is that which we have described.

## Tafsir al-Qurtubi

God the Almighty says: **nor fear its consequences** meaning God did that to them without fearing that the consequences of the murmuring would befall him from anyone, as stated by Ibn Abbas, Al-Hasan, Qatadah, and Mujahid. The *ha* in **its consequences** refers to the action, like His statement **whoever bathes on Friday and is well**, meaning to the action and the characteristic. Al-Suddi, Al-Dahhak, and Al-Kalbi said:

## Surat Ash-Shams: 15

and he does not fear its consequences.

It refers to the barren woman, meaning the one who barren her did not fear the consequences of what he did. This was also stated by Ibn Abbas. There is an inversion in the speech, meaning: when the most wretched of them arose and he did not fear its consequences. It was also said: God's Messenger Salih did not fear the consequences of his people's destruction, nor did he fear any harm that would come to him from their punishment, because he had warned them, and God saved him when He destroyed them. Nafi' and Ibn Amir read **fa la** with a *fā*, which is better because it goes back to the first meaning, meaning God did not fear the consequences of their destruction. The rest are with the letter waw, which is more similar to the second meaning, meaning that the disbeliever does not fear the consequences of what he has done. Ibn Wahb and Ibn al-Qasim narrated from Malik the copies of the Qur'an, in which it says: **nor does he fear** with the letter waw. This is also the case in the copies of the Qur'an of the people of Mecca and Iraq with the letter waw, and Abu Ubaid and Abu Hatim chose it, following their Qur'an.

## Tafsir Ibn Kathir

God the Almighty tells us about Thamud that they denied their Messenger because of their tyranny and oppression. Muhammad bin Kaab said: **They denied it** meaning all of it, and the first is more appropriate, as was said by Mujahid, Qatadah, and others. So this was followed by a denial in their hearts of what their Messenger, peace and blessings be upon him, had brought them of guidance and certainty. **When the most wretched of them arose**, meaning the most wretched of the tribe, namely Qudar bin Salaf, who had hamstringed the she-camel. He was the red-skinned one of Thamud, and he is the one about whom God the Almighty said: **So they called to their companion, and he attacked and hamstrung her** *verse*. This man was dear to them, noble among his people, of good lineage, an obeyed leader, as Imam Ahmad said: Ibn Numayr told us, Hisham told us, on the authority of his father, on the authority of Abdullah ibn Zama'ah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstringed it, saying: **When the most wretched of them arose, a mighty, powerful man, strong among his people, like Abu Zama'ah, arose for her**. Narrated by Al-Bukhari in the Tafsir, Muslim in the Description of Hell, Al-Tirmidhi and Al-Nasa'i in the Tafsir from their Sunans, and likewise by Ibn Jarir and Ibn Abi Hatim on the authority of Hisham ibn Urwah with it. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Isa bin Yunus told us, Muhammad bin Ishaq told us, Yazid bin Muhammad bin Khathim told me, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of Muhammad bin Khathim Abu Yazid, on the authority of Ammar bin Yasir, who said: The Messenger of God, may God bless him and grant him peace, said to Ali: **Shall I not tell you about the most wretched of people?** He said: *Yes*. He said: **Two red men from Thamud who hamstrung the she-camel and**

**the one who will strike you, O Ali, on this** - meaning his horn - **until this becomes wet from it** - meaning his beard.

And the Almighty said: **The Messenger of God said to them** meaning Salih, peace be upon him **The she-camel of God** meaning beware of touching God's she-camel with harm **and her watering** meaning do not transgress against her in her watering, for she has a drink one day and you have a drink one day known. God Almighty said: **But they denied him and hamstrung her** meaning they denied him in what he had brought them, and then they hamstrung the she-camel that God had brought forth from the rock as a sign for them and an argument against them. **So their Lord destroyed them for their sin** meaning He became angry with them and destroyed them **and leveled it** meaning He made the punishment descend upon them equally. Qatadah said: It has reached us that the red-faced man of Thamud did not hamstringing the she-camel until their young, old, and female pledged allegiance to him. Then when the people participated in hamstringing her, God destroyed them for their sin and leveled it. God the Almighty said: **nor does he fear** - and it was read **nor does he fear** "its consequences." Ibn Abbas said: God does not fear anyone's consequences. This is what Mujahid, Al-Hasan, Bakr bin Abdullah Al-Muzani and others said. Ad-Dahhak and As-Suddi said: **nor does he fear its consequences** - meaning the one who hamstringed her did not fear the consequences of what he did. The first statement is more correct because the context indicates it, and God knows best. The end of the interpretation of Surat Al-Shams and its brightness. Praise and thanks be to God.

## Fath al-Qadir

15- **nor fear its consequences** meaning that God did that to them without fearing any consequences or repercussions. The pronoun in **its consequences** refers to the action, or to the rumbling indicated by *rumbling*. As-Suddi, Ad-Dahhak, and Al-Kalbi said: The speech refers to the barren woman, not to God, the Exalted, meaning that the one who barren her did not fear the consequences of what he did. It was also said that the Messenger of God (peace and blessings of God be upon him) did not fear the consequences of the destruction of his people, nor did he fear any harm that would come to him from their punishment, because he had warned them. The former is more appropriate. The majority of scholars read **nor fear** with a *waw*, while Nafi' and Ibn 'Amir read it with a *fā*.

Al-Hakim narrated and authenticated it on the authority of Ibn Abbas: **And He made it clear** he said: its light **And the moon when it follows it** he said: follows it **And the day when it displays it** he said: illuminates it **And the heaven and He who constructed it** he said: God constructed the heaven **And the earth and He who spread it out** he said: He spread it out **And He inspired it with its wickedness and its righteousness** he said: He taught it obedience and disobedience. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **And the earth and He who spread it out** he said: He

divided it **And He inspired it with its wickedness and its righteousness** he said: of good and evil. Al-Hakim also narrated and authenticated it on his authority: **And He inspired it** he said: He made it adhere to its wickedness and its righteousness. Ahmad, Abd ibn Humayd, Muslim, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Imran ibn Husayn that a man said: O Messenger of God, do you think that what people do today and strive for, is it something that has been decreed for them and has passed in a predetermined measure, or is it something that will happen to them in the future that their Prophet brought them and for which proof has been taken against them? He said: Rather, it is something that has been decreed for them. He said: So why do they work then? He said: Whoever God created for one of the two positions, He prepares him for its work and confirms that in the Book of God: **And by the soul and He who proportioned it \* And inspired it [with distinction] as to [what] it is [due to] wickedness and [what] it is [due to] righteousness.** And something similar to this hadith will come in the surah after this. Ibn Abi Shaybah, Ahmad, and al-Nasa'i narrated on the authority of Zayd ibn Arqam that he said: The Messenger of God, may God bless him and grant him peace, used to say:

"O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and its Master." Ibn al-Mundhir al-Tabarani and Ibn Mardawayh transmitted it from the hadith of Ibn Abbas, and he added, "When he recited this verse, 'And by the soul and He who proportioned it \* And inspired it with [distinction from] its wickedness and its piety,' he said: 'Then he mentioned it.' He also added, 'While he was praying.' Muslim also transmitted the hadith of Zayd ibn Arqam. Ahmad transmitted something similar from the hadith of Aishah. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim transmitted it from Ibn Abbas, 'He has succeeded who purifies it,' meaning, God has succeeded who purifies his soul. 'And he has failed who instills it with corruption,' meaning, he has failed who God instills in his soul and leads him astray. 'And he does not fear its consequences,' meaning, he does not fear anyone's consequences. Ibn Jarir and Ibn Abi Hatim transmitted it from him, 'And he has failed who instills it with corruption,' meaning, he schemes against it. Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, and Al-Daylami narrated through the chain of transmission of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas, "I heard the Messenger of God, may God bless him and grant him peace, say regarding the verse, 'Indeed, he has succeeded who purifies it,' 'A soul has succeeded whom God has purified, and a soul has failed whom God has disappointed in every good.'" Juwaybir is weak. Ibn Jarir also narrated from him, **and they transgressed.** He said, **The name of the punishment that befell them was transgression.** So he said, **Thamud denied their punishment.** Al-Bukhari, Muslim, and others narrated on the authority of Abdullah ibn Zam'ah, who said, "The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstrung it. He said, 'When the most wretched of them arose.' He said, 'A mighty, powerful, and impregnable man among his people arose for them,

like Abu Zam'ah." Ahmad, Ibn Abi Hatim, Al-Baghawi, Al-Tabarani, Ibn Mardawayh, Al-Hakim and Abu Nu'aym in Al-Dala'il narrated on the authority of Ammar ibn Yasir who said: "The Messenger of God, may God bless him and grant him peace, said to Ali: 'Shall I not tell you about the most wretched of people?' He said: 'Yes.' Two men said: 'The red-skinned man of Thamud who hamstrung the she-camel, and the one who will strike you on this' meaning his horn 'until this becomes wet from him' meaning his beard."

## Tafsir al-Baghawi

15- "And he does not fear its consequences." The people of Medina and Ash-Sham read: "**fa with a fa**" and this is how it is in their copies of the Qur'an. The rest read it with a "waw" and this is how it is in their copies of the Qur'an. "Aqbaha" means its consequence.

Al-Hasan said: It means: God does not fear anyone being held responsible for their destruction. This is the narration of Ali ibn Abi Talha on the authority of Ibn Abbas.

Ad-Dahhak, As-Suddi, and Al-Kalbi said: It refers to the barren woman. There is an inversion in the speech, and its meaning is: when the most wretched of them arose and he did not fear its consequences.

## Tafsir al-Baidawi

15- "And he does not fear its consequences" meaning the consequence of the rumbling or the consequence of the destruction of Thamud and its consequences, so some of the preservation remains, and the waw is for the state, and Nafi' and Ibn 'Amir read *not* as a conjunction.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surah Ash-Shams, it is as if he has given in charity everything that the sun and moon rise upon.**



Surat al-Layl 92:1

And by the night when it covers

## Surat al-Layl 92:1

And by the night when it covers

## Tafsir al-Jalalayn

1 - **And the night when it covers** with its darkness everything between the sky and the earth

## Tafsir al-Suyuti

Ibn Abi Hatim and others narrated on the authority of Al-Hakam bin Abaan on the authority of Ikrimah on the authority of Ibn Abbas that a man had a palm tree whose branch was in the house of a poor man with children. Whenever the man came to the house, he would climb the palm tree to take the fruit from it. Perhaps a fruit would fall and the children of the poor man would take it, so he would come down from his palm tree and take the fruit from their hands. If he found it in the mouth of one of them, he would put his finger in until he took the fruit out of his mouth. So the man complained about that to the Prophet, may God bless him and grant him peace, and he said, "Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him, 'Give me your palm tree that you have branched in the house of so-and-so, and you will have a palm tree in Paradise for it.' The man said, 'You have been given, and I have many palm trees, and there is no palm tree in which the fruit of its fruit is more pleasing to me than this.' Then the man went and met a man who used to listen to the speech of the Messenger of God, may God bless him and grant him peace, and from the owner of the palm tree. So he came to the Messenger of God, may God bless him and grant him peace, and said, 'Will you give me, O Messenger of God, what you gave to the man if I take it?' He said, 'Yes.' So the man went and met the owner of the palm tree, and both of them had palm trees. So the owner of the palm tree said to him, 'The palm tree made me feel that Muhammad, may God bless him and grant him peace, gave me in exchange for my leaning palm tree in the house of so-and-so, a palm tree in Paradise. I said to him, "I have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like best." The other said to him, **Do you want to sell it?** He said, **No, unless I give you what I want in return, and I do not think that I will.** He said, **How many of them do you have?** He said, **Forty palm trees.** He said, **You have come with a great matter.** Then he remained silent. He said to him, **I will give you forty palm trees, so bear witness for me if you are truthful.** So he called his people and they bore witness for him. Then he went to the Messenger of God, may God bless him and grant him peace, and said to him, **O Messenger of God, the palm tree has become mine and it is yours.** So the Messenger of God, may God bless him and grant him peace, went to the owner of the house and said to him, "The palm tree is for you and your family. So come down, "By the night when it covers." To the end of the surah, Ibn Kathir said, **A very strange hadith.**

## Tafsir al-Tabari

God Almighty says, swearing by the night when it covers the day with its darkness, so its light is lost, and its darkness comes: **And by the night when it covers** the day.

## Tafsir al-Qurtubi

Meccan. It was also said: Medinan. It has twenty-one verses by consensus.

God the Almighty said: {And the night when it covers} meaning, it covers. And no object was mentioned with it because it is known. It was said: it covers the day. And it was said: the earth. And it was said: the creatures. And it was said: it covers everything with its darkness. Saeed narrated on the authority of Qatada who said: The first thing that God created was light and darkness, then He distinguished between them, so He made darkness a black, dark night, and light a bright, seeing day.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Layl

He, peace and blessings be upon him, said to Muadh: **Why don't you pray, 'Glorify the name of your Lord, the Most High, by the sun and its brightness, and by the night when it covers...'**

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

Imam Ahmad said: Yazid ibn Harun narrated to us, Shu'bah narrated to us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham and entered the mosque of Damascus, prayed two rak'ahs and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female.** Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female.** He said: I bear witness that I heard the Messenger of God (peace and blessings of God be

upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise**.

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased**

**with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A' mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God,

what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \*

And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a



stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease**. And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

## Fath al-Qadir

It is twenty-one verses

According to the majority of scholars, it was revealed in Mecca, but some say it was revealed in Medina. Ibn Ad-Durais, An-Nahhas, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Layl **By the Night when it covers** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bayhaqi narrated in his Sunan on the authority of Jabir ibn Samurah that he said: "The Prophet (peace and blessings be upon him) used to recite in the Dhuhr and Asr prayers 'By the Night when it covers' and similar verses." At-Tabarani narrated in Al-Awsat on the authority of Anas that the Messenger of God (peace and blessings be upon him) led them in the midday prayer and raised his voice, reciting 'By the Sun and its brightness' and 'By the Night when it covers.' Ubayy ibn Ka'b said to him: 'O Messenger of God, have you been commanded to do something regarding this prayer?' He said: 'No, but I wanted to specify a time for you.' The hadith 'Why

don't you pray 'Glorify the Name of your Lord, the Most High', 'By the Sun and its brightness', and 'By the Night when it covers' has already been mentioned.' Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: **I believe that this Surah was revealed about generosity and stinginess, 'By the Night when it covers'.**

His statement: 1- **And the night when it covers** meaning it covers with its darkness whatever was illuminated. Al-Zajaj said: The night covers the horizon and everything between the sky and the earth, so the light of the day is lost. It was also said that it covers the day, and it was also said that it covers the earth, but the first is more appropriate.

## Tafsir al-Baghawi

1- **And the night when it covers**, meaning it covers the day with darkness and its light is lost.

## Tafsir al-Baidawi

1- **And the night when it covers** meaning it covers the sun or the day or everything that it conceals with its darkness.

Surat The Night: 2  
And the day when it appears

## Surat al-Layl 92:2

And the day when it appears

## Tafsir al-Jalalayn

2 - **And the day when it appears** *uncovered and appeared and when* in both places are merely circumstantial and the factor in them is the verb of the oath.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And by the day when it appears**  
This is also an oath. He swears by the day when it shines and illuminates, and becomes apparent to the eyes what the darkness of the night had prevented them from seeing and approaching it with their own eyes. Qatada used to say that regarding the things by which God swore, he only swore by them because of their great importance to Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And the night when it covers and the day when it appears**, he said: Two great signs that God bestows upon His creation.

## Tafsir al-Qurtubi

God Almighty says: **And the day when it appears** meaning when it is revealed, becomes clear, and appears, and its light is distinguished from the darkness of the night.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female.** Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim,

who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female.** He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female.** By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female.** So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did

not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him**

Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him**

Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A'mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who

withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar**

Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir Ibn Jarir**

said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears

## Surat The Night: 2

### And the day when it appears

them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted.

So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### Fath al-Qadir

2- **And the day when it appears** meaning it appears, is revealed, and becomes clear due to the disappearance of the darkness that was in the night, and that is with the rising of the sun.

### Tafsir al-Baghawi

2- **And the day when it appears**, it appears and appears from the darkness.

### **Tafsir al-Baidawi**

**2- And the day when it appears** It appears when the darkness of the night disappears, or becomes clear when the sun rises.



Surat al-Layl 92:3

And He created the male and female

## Surat al-Layl 92:3

And He created the male and female

## Tafsir al-Jalalayn

3 - **And what** in the sense of *from* or a source **created the male and female** Adam and Eve and every male and every female and the hermaphrodite who is uncertain in our view is male or female with God Almighty, so he breaks his oath by speaking to him from the oath that he will not speak to a male or a female

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And He created the male and the female** has two possible meanings that were described in his saying: **And the heaven and He who constructed it, and the earth and He who spread it out** (Ash-Shams: 5-6), which is to make *what* in the sense of *from*, so that it is an oath from God, may His praise be exalted, by the Creator of the male and the female, and He is that Creator, and to make *what* with what follows it in the sense of a source, so that it is an oath by His creation of the male and the female.

It was mentioned on the authority of Abdullah bin Masoud and Abu Darda' that they used to recite this: **The male and the female**. Abu Darda' attributed it to the Messenger of God, may God bless him and grant him peace.

The report mentioned that:

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: In Abdullah's recitation: **And the night when it covers and the day when it appears and the male and the female**

Ibn Al-Muthanna narrated: Hisham bin Abdul-Malik narrated: Shu'bah narrated: Al-Mughirah informed me: I heard Ibrahim say: Alqamah came to Ash-Sham and sat with Abu Al-Darda'. He said: Who are you from? She said: From the people of Kufa. He said: How did Abdullah recite this verse: **And the night when it covers and the day when it appears**? I said: **And the male and the female**. He said: These people kept on reciting it until they almost led me astray. I heard it from the Messenger of God, may God bless him and grant him peace.

Muhammad ibn Abd al-A'la told us: Hatim ibn Wardan told us: Abu Hamza told us, on the authority of Ibrahim, on the authority of Alqamah, who said: We came to Ash-Sham and entered upon Abu al-Darda'. He asked me: How did you hear Ibn Mas'ud recite this verse: **And the night when it covers and the day when it appears**? I said: I said: **And the male and the female**. He said: That is enough for you. I heard it recited by

the Messenger of God, may God bless him and grant him peace.

Yaqub told me: Ibn Ulayyah told us, and Ishaq ibn Shahin al-Wasiti told me: Khalid ibn Abdullah told us, on the authority of Dawud, on the authority of Amir, on the authority of Alqamah, who said: I traveled to Ash-Sham and met Abu al-Darda'. He said: Where are you from? I said: From the people of Iraq. He said: From which one? I said: From the people of Kufa. He said: Do you recite it as Ibn Umm Abd recites it? I said: Yes. He said: Recite: **And the night when it covers Al-Arafah 1:17**. So I recited: **And the night when it covers and the day when it appears and the male and the female Al-Arafah 1:17**. He laughed and then said: This is how I heard it from the Messenger of God (peace and blessings of God be upon him).

Ibn Al-Muthanna told us, he said: Abd Al-A'la told me, he said: Dawud told me, on the authority of Amer, on the authority of Alqamah, on the authority of Abu Al-Darda', on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu As-Sa'ib narrated: Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Aqlamah, who said: I came to Ash-Sham and went to Abu Ad-Darda'. He said: Is there anyone among you who recites according to the recitation of Abdullah? They pointed to me. I said: I did. He said: How did you hear Abdullah recite this verse: **And the night when it covers and the day when it appears and the male and the female**? He said: And this is how I heard the Messenger of God (peace and blessings of God be upon him) say. So these people want me to recite according to the recitation of: **And He created the male and the female** but I do not follow them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And He created the male and the female**. He said in some of the letters: **and the male and the female**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, the same.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, on the authority of Ismail, on the authority of Al-Hasan, that he used to recite it: **And He created the male and the female**, meaning: And He who created the male and the female. Harun said: Abu Amr said: And the people of Mecca say to thunder: Glory be to Him for what it glorifies.

Ibn Humayd narrated: Jarir narrated to us, on the authority of Mughirah, on the authority of Muqsim Ad-Dabbi, on the authority of Ibrahim ibn Yazid ibn Abi Imran, on the authority of Alqamah ibn Qays Abi Shibl: That he came to Ash-Sham, entered the mosque and prayed there, then stood up and sat in a circle. He said: A man came to me, and I recognized the people's awe and respect for him, so he sat next to me. I said: Praise be to God, I hope that God has answered my prayer. That man was Abu Darda'. He said: What is that? Alqamah said: I prayed to God to provide me

with a righteous companion, and I hope that it will be you. He said: Where are you from? I said: From Kufa, or from the people of Iraq, from Kufa. Abu Darda' said: Was there not among you the one with the sandals, the pillow, and the water-tub **meaning Ibn Mas'ud**? Was there not among you one who was protected by the Prophet (blessings and peace of God be upon him) from the accursed Satan? Meaning: Ammar ibn Yasir. Was there not among you the one who kept a secret that no one but him or anyone else knew? Meaning: Hudhayfah ibn al-Yaman, then he said: Which of you memorizes as Abdullah used to recite? I said: I did. He said: Recite **By the night when it covers and the day when it appears**. Alqamah said: So I recited **the male and the female**. Abu al-Darda' said: By the One besides whom there is no god, this is how the Messenger of God, may God bless him and grant him peace, recited it to me, so his mouth is in my mouth. These people kept on reciting it until they almost turned me away from it.

### Tafsir al-Qurtubi

The Almighty said: **And He created the male and the female**. Al-Hasan said: Its meaning is He who created the male and the female, so He swore by Himself, the Almighty. It was said: Its meaning is He created the male and the female, so *ma* is a verbal noun as mentioned above. The people of Mecca say to thunder: Glory be to Him for what it has glorified! So *ma* in this way means *man*, and this is the saying of

Abu Ubaidah and others. It has been mentioned before. It was said: The meaning is **and what He created of male and female**, so *af* is implied, and the oath from Him is by the people of His obedience, from His prophets and saints, and His oath by them is to honor and glorify them. Abu Ubaidah said: **and what He created** means who He created. And likewise His statement: **And the heaven and He who constructed it**, "And the soul and He who proportioned it," *what* in these places has the meaning of who. It was narrated from Ibn Masoud that he used to recite: "And the day when it appears. And the male and the female," and he would omit **and what He created**. In Sahih Muslim, on the authority of Alqamah, he said:

We came to Ash-Sham, and Abu Dardaa came to us and said: Is there anyone among you who recites to me the recitation of Abdullah? I said: Yes, I am. He said: How did you hear Abdullah recite this verse: **And the night when it covers**? He said: I heard him recite: "And the night when it covers. And the male and the female." He said: By God, this is how I heard the Messenger of God (peace and blessings of God be upon him) recite it, but these people want me to recite: **And what He created**, so I do not follow them. Abu Bakr Al-Anbari said: Muhammad bin Yahya Al-Marwazi narrated to us, Muhammad narrated to us, Abu Ahmad Al-Zubayri narrated to us, Israel narrated to us, on the authority of Abu Ishaq, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah, who said:

The Messenger of God (peace and blessings of God be upon him) recited to me: **Indeed, I am the Provider**,

**the Possessor of strength, the Firm**. Abu Bakr said: Both of these hadiths are rejected, because they contradict the consensus. Hamzah and Asim narrated from Abdullah ibn Mas'ud what the majority of Muslims are upon, and building on two chains of transmission that agree with the consensus is better than adopting one that contradicts the consensus and the nation. Whatever is built on a single narration if it is matched by a group's narration that contradicts it, the narration of the group is accepted, and the transmission of the single narrator is invalidated, because of the possibility of forgetfulness and omission. If the hadith from Abu Darda' was authentic and its chain of transmission was acceptable and well-known, then Abu Bakr, Umar, Uthman, Ali, and the rest of the Companions **may God be pleased with them** contradicted it, then the ruling would have been to act upon what the group narrated, and to reject what was narrated by a single individual, who is prone to forgetfulness that is not quick for the group, and all the people of the religion. There are two opinions regarding what is meant by male and female: One of them is: Adam and Eve, as stated by Ibn Abbas, Al-Hasan, and Al-Kalbi. Second: It means all males and females of the human race and animals, because God Almighty created them all from a male and female of their kind. It was said: All males and females of humans, but not animals, because they are exclusively subject to God's guardianship and obedience.

### Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears**? Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers**? He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is

confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female.** So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his

father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him**

Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A'mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said:

Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already



been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah

al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and

Surat al-Layl 92:3

And He created the male and female

your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease**. And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

## Fath al-Qadir

3- **And He created the male and the female** "ma" here is the relative pronoun: meaning He who created the male and the female. The word "ma" **is expressed with** "ma" to indicate description and for the purpose of glorification: meaning the Almighty, the Great who created the two types of male and female. Al-Hasan and Al-Kalbi said: Its meaning is He who created the male and the female, so he has sworn by himself. Abu Ubaidah said: "And He created": meaning He who created. Muqatil said: It means He created the male and the female, so "ma" according to this is a verbal noun. Al-Kalbi and Muqatil said: It means Adam and Eve, and the general meaning appears. The majority read "and He created the male and the female, **and Ibn Masoud read** and the male and the female **without** what He created".

## Tafsir al-Baghawi

3- **And He created the male and the female**, meaning: and He created. It was said that it is the source *what /* meaning: and He created the male and the female. Muqatil and Al-Kalbi said: meaning Adam and Eve. And in the reading of Ibn Masoud and Abu Al-Darda':

and the male and the female.

## Tafsir al-Baidawi

3- "And He created the male and the female **and the Able One who created the two types of male and female from every kind that has reproduction, or Adam and Eve and it was said that what**" is a source.

## Surat al-Layl 92:4

Indeed, your efforts are diverse.

## Tafsir al-Jalalayn

4 - **Indeed, your efforts** your deeds **are diverse** so some strive for Paradise through obedience and some strive for Hell through disobedience.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Indeed, your efforts are diverse** means: Your actions are different, O people, because among you are those who disbelieve in their Lord, and those who disobey Him in His commands and prohibitions, and those who believe in Him and obey Him in His commands and prohibitions.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, your efforts are diverse**, meaning: different.

His saying, **Indeed, your efforts are diverse** is the answer to the oath, and the speech is: And by the night when it covers, indeed, your efforts are diverse, and this is what the people of knowledge said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The oath occurred here: **Indeed, your efforts are diverse**.

## Tafsir al-Qurtubi

The Almighty says: **Indeed, your efforts are diverse**. This is the answer to the oath. The meaning is: Indeed, your deeds are diverse. Ikrimah and all the commentators said: Striving is work. So, one strives to free his soul, and one strives to destroy it. This is indicated by the words of the Prophet (peace be upon him): "People go out in two directions: one buys his soul and one frees it, and one sells his soul and one destroys it." *Various* is the singular form of shatta, like madhhab *ill-mannered* and madhhab **those who are sick**. And what is different is called shatta because of the distance between some of it and others. That is, your deeds are distant from one another, because some of it is misguidance and some of it is guidance. That is, among you are believers and righteous, disbelievers and wicked, obedient and disobedient. It was also said: *Various* meaning different rewards, so among you are those who are rewarded with Paradise and those who are punished with Hellfire. It was also said: different morals, so among you are those who are merciful and harsh, forbearing and rash, generous and stingy, and the like.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears**? Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers**? He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu

al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'"  
And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A'mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of

Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the**



**point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it

as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him:** Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him,** on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will**

Surat al-Layl 92:4

Indeed, your efforts are diverse.

**ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### Fath al-Qadir

4- **Indeed, your efforts are diverse.** This is the answer to the oath: meaning, your deeds are diverse: some of them are deeds for Paradise, and some of them are deeds for Hellfire. The majority of commentators said: Striving is action. So he strove to free himself, and he strove to ruin himself. *Various* is the plural of *scattered*, like *mardi* and *mardih*. And the different ones are called *varied* because of the distance between one part and another.

### Tafsir al-Baghawi

And the answer to the oath is his saying:

4- **Your efforts are diverse.** Your actions are different. Some strive to free themselves, and others strive to destroy themselves.

Abu Malik Al-Ash'ari said: "The Messenger of God, may God bless him and grant him peace, said: 'All people go out in the morning selling their souls, either freeing them or ruining them.'"

### Tafsir al-Baidawi

4- **Your efforts are diverse.** Your efforts are diverse.

## Surat al-Layl 92:5

But as for him who gives and fears God

## Tafsir al-Jalalayn

5 - **But as for he who gives** God's right **and fears** God

## Tafsir al-Suyuti

Al-Hakim narrated on the authority of Amer bin Abdullah bin Al-Zubayr on the authority of his father who said: Abu Quhafa said to Abu Bakr: I see that you are freeing weak slaves. Why don't you free strong men who will protect you and stand up for you, my son? He said: I only want what is with God. So these verses were revealed about him: As for he who gives and fears God, until the end of the surah.

## Tafsir al-Tabari

And His statement: **But as for he who gives and fears God**, God Almighty says: But as for he who gives and fears God among you, O people, in the way of God, and whom God has commanded to give from his wealth, and what He has bestowed upon him from His bounty, and fears God and avoids His prohibitions.

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

Who said that?

Humaid bin Mas'adah told us, he said: Thani Bishr bin Al-Mufaddal told us, he said: Dawud told us, on the authority of Aamer, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **But as for he who gives and fears God**, he said: He gives what he has and fears God, he said: He fears his Lord.

Ibn Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Khalid bin Abdullah told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas: **But as for he who is given of the bounty and fears**: fears his Lord.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **But as for he who gives** the right of God **and fears** the prohibitions of God that He has forbidden.

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: **But as for he who gives and fears God**, he said: He who remembers God and fears God.

## Tafsir al-Qurtubi

God the Almighty said: **But as for he who gives and fears God**, Ibn Mas'ud said: He means Abu Bakr, may God be pleased with him, and this is what most of the commentators have said. It was narrated on the authority of Amir ibn Abdullah ibn Az-Zubayr who said: Abu Bakr used to free old women and women in Islam. He said: His father Quhafah said to him: **O my son!**

**Why don't you free strong men who will protect you and stand with you?** He said: **O my father, I only want what I want.** It was narrated on the authority of Ibn Abbas regarding God the Almighty's saying: **But as for he who gives**, meaning he gives generously. **And fears God**, meaning the prohibitions of God that He has forbidden. **And believes in the best reward**, meaning the reward from God the Almighty for His giving. **We will ease him toward ease.** In Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is not a day on which the servants arise except that two angels descend, and one of them says: O God, give to the one who spends in charity a replacement, and the other says: O God, give to the one who withholds destruction.'" It was narrated from the hadith of Abu Ad-Darda':

The Messenger of God, may God bless him and grant him peace, said: "There is no day when the sun sets except that two angels are sent to its side, calling out, and all of God's creation hears them, except for mankind and humankind: 'O God, give to the one who spends in charity a replacement, and give to the one who withholds destruction.'" So God, the Most High, revealed about that in the Qur'an: **But as for he who gives...** the verses. The commentators said: **But as for he who gives** to those in difficulty. Qatada said: He gives what God, the Most High, owes him. Al-Hasan said: He gives sincerely from his heart.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female.** Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female.** He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female.** By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed

it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female.** So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul

Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him**

Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A'mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that



has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an regarding that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a

similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and

Surat al-Layl 92:5

But as for him who gives and fears God

grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease**. And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

## Fath al-Qadir

5- **But as for he who gives and fears God** meaning he spends his money on charitable causes and fears the prohibitions of God that He has forbidden.

## Tafsir al-Baghawi

5- **But as for he who gives**, his wealth in the way of God, **and fears**, his Lord.

## Tafsir al-Baidawi

5- **But as for he who gives and fears God**.

## Surat al-Layl 92:6

And he believed in the best reward.

## Tafsir al-Jalalayn

6 - **And believe in the best** meaning there is no god but God in both places

## Tafsir al-Suyuti

## Tafsir al-Tabari

The people of interpretation differed in their interpretation of the Almighty's saying, **And he believed in the best**. Some of them said: The meaning of that is: And he believed in the successor that God promised him, whether he gave him from his money in what he was given in, from what God commanded him to give him in it.

Who said that?

Humayd ibn Mas'adah told me: Bishr ibn al-Mufaddal told us: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **and believed in the best reward**, he said: And believed in the successor from God.

Muhammad bin Al-Muthanna told me, he said: Abd Al-A'la told me, he said: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And he believed in the best reward** meaning: And he believed in the successor from God.

Ibn Al-Muthanna narrated to us, saying: Abd Al-Rahman Ibn Mahdi narrated to us, saying: Khalid Ibn Abdullah narrated to us, on the authority of Dawud Ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas: **And he believed in the best** according to the successor.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, the same.

Ismail bin Musa Al-Suddi told us: Bishr bin Al-Hakam Al-Ahsa told us, on the authority of Saeed bin Al-Salt, on the authority of Ismail bin Abi Khalid, on the authority of Abi Saleh, on the authority of Ibn Abbas: **And he believed in the best** he said: He was certain of the truth.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Qais ibn Muslim, on the authority of Ikrimah, **But as for him who gives and fears God \* And believes in the best reward**, he said: in the reward in return.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Ikrimah: **And he believed in the best** meaning: that God would replace it for him.

He said: Mahrān narrated to us on the authority of Sufyān on the authority of Abi Hashim al-Makkī on the

authority of Mujahid: **And he believed in the best reward**. He said: In the successor.

Abu Kuraib told us: Waki' told us, on the authority of Abu Bakr al-Hudhali, on the authority of Shahr ibn Hawshab, on the authority of Ibn Abbas: **And he believed in the best reward**. He said: in the successor.

Abu Kuraib told us, he said: Waki' told us, on the authority of Nadr ibn Arabi, on the authority of Ikrimah, he said: On the successor.

Others said: Rather, the meaning of this is: And he believed that God is One and has no partner.

Who said that?

Muhammad bin Amr bin Ali Al-Muqaddami told me, he said: Ash'ath Al-Sijistani told us, he said: Mis'ar told us, and Abu Kurayb told us, he said: Waki' told us, on the authority of Mis'ar, on the authority of Abu Hasin, on the authority of Abu Abd Al-Rahman, **And he believed in the best** he said: There is no god but God.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Hasin, on the authority of Abu Ubaid al-Rahman, similarly.

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 he believed in the best**: There is no god but God.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And he believed in the best**: he said: he believed in **there is no god but God**.

Others said: Rather, the meaning of this is: And he believed in Paradise.

Who said that?

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 he believed in the best reward**. He said: Paradise.

Ibn Bashar told us, he said: Muhammad ibn Muhibb told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abu Kuraib told us: Waki' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Others said: Rather, it means: And he believed in God's promise.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he believed in the best** he said: in the promise God made to himself, so he did what God promised him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada,

Surat al-Layl 92:6

And he believed in the best reward.

regarding his statement, **and believes in the best**, he said: The believer believes in God's good promise.

The most similar of these statements to what is indicated by the apparent meaning of the revelation, and the most correct in my opinion, is the statement of the one who said: What is meant by it is belief in the successor from God at His expense.

I said that this is the most correct of the sayings in this regard, because God mentioned before it a spender who spent seeking to have his expenses replaced, so the most appropriate meaning for it was that what followed it was the report of his belief in God's promise to him to have his expenses replaced, since his spending was in a manner that pleased Him, even though the report from the Messenger of God, may God bless him and grant him peace, was transmitted in a manner similar to what we said about that.

The report reported on this matter mentioned:

Al-Hasan bin Salamah Abu Kabsha told me, he said: Abdul-Malik bin Amr told us, he said: Ibad bin Rashid told us, on the authority of Qatada, he said: Khalid Al-Asri told us, on the authority of Abu Al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: "There is no day on which the sun sets except that beside it are two angels calling out, and all of God's creation hears them except the two heavy ones: 'O God, give to the one who spends in charity a replacement and give to the one who gives in charity a loss.' So God revealed about that the Qur'an: 'But as for him who gives and fears God \* And believes in the best...'... to His saying: 'for the hardship.'"

It was mentioned that this verse was revealed about Abu Bakr Al-Siddiq, may God be pleased with him.

The report mentioned that:

Harun ibn Idris al-Asamm narrated to me, saying: Abd al-Rahman ibn Muhammad ibn al-Maharbi narrated to us, saying: Muhammad ibn Ishaq narrated to us, on the authority of Mujahid ibn Ubaydullah ibn Abd al-Rahman ibn Abi Bakr al-Siddiq, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr al-Siddiq used to free slaves in Mecca upon embracing Islam. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free a strong man who will stand with you, protect you, and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.**

## Tafsir al-Qurtubi

God the Almighty says: **And believes in the best reward** meaning, **There is no god but God**. Ad-Dahhak, As-Sulami, and Ibn Abbas also said this. Mujahid said: **With Paradise**. His evidence is the Almighty's

statement: **For those who have done good is the best [reward] and even more.** (Yunus 10:26)... the verse. Qatada said: **With the promise of God which He promised him that He would reward him.** Zayd ibn Aslam: **With prayer, zakat, and fasting.** Al-Hasan: **With what He gave him in return**, and this is the preferred opinion of At-Tabari. It was previously reported from Ibn Abbas, and they are all close in meaning as they all lead back to the reward, which is Paradise.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female.** Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female.** He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female.** By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female.** So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his

affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise**.

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God? He said: Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A' mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell

written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir Ibn Jarir** said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Surajah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.



**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an regarding that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to

him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him:** Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us,



on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### Fath al-Qadir

6- **And believed in the best reward** meaning in what God has promised him. The commentators said: As for the one who gives to those in difficulty. Qatada said: He gave God's right that was upon him. Al-Hasan said: He gave sincerely from his heart and believed in the best reward: meaning there is no god but God, and Ad-Dahhak and As-Sulami said the same. Mujahid said: In the best reward is Paradise. Zayd ibn Aslam said: In prayer, zakat, and fasting, but the first is more appropriate. Qatada said: In the best reward: meaning in the promise of God that He promised him that He would reward him. Al-Hasan said: In the reward of what He has given him, and Ibn Jarir chose this.

### Tafsir al-Baghawi

6- **And believe in the best**, Abu Abd al-Rahman and al-Dahhak said: And believe in there is no god but God, and this is the narration of Atiyah on the authority of Ibn Abbas.

Mujahid said: In Paradise. His evidence is the Almighty's saying: **For those who do good is the best** meaning Paradise.

It was said, **He believed in the best**, meaning in the successor, meaning he was certain that God Almighty would replace him. This is the narration of Ikrimah on the authority of Ibn Abbas.

Qatada, Muqatil, and Al-Kalbi said: By the promise of God Almighty who promised him that He would reward him.

### Tafsir al-Baidawi

6- **And believed in the best** is a clear explanation of the dispersion of efforts. The meaning is whoever gives obedience and avoids disobedience and believes in the best word, which is what indicates the truth, such as the word of monotheism.

Surat al-Layl 92:7

Then We will ease him toward ease.

## Surat al-Layl 92:7

Then We will ease him toward ease.

## Tafsir al-Jalalayn

7 - **We will make it easy for him** to Paradise

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Then We will ease him toward ease** means: We will prepare him for the easy path, which is doing what pleases God in this world, so that He will make Paradise obligatory for him in the Hereafter.

## Tafsir al-Qurtubi

The Almighty says: **Then We will ease him toward ease**. That is, We will guide him toward the causes of goodness and righteousness, so that it will be easy for him to do them. Zayd ibn Aslam said: **to ease means Paradise**. In the two Sahihs and at-Tirmidhi, on the authority of Ali, may God be pleased with him, who said: "We were at a funeral in al-Baqi', and the Prophet, may God bless him and grant him peace, came and sat down, and we sat with him. He had a stick with which he was poking the ground. He raised his head to the sky and said: 'There is no soul that has been breathed but its entrance has been written for it.' The people said: 'O Messenger of God, should we not rely on what has been written for us? Whoever is among the people of happiness will work for happiness, and whoever is among the people of misery will work for misery.' He said: 'Rather, work, for everyone is facilitated. As for whoever is among the people of happiness, he will be facilitated to do the work of happiness, and as for whoever is among the people of misery, he will be facilitated to do the work of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease. But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'"

Al-Tirmidhi said: A good and authentic hadith.

Two young men asked the Messenger of God, may God bless him and grant him peace, and said: Is work something that the pens have dried and destined? Or something that is renewed? He, peace be upon him, said: **Rather, it is something that the pens have dried and destined**. They said: So what is the purpose of work? He said: **Work, for everyone is facilitated to do the work for which he was created**. They said: So now we are successful and working.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi

told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A'mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of

Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir Ibn Jarir** said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They

Surat al-Layl 92:7

Then We will ease him toward ease.

said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an regarding that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it

as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was

revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### **Fath al-Qadir**

7- **Then We will ease him toward ease** meaning We will prepare him for the best trait, which is doing good deeds. The meaning is: We will make it easy for him to spend in the way of goodness and to work in obedience to God. Al-Wahidi said: The commentators said: These verses were revealed about Abu Bakr Al-Siddiq, who bought six men from the believers who were in the hands of the people of Mecca, who were torturing them for the sake of God.

### **Tafsir al-Baghawi**

7- **We will make it easy for him**, so We will prepare him in this world, **for ease**, meaning for the easy path, which is doing what pleases God Almighty.

### **Tafsir al-Baidawi**

7- **Then We will ease him toward ease.** We will prepare him for the companionship that leads to ease and comfort, like entering Paradise. He who eases the horse when he prepares it for riding with a saddle and bridle.



Surat al-Layl 92:8

But as for him who is stingy and considers himself free of need

## Surat al-Layl 92:8

But as for him who is stingy and considers himself free of need

## Tafsir al-Jalalayn

8 - **But as for he who is stingy** with God's right **and considers himself free of need** of His reward

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **But as for he who is miserly and considers himself free of need**, God Almighty says: But as for he who is miserly with spending in the way of God and prevents from what God has given him of His bounty from spending it in the ways in which God has commanded it to be spent, and considers himself free of need of his Lord, and does not desire Him to work for Him in obedience to Him, by increasing what He has given him of that.

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

Who said that?

Humayd ibn Mas'adah told us: Bishr ibn al-Mufaddal told us: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **But as for he who is stingy and considers himself free of need**, he said: He is stingy with himself, but considers himself free of need.

Ibn Al-Muthanna told us, he said: Abd Al-Rahman told us, he said: Khalid bin Abdullah told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas: **But as for he who is stingy and considers himself free of need** And as for he who is stingy with bounty and considers himself free of need of his Lord.

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, **But as for he who is stingy and considers himself free of need**, meaning: He whom God has made free of need, is stingy with zakat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **But as for he who is stingy and considers himself free of need of his Lord**; But as for he who is stingy with God's right over him, and considers himself free of need of his Lord.

## Tafsir al-Qurtubi

The Almighty said: **But as for he who is stingy and considers himself free of need**, meaning he was

miserly with what he had and did not spend any good. This and its fruits in this world were previously explained in Surah Al Imran. In the Hereafter, his destination is the Fire, as in this verse. Ad-Dahhak narrated on the authority of Ibn Abbas: **Then We will ease him toward difficulty**, meaning: I will stand between him and faith in God and His Messenger. And on his authority, on the authority of Ibn Abbas, he said: It was revealed about Umayyah ibn Khalaf. Ikrimah narrated on the authority of Ibn Abbas: **But as for he who is stingy and considers himself free of need**, meaning: he is stingy with his money and considers himself free from need of his Lord.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears**? Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers**? He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have



acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A' mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said:

"We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir Ibn Jarir** said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Surajah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him

peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an regarding that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered

from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was

revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease**. And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### Fath al-Qadir

8- **But as for he who is miserly and considers himself free of need** meaning he is miserly with his money and does not spend it in ways of goodness, and is free of need: meaning he is indifferent to reward and recompense, or he is satisfied with the desires of this world over the bliss of the Hereafter.

### Tafsir al-Baghawi

8- **But as for he who is stingy**, in spending on good, **and considers himself independent**, of God's reward and does not desire it.

### Tafsir al-Baidawi

8- **But as for he who is miserly** with what he was commanded **and considers himself independent** of the pleasures of this world over the bliss of the Hereafter.

Surat al-Layl 92:9  
And he denied the best.

## Surat al-Layl 92:9

And he denied the best.

## Tafsir al-Jalalayn

9 - And he denied the best

## Tafsir al-Suyuti

## Tafsir al-Tabari

As for his saying: **And he denied the best**, the people of interpretation differed in its interpretation, similar to their difference in his saying: **And he believed in the best**. As for us, we say: Its meaning is: And he denied the opposite.

As Humayd bin Mas'adah told us, he said: Bishr bin al-Mufaddal told us, he said: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And he denied the best**: and he denied the successor.

Ibn Al-Muthanna told us, he said: Abd Al-Rahman told us, he said: Khalid bin Abdullah told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, **And he denied the best** is the successor from God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he denied the best** and he denied the promise of God that He promised, and God Almighty said: **Then We will ease him toward ease**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And he denied the best** and the disbelievers denied God's good promise.

Others said: It means: He denied the oneness of God.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And he denied the best** and he denied **there is no god but God**.

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 he denied the best**, "There is no god but God."

Others said: Rather, the meaning of this is: He denied Paradise.

Who said that?

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 he denied the best reward**, he said: Paradise.

## Tafsir al-Qurtubi

The Almighty said: **And he denied the best reward** meaning the reward given in return. Ibn Abi Nujayh narrated on the authority of Mujahid: **And he denied the best reward** he said: Paradise. And with another chain of transmission on his authority he said: **The best reward** meaning there is no god but God.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears**? Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers**? He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what

he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A' mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of

you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'" The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery." Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir Ibn Jarir** said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.



**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to

him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him:** Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us,



on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### **Fath al-Qadir**

9- **And he denied the best reward** meaning the successor from God Almighty. Mujahid said: Paradise. It was also narrated from him that he said: There is no god but God.

### **Tafsir al-Baghawi**

9- **And he denied the best.**

### **Tafsir al-Baidawi**

9- **And he denied the best** and denied its meaning.

Surat al-Layl 92:10

Then We will ease him toward difficulty.

## Surat al-Layl 92:10

Then We will ease him toward difficulty.

## Tafsir al-Jalalayn

10 - **We will make it easy for him** We will prepare him for hardship for the Fire.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Then We will make it easy for him to go to hardship**, God Almighty says: Then We will prepare him in this world for the hardship, and it is from their saying: So-and-so's sheep have been made easy: if they have given birth and are ready for giving birth, and as the poet said:

They claim to be our masters, but they only rule us if their sheep are easy to get.

It was said: **Then We will make easy for him the path of difficulty**. And there is no ease in difficulty for what was mentioned at the beginning of the speech in His saying: **Then We will make easy for him the path of difficulty**. And if he combines two speeches, one of which mentions good and the other mentions evil, that is permissible by making them both easy. And the difficulty that God, the Most High, has informed us that He will make easy for him is the knowledge of what he hates and is not pleased with.

In a similar manner to what we have said, there is a report from the Messenger of God, may God bless him and grant him peace.

The report mentioned that:

Wasil ibn Abd al-A'la and Abu Kurayb told me: We were told by Wakee', on the authority of al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: "We were sitting with the Prophet, may God bless him and grant him peace, and he drew a line on the ground, then raised his head and said: 'There is not one of you but has his place in Paradise or his place in Hell written for him.' We said: 'O Messenger of God, do not delay?' He said: 'No, have hope, for everyone is facilitated.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'"

Ibn Bashar narrated: Abd al-Rahman narrated: Zaidah ibn Qudamah narrated: Mansur narrated: Sa'd ibn Ubaydah narrated: Abu Abd al-Rahman al-Sulami narrated: Ali said: "We were at a funeral in al-Baqi' when the Messenger of God (peace and blessings of God be upon him) came to us and sat down, and we

sat with him. He had a stick with which he was poking the ground. He raised his head to the sky and said: 'There is not a soul among you whose fate has not been decreed.' The people said: 'O Messenger of God, should we not rely on our destiny? Whoever is among the people of happiness will work for happiness, and whoever is among the people of misery will work for misery.' He said: 'Rather, work, for everyone is facilitated. Whoever is among the people of happiness will be facilitated to do the work of happiness, and whoever is among the people of misery will be facilitated to do misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease. But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'"

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Sa'd bin Ubaydah, on the authority of Abu Abd Al-Rahman Al-Salami, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated: Mansur and Al-A'mash heard Sa'd ibn Ubaydah, from Abu Abd Al-Rahman Al-Sulami, from Ali, from the Prophet, may God bless him and grant him peace, "He was at a funeral and took a stick and began to prick the ground, saying: 'There is no one but has his seat written for him in Hell or Paradise.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone will be facilitated.' 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'"

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur and Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, may God be pleased with him, who said: "We were sitting with the Prophet, and he took something from the ground with his hand and said: 'There is not one of you but knows his place in Paradise or Hell.' They said: 'O Prophet of God, will you not punish him?' He said: 'No, work, for everyone is facilitated for what he was created for.'"

Then he recited: **But as for him who gives and fears God... the two verses.**

He said: Mihran narrated to us, on the authority of Abu Sinan, on the authority of Abdul-Malik bin Samurah bin Abi Zaydah, on the authority of Al-Nazzal bin Sabra, who said: The Prophet, may God bless him and grant him peace, said: **There is no soul that is born but that God has written for it what it will encounter.** A Bedouin was with the Prophet, may God bless him and grant him peace, seeking food. The Bedouin said: **Nothing has brought me closer than such-and-such a valley if the matter has been finalized.** So the Prophet, may God bless him and grant him peace, drew lines on the ground until the people thought that he wished he had never spoken of it. Then the Prophet, may God bless him and grant him peace, said: "Everyone is made

easy for what he was created for. So whoever God intends good for, He eases him on the path of good, and whoever God intends evil for, He eases him on the path of evil." So I met Amr bin Murrah and presented this hadith to him. He said: The Prophet, may God bless him and grant him peace, said: "But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty."

Yaqub ibn Ibrahim told me, he said: Hisham told us, he said: Husayn told us, on the authority of Sa'd ibn Ubaydah, on the authority of Abu 'Abd al-Rahman al-Sulami, he said: (When this verse was revealed: **Indeed, We have created all things with measure** (al-Qamar 54:49), a man said: O Messenger of God, then what is the point of working? Is it for something we are starting over, or for something that has already been completed? So God, the Messenger of God, may God bless him and grant him peace, said: Work, for everything is made easy. We will make it easy for the easy, and We will make it easy for the difficult.)

Amr ibn Abd al-Malik al-Ta'i told me: Muhammad ibn Ubaydah told us: al-Jarrah told us, on the authority of Ibrahim ibn Abd al-Hamid, on the authority of al-Hajjaj ibn Artah, on the authority of Abu Ishaq al-Hamadani, on the authority of Sulayman al-A'mash, who traced the hadith back to Ali ibn Abi Talib, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, was sitting one day with a stick in his hand, poking the ground with it. He raised his head and said: 'There is not one of you, nor of the people, but he knows his place in Paradise or Hell.' We said: 'O Messenger of God, should we not put our trust in God?' He said to them: 'Work, for everyone is facilitated for what he was created for.' Then he said: 'Have you not heard God say in His Book: "But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty."'

Ibn Al-Muthanna told us: Abd Al-Rahman Ibn Mahdi told us: Khalid Ibn Abdullah told us, on the authority of Dawud Ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas: **Then We will ease him toward difficulty** means toward evil from God.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are no longer interested in? So he, may God bless him and grant him peace, said: Every worker is facilitated for his work.

Yunus told me, he said: Sufyan told us, on the authority of Muammar ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b, he said: Two young boys asked the Prophet, may God bless him and grant him peace, and they said: O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that we start over? He said: Rather, on that which the pens have dried and the destinies have run.

They said: Then what is the purpose of working? He said: Work, for every worker is facilitated for the work for which he was created. They said: So now we are successful and we work.

## Tafsir al-Qurtubi

The Almighty says: **Then We will make his path easy.** That is, We will make his path smooth. **To difficulty**, that is, to evil. And according to Ibn Masoud: To the Fire. And it was said: That is, We will make the causes of goodness and righteousness difficult for him until it becomes difficult for him to do them. And it was mentioned before:

"The King calls out morning and evening: 'O God, give success to the one who spends, and destroy the one who withholds.'" Narrated by Abu al-Darda'.

Question: The scholars said: It is proven by this verse and by His saying: **And from what We have provided them they spend** (Al-Baqarah 2:3) and His saying: **Those who spend their wealth by night and by day, secretly and publicly** (Al-Baqarah 2:274) and other verses - that generosity is one of the noble morals and miserliness is one of the worst of them. The generous person is not the one who gives when it is not appropriate to give, nor is the miser who withholds when it is appropriate to withhold. Rather, the generous person is the one who gives when it is appropriate to give, and the miser is the one who withholds when it is appropriate to give. So whoever benefits from what he gives in the form of reward and praise is the generous person. And whoever deserves blame or punishment for withholding is the miser. Whoever does not benefit from what he gives in the form of reward or praise, but rather deserves blame because of it, is not generous. Rather, he is a blameworthy spendthrift, and he is one of the spendthrifts whom God has made brothers of the devils and has made it obligatory to restrict them. Whoever does not deserve punishment or blame for his prevention, but deserves praise for it, is one of the people of maturity, who deserve to be in charge of the money of others, due to their good management and sound judgment.

Fourth: Al-Farra' said: The speaker says: How did He say: **Then We will ease him toward difficulty**? And is there ease in difficulty? The answer is: This is in His permission, like the saying of the Almighty: **Then give them tidings of a painful punishment** (Al Imran 3:21). The good report is originally for the happy and the joyful, so if it is combined in two statements, this is good and this is evil, the good report comes in both of them. Likewise, the facilitation is originally for the happy, so if it is combined in two statements, this is good and this is evil, the facilitation comes in both of them. Al-Farra' said: the happy, so if it is combined in two statements, this is good and this is evil, the facilitation comes in both of them. Al-Farra' said: The saying of the Almighty: {Then We will ease him} means We will prepare him. The Arabs say: The sheep have given birth or are prepared for giving birth. He said:

Surat al-Layl 92:10

Then We will ease him toward difficulty.

They claim to be our masters, but they only rule us if their sheep are easy to get.

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears?** Alqamah said: **The male and the female.** Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers?** He said: **The male and the female.** He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female.** By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female.** So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah,

**and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease

him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.” And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: “We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: ‘There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.’ A man said: ‘O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?’ He said: ‘As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.’ Then he recited: ‘But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.’” The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: “O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?” He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery.” Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?** He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace,

and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: “They said, ‘O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?’ He said, ‘Rather, it is a matter that has already been completed.’ They said, ‘So what about work, O Messenger of God?’ He said, ‘Every person is prepared for what he was created for.’” Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: “The Messenger of God, may God bless him and grant him peace, said: ‘There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: ‘O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.’ And God revealed the Qur'an regarding that: ‘But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.’” Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, “A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him.” A man was



Surat al-Layl 92:10

Then We will ease him toward difficulty.

listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him:** Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O

my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

## Fath al-Qadir

10- **Then We will make easy for him the path of difficulty** meaning We will prepare him for the difficult trait and make it easy for him until the causes of goodness and righteousness become difficult for him and he becomes too weak to do them, which will lead him to the Fire. Muqatil said: It will be difficult for him to do good. It was said that difficulty is evil, because evil leads to torment, and difficulty is in torment. The meaning is: We will prepare him for evil by making it happen through his hands. Al-Farra' said: We will make it easy for him, We will prepare him. The Arabs say: The sheep have given birth or are ready to give birth. The poet said:

They claim to be our masters, but they will only rule us if their sheep are wealthy.

## Tafsir al-Baghawi

10- **Then We will make it easy for him to do what is difficult**, We will prepare him for evil by making it happen through his hands until he does what is not pleasing to God, and thus deserves Hellfire. Muqatil said: We will make it difficult for him to do good.

We narrated on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no soul but that God has written for it its place in Paradise or Hell.** A man said: **Shall we not rely on what has been written for us and abandon working?** He said: "No, but work, for everyone is facilitated for what he was created for. As for the people of misery, they will be facilitated to do the work of the people of misery, and as for the people of happiness, they will be facilitated to do the work of the people of happiness." Then he recited: "But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.""

It was said: It was revealed about Abu Bakr Al-Siddiq, who bought Bilal from Umayya bin Khalaf for a cloak and ten awq, and then freed him. Then God Almighty revealed: **And by the night when it covers** until His saying: **Indeed, your efforts are diverse**, meaning: the efforts of Abu Bakr and Umayya.

Ali bin Hajar narrated on the authority of Ishaq on the



authority of Abu Nujayh on the authority of Ata' who said: "A man from the Ansar had a palm tree and his neighbor had some of its dates falling into his neighbor's house, and his children would eat from it. He complained about that to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: 'Sell it to me for a palm tree in Paradise.' But he refused. So he went out and met Abu Ad-Dahdah, who said to him: 'Would you like to sell it for the garden', meaning his wall? So he said to him: 'It is yours.' So he came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, will you buy it from me for a palm tree in Paradise?' He said: 'Yes.' He said: 'It is yours.' So the Prophet, may God bless him and grant him peace, called the Ansari neighbor and said: 'Take it.' Then God Almighty revealed: 'By the night when it covers' until His saying: 'Indeed, your efforts are diverse.' The efforts of Abu Ad-Dahdah and the Ansari, the owner of the palm tree."

**But as for him who gives and fears God**, meaning Abu Ad-Dahdah, **and believes in the best reward**, meaning the reward, **We will ease him toward ease**, meaning Paradise. **But as for him who withholds and considers himself free of need**, meaning the Ansari, **and denies the best reward**, meaning the reward, **We will ease him toward difficulty**, meaning the Fire.

### Tafsir al-Baidawi

10- **We will ease him toward difficulty** for the trait that leads to difficulty and hardship, such as entering the Fire.

Surat al-Layl 92:11

And his wealth will not avail him when he falls.

## Surat al-Layl 92:11

And his wealth will not avail him when he falls.

## Tafsir al-Jalalayn

11 - **And his wealth will not avail him if he falls** into the Fire

## Tafsir al-Suyuti

## Tafsir al-Tabari

He, the Most High, means by His saying, **And his wealth will not avail him**: What will the wealth of the one who was miserly with his wealth and considered himself independent of his Lord avail him on the Day of Resurrection *if he falls into ruin*.

Then the people of interpretation differed in the interpretation of his saying, **If he falls**, so some of them said: Its interpretation is: If he falls into Hell, meaning he falls into it and is destroyed.

Who said that?

Abu Kurayb told us: Al-Ashja'i told us, on the authority of Ibn Abi Khalid, on the authority of Abu Salih: **And his wealth will not avail him when he falls down**. He said: In Hell. Abu Kurayb said: Al-Ashja'i heard that from Ismail.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **When he falls**, he said: When he falls into the Fire.

Others said: Rather, the meaning of this is: if he dies.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **And his wealth will not avail him if he falls down**. He said: If he dies.

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

Abu Kuraib told us: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, who said: If he dies.

The more correct of the two opinions is the one that says: Its meaning is: if he falls into Hell, because that is what is known about falling. As for if the meaning of death is intended, then it is said: So-and-so fell, and it is rarely said: he fell.

## Tafsir al-Qurtubi

The Almighty says: **And his wealth will not avail him if he falls down** meaning he dies. It is said: A man falls down, he falls down, meaning he perishes. He said:

I turned away from them for fear of ruin

Abu Saleh and Zaid bin Aslam said: **If he threw himself**: he fell into Hell, and from this comes **the one who falls**. It is said: he threw himself into the well and he threw himself: if he fell into a well, or he fell headlong from a mountain. It is said: I do not know where he fell? That is, where did he go. And *what*: it may be a denial, that is, his money will not avail him anything, and it may be a question meaning a rebuke, that is, what will avail him if he perishes and falls into Hell!

## Tafsir Ibn Kathir

Imam Ahmad said: Yazid bin Harun told us, Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, on the authority of Alqah, that he came to Ash-Sham, entered the mosque of Damascus and prayed two rak'ahs in it and said: O God, grant me a righteous companion. Abu Darda sat for him and Abu Darda asked him: Who are you from? He said: From the people of Kufa. He said: How did you hear Ibn Umm Abd recite: **By the night when it covers and the day when it appears**? Alqamah said: **The male and the female**. Abu Darda said: I heard it from the Messenger of God (peace and blessings of God be upon him), and these people continued until they made me doubt. Then he said: Was there not among you the one who had a pillow and a secret that no one knew except him, and the one who was protected from Satan by the tongue of Muhammad (peace and blessings of God be upon him)? Al-Bukhari narrated it here and Muslim on the authority of Al-A'mash on the authority of Ibrahim, who said: The companions of Abdullah came to Abu Darda and he looked for them and found them. He said: Who among you will recite to me the recitation of Abdullah? They said: All of us. He said: Who among you has the best memory? They pointed to Alqamah and he said: How did you hear him recite **And the night when it covers**? He said: **The male and the female**. He said: I bear witness that I heard the Messenger of God (peace and blessings of God be upon him) recite it like this, and these want me to recite **And He created the male and the female**. By God, I will not follow them. This is the wording of Al-Bukhari. Ibn Mas'ud and Abu Darda' recited it in this way, and Abu Darda' attributed it to the Prophet (peace and blessings of God be upon him). As for the majority, they recited it as it is confirmed in the Mushaf of Imam Uthman in all horizons: **And He created the male and the female**. So God swore by **The night when it covers** meaning when it covers creation with its darkness **And the day when it appears** meaning by its light and brightness.

**And He created the male and the female** as in His statement, **And We created you in pairs** and His statement, **And of everything We created pairs** and since the oath is based on these opposite things, the

thing sworn by is also opposite. That is why God Almighty said, **Indeed, your efforts are diverse** meaning the deeds of the servants that they have acquired are also opposite and different. Some do good and some do evil. God Almighty said, **But as for him who gives and fears God** meaning he gives what he was commanded to give and fears God in his affairs **and believes in the best** meaning in the recompense for that. Qatadah said. Khasif said it means the reward. Ibn Abbas, Mujahid, Ikrimah, Abu Salih and Zaid ibn Aslam said, **and believes in the best** meaning in the reward. Abu Abd ar-Rahman as-Sulami and ad-Dahhak said, **and believes in the best** meaning there is no god but God. In a narration from Ikrimah, **and believes in the best** meaning in what God has bestowed upon him. In a narration from Zaid ibn Aslam, **and believes in the best** he said: prayer, zakat, and fasting. And he said once: zakat al-fitr. Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan ibn Salih al-Dimashqi told us, al-Walid ibn Muslim told us, Zuhair ibn Muhammad told us, someone who heard Abu al-Aaliyah al-Riyahi narrating on the authority of Abi ibn Ka'b told me: I asked the Messenger of God, may God bless him and grant him peace, about al-Husna. He said: **al-Husna is Paradise.**

God the Almighty says: {And We will ease him toward ease} Ibn Abbas said: It means good. Zaid bin Aslam said: It means Paradise. Some of the early Muslims said: The reward for a good deed is another good deed, and the recompense for an evil deed is another evil deed. For this reason God the Almighty said: {But as for he who is stingy} meaning with what he has, {and considers himself free of need}, Ikrimah said on the authority of Ibn Abbas: It means he was stingy with his money and considered himself free from need of his Lord, the Almighty. Narrated by Ibn Abi Hatim. {And denies the best} meaning the recompense in the Hereafter, {We will ease him toward difficulty} meaning the path of evil, as God the Almighty said: {And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression to wander blindly}. There are many verses with this meaning, indicating that God the Almighty rewards those who intend good by granting them success, and those who intend evil by abandoning them, and all of that is according to a predetermined measure. There are many hadiths that indicate this meaning.

**Narrated by Abu Bakr Al-Siddiq, may God be pleased with him** Imam Ahmad said: Ali bin Ayyash told us, Al-Attaf bin Khalid told me, a man from Basra told me, on the authority of Talha bin Abdullah bin Abdul Rahman bin Abu Bakr Al-Siddiq, on the authority of his father, who said: I heard my father mention that his father heard Abu Bakr saying: "I said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, should we work on what has been completed or on a new matter? He said: Rather, on a matter that has already been completed." He said: **Then what is the purpose of working, O Messenger of God?** He said: **Everyone is facilitated for what he was created for.**

**Narrated by Ali, may God be pleased with him** Al-Bukhari said: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Al-A' mash, on the

authority of Sa'd ibn Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Baqi' Al-Gharqad during a funeral procession, and he said: 'There is not one of you but has his place in Paradise and his place in Hell written for him.' They said: 'O Messenger of God, should we not rely on God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then he recited: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'” And he narrated it similarly via Shu'bah and Waki' on the authority of Al-A' mash. Then he narrated it on the authority of Uthman bin Abi Shaybah, on the authority of Jarir, on the authority of Mansur, on the authority of Saeed bin Ubaydah, on the authority of Abu Abd al-Rahman, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were at a funeral in Baqi' al-Gharqad, and the Messenger of God, may God bless him and grant him peace, came and sat down, and we sat around him, and he had a belt with him. He lowered it and began to poke it with his belt, then he said: 'There is not one of you - or there is not a soul that has not had its place written for it in Paradise or Hellfire, or else it has been written as miserable or happy.' A man said: 'O Messenger of God, should we not rely on what is written for us and abandon working? Whoever among us is among the people of happiness will go to the people of happiness, and whoever among us is among the people of misery will go to the people of misery?' He said: 'As for the people of happiness, they will be facilitated to do the work of the people of happiness, and as for the people of misery, they will be facilitated to do the work of the people of misery.' Then he recited: 'But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for he who withholds and considers himself free of need \* And denies the best \* We will ease him toward difficulty.'” The rest of the group narrated it. From the paths of Saeed bin Ubaidah with it.

**Narrated by Abdullah bin Omar** Imam Ahmad said: Abdul Rahman told us, Shu'bah told us, on the authority of Asim bin Ubaidullah, who said: I heard Salim bin Abdullah narrating on the authority of Ibn Omar, who said: Omar said: "O Messenger of God, what do you think of what we do? Is it in a matter that has already been completed, or is it a new matter, or is it something new?" He said: In that which has already been completed, so work, O Ibn Al-Khattab, for everything is facilitated. As for he who is among the people of happiness, he works for happiness, and as for he who is among the people of misery, he works for misery.” Al-Tirmidhi narrated it in Al-Qadar on the authority of Bandar on the authority of Ibn Mahdi on his authority, and he said: Hasan Sahih.

**Another hadith narrated by Jabir** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, that he said: **O Messenger of God, should we work for a matter that has already been completed, or for a matter that we are starting over?**

Surat al-Layl 92:11

And his wealth will not avail him when he falls.

He said: **For a matter that has already been completed.** Suraqah said: **Then what is the point of working?** The Messenger of God, may God bless him and grant him peace, said: **Every worker is facilitated for his work.** Muslim narrated it on the authority of Abu al-Zahir, on the authority of Ibn Wahb, on his authority.

**Another hadith** Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Talq ibn Habib, on the authority of Bashir ibn Ka'b al-Adawi, who said: Two young boys asked the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, should we work on that which the pens have dried and the destinies have run, or on something that is to be started anew?** He said: **Rather, on that which the pens have dried and the destinies have run.** They said: **Then what is the point of working?** He said: **Work, for every worker is facilitated for the work for which he was created.** They said: **So now we will find success and work.**

**Narrated by Abu Darda** Imam Ahmad said: Hisham bin Kharijah told us, Abu al-Rabi' Sulayman bin Utbah al-Salami told us, on the authority of Yunus bin Maysarah bin Halbas, on the authority of Abu Idris, on the authority of Abu Darda, who said: "They said, 'O Messenger of God, do you think that what we do is a matter that has already been completed or something that we should start over?' He said, 'Rather, it is a matter that has already been completed.' They said, 'So what about work, O Messenger of God?' He said, 'Every person is prepared for what he was created for.'" Ahmad is the only one to narrate it from this source.

**Another hadith** Ibn Jarir said: Al-Hasan bin Salamah bin Abi Kabsha told me, Abdul-Malik bin Amr told us, Ibad bin Rashid told us on the authority of Qatadah, Khalid Al-Asri told me on the authority of Abu Al-Darda' who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no day on which the sun sets except that there are two angels on either side of it calling out, and all of God's creation hears them, except for the two heavy burdens: 'O God, give to the one who spends in charity a replacement and give to the one who withholds destruction.' And God revealed the Qur'an concerning that: 'But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease. But as for him who withholds and considers himself free of need \* And denies the best reward \* We will ease him toward difficulty.'" Ibn Abi Hatim narrated it on the authority of his father on the authority of Ibn Abi Kabsha with a similar chain of transmission.

**Another hadith** Ibn Abi Hatim said: Abu Abdullah al-Tahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam ibn Aabaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas, "A man had palm trees, and among them was a palm tree whose branch was in the house of a righteous, poor man with children. When the man came and entered his house, he would take a date from his palm tree, and the date would fall, and the children of the poor man would take it, and he would come down from his palm tree and snatch the date from their hands. If one of them put a date in his mouth, he would put his finger in the boy's

throat and snatch the fruit from his throat. That man complained to the Prophet, may God bless him and grant him peace, and told him what he had suffered from the owner of the palm tree. The Prophet, may God bless him and grant him peace, said to him: Go and meet the Prophet, may God bless him and grant him peace, the owner of the palm tree, and he said to him: Give me your palm tree that you planted in the house of so-and-so, and you will have a palm tree in Paradise for it. He said to him: You have been given it, but I like its fruit. I have many palm trees, and there is no palm tree among them whose fruit I like more than its fruit. So the Prophet, may God bless him and grant him peace, went and followed him." A man was listening to the speech of the Messenger of God (peace and blessings be upon him) and the owner of the palm tree. The man said: O Messenger of God, if I take the palm tree and it becomes mine and I give it to you, will you give me what I gave him in exchange for it as a palm tree in Paradise? He said: Yes.

Then the man met the owner of the palm tree, and both of them had palm trees. He said to him, **I have told you that Muhammad gave me a palm tree in Paradise in exchange for my leaning palm tree in the house of so-and-so.** I said, **I have been given it, but I like its fruit.** The man remained silent. The man said, **Then I see you have sold it.** He said, **No, not unless I give something in exchange, and I do not think I will.** The man said, **What did you give me?** He said, **Forty palm trees.** The man said, "You have come with something great. You want forty palm trees in exchange for your palm tree?" Then they remained silent and began to speak differently. Then the man said, **I have given you forty palm trees.** The man said, **Bear witness for me if you are truthful.** The man called some people and said, **Bear witness that I have given him forty palm trees from my palm trees in exchange for the palm tree that he branched in the house of so-and-so.** Then he said, **What do you say?** The owner of the palm tree said: I am satisfied. Then he said: There is no sale between us and we have not parted. So he said to him: God has forgiven you and I am not foolish when I gave you forty palm trees in exchange for your leaning palm tree. The owner of the palm tree said: I am satisfied that you give me the forty as I wish. He said: Give it to me on a stalk. Then he waited for an hour and then said: It is yours on a stalk. And he called for witnesses and counted for him forty palm trees on a stalk. So they parted. The man went to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, the leaning palm tree in the house of so-and-so has become mine, so it is yours. So the Messenger of God, may God bless him and grant him peace, went to the man who owned the house and said to him: The palm tree is for you and your family. Ikrimah said: Ibn Abbas said: Then God Almighty revealed: "By the night when it covers \* And the day when it appears \* And in Him He created the male and female \* Indeed, your efforts are diverse \* But as for him who gives and fears God \* And believes in the best \* We will ease him toward ease \* But as for him who withholds and considers himself free of need \* And denies With goodness. Then We will ease him toward difficulty." To the end of the Surah. This is how

Ibn Abi Hatim narrated it, and it is a very strange hadith.

Ibn Jarir said: It was mentioned that this verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**: Harun ibn Idris al-Asamm narrated to us, Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abdullah ibn Muhammad ibn Abd al-Rahman ibn Abu Bakr al-Siddiq **may God be pleased with him**, on the authority of Amir ibn Abdullah ibn al-Zubayr, who said: Abu Bakr **may God be pleased with him** used to free slaves in Mecca as a Muslim. He used to free old women and women when they converted to Islam. His father said to him: O my son, I see that you are freeing weak people. Why don't you free strong men who will stand with you, protect you and defend you? He said: O my father, what I want - I think he said - is what is with God. He said: Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease**. And the Almighty's saying: **And his wealth will not avail him when he falls** Mujahid said: That is, when he dies. Abu Salih and Malik said on the authority of Zayd ibn Aslam: When he falls into the Fire.

### Fath al-Qadir

11- **And his wealth will not avail him if he is thrown down** meaning his miserly wealth will not avail him at all, or anything that will avail him if he is thrown down: meaning he is destroyed. It is said that a man is thrown down, he throws down, he throws down, and he is thrown down, he is thrown down: if he is destroyed. Qatada, Abu Salih, and Zaid bin Aslam said: If he is thrown down: if he falls into Hell. It is said that he is thrown down in the well and he is thrown down: if he falls into it. It is also said that I do not know where he is thrown down: meaning where did he go?

### Tafsir al-Baghawi

11- **And his wealth will not avail him**, which he was stingy with, **if he falls down**, Mujahid said: if he dies. Qatada and Abu Salih said: he falls into Hell.

### Tafsir al-Baidawi

11- **And his wealth will not avail him** Negation or interrogative denial. **If he falls** Perishes, it is done from the ruin, or falls into the pit of the grave or the bottom of Hell.



Surat al-Layl 92:12  
Indeed, upon Us is guidance.

## Surat al-Layl 92:12

Indeed, upon Us is guidance.

## Tafsir al-Jalalayn

12 - **Indeed, it is upon Us to guide** to clarify the path of guidance from the path of misguidance so that our command to follow the first is complied with and our prohibition against committing the second.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Indeed, it is upon Us to guide**, God Almighty says: It is upon Us to distinguish truth from falsehood, and obedience from disobedience. 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, **Indeed, it is upon Us to guide**, meaning: to explain, explain what is permissible and what is forbidden, what is obedience to Him and what is disobedience to Him.

Some Arab scholars interpreted it to mean: whoever follows guidance, then upon God is his path. He said: It is like His statement: **And upon God is the direction of the path** (al-Nahl 16:9). He said: The meaning of that is: whoever desires God is on the straight path. He said: It is said that its meaning is: Indeed upon Us is guidance and misguidance, just as He said: **Garments to protect you from the heat** (al-Nahl 16:81), and they protect from the heat and the cold.

## Tafsir al-Qurtubi

The Almighty says: **Indeed, it is upon Us to guide** meaning, it is upon Us to show the path of guidance from the path of misguidance. Guidance means explaining the rulings. Al-Zajjaj said: meaning, it is upon God to explain, explaining what is lawful and unlawful, and what is obedience to Him and disobedience to Him. Qatadah said. Al-Farra' said: Whoever follows guidance, then upon God is his path, based on His statement: **And upon God is the direction of the way** (al-Nahl 16:9). He says: Whoever desires God is on the straight path. It was also said: its meaning is that it is upon Us to guide and misguide, so He left misguidance, like His statement: **In Your hand is all good** (Al Imran 3:26), and **In His hand is the dominion of all things** (Ya-Sin 36:83). And as He said: **Garments to protect you from the heat** (al-Nahl 16:81), which protect from the cold, also from Al-Farra'. It was also said: meaning, it is upon Us to reward His guidance to which We have guided.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God**.

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O**

**Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused.** Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

### Fath al-Qadir

12- **Indeed, it is upon Us to guide.** This sentence is a resumption of what preceded it: that is, it is upon Us to explain. Al-Zajaj said: It is upon Us to show the path of

guidance from the path of misguidance. Qatada said: It is upon God to explain: to explain what He has forbidden, what He has obeyed, and what He has disobeyed. Al-Farra' said: Whoever follows guidance, then upon God is his path, based on His statement: **And upon God is the determination of the path**, meaning: Whoever God intends to misguide, as He says: **garments to protect you from the heat**, and it was said that the meaning is: It is upon Us to reward him for his guidance which We have guided.

### Tafsir al-Baghawi

12- **Indeed, it is upon Us to guide**, meaning to explain. Al-Zajaj said: It is upon Us to explain the path of guidance from the path of misguidance. This is what Qatada said, who said: It is upon God to explain what He has permitted and what He has forbidden.

Al-Farra' said: It means whoever follows guidance, then God will follow his path, as God the Almighty says: **And upon God is the direction of the path** (al-Nahl 16:9). He says: Whoever desires God will follow the straight path.

It was said that its meaning is: It is up to Us to guide and misguide, like His saying: **In Your hand is all good** (Al Imran 3:26). He restricted it to guidance because the speech indicates it, like His saying: **Garments to protect you from the heat** (al-Nahl 16:81). He restricted it to mentioning the heat and did not mention the cold because it indicates it.

### Tafsir al-Baidawi

12- **Indeed, it is upon Us to guide** to the truth according to Our judgment or in accordance with Our wisdom, or **Indeed, it is upon Us** the method of guidance, as in the saying of the Almighty: **And upon God is the direction of the way.**

Surat al-Layl 92:13

And indeed, to Us belongs the Hereafter and the first [life].

## Surat al-Layl 92:13

And indeed, to Us belongs the Hereafter and the first [life].

## Tafsir al-Jalalayn

13 - **And indeed, to Us belong the Hereafter and the first life** meaning the world, so whoever seeks it from other than Us has erred.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And indeed, to Us belongs the Hereafter and the first life**. He says: And indeed, to Us belongs what is in this world and the Hereafter. We give from them to whomever We will among Our creation, and deprive whomever We will.

What He, may His praise be exalted, meant by this is that He guides whomever He loves from among His creation to His obedience, so He honours him with it in this world and prepares for him honour and reward in the Hereafter. And He abandons whomever He wills from among His creation to His disobedience, so He humiliates him with his disobedience in this world and disgraces him with His punishment for it in the Hereafter.

## Tafsir al-Qurtubi

The Almighty said: **And indeed, to Us belong the Hereafter and the first [life]**. The *Hereafter* refers to Paradise. The **first [life]** refers to this world. This is also narrated by Ata' on the authority of Ibn Abbas. Meaning, this world and the Hereafter belong to God the Almighty. Abu Salih narrated on the authority of Ibn Abbas, who said: The reward of this world and the Hereafter, and it is like the Almighty's saying: **Whoever desires the reward of this world, then with God is the reward of this world and the Hereafter**.

(al-Nisa 4:134) Whoever seeks them from someone other than their owner has gone astray.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing**

**Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

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Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be**

**rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

### Fath al-Qadir

**13- And indeed, for us is the Hereafter and the first life.** That is, for us is everything in the Hereafter, and everything in this world, and we can dispose of it as we wish. So whoever wants both or one of them, let him ask us for that. It was said that the meaning is: For us is the reward of the Hereafter and the reward of this world.

### Tafsir al-Baghawi

**13- And indeed, the Hereafter and the present life belong to Us.** Whoever seeks them from someone other than their Owner has gone astray.

### Tafsir al-Baidawi

**13- And indeed, to Us belongs the Hereafter and the first life.** So We give in both abodes whatever We will to whom We will, or the reward of guidance to those who are guided, or your abandonment of guidance does not harm Us.

Surat al-Layl 92:14

So I have warned you of a blazing Fire.

## Surat al-Layl 92:14

So I have warned you of a blazing Fire.

## Tafsir al-Jalalayn

14 - **So I warned you** I frightened you, O people of Mecca **of a blazing fire** by deleting one of the two ta's from the original and it was read with it remaining, meaning it is blazing

## Tafsir al-Suyuti

## Tafsir al-Tabari

Then He, the Most High, said: **So I have warned you of a blazing Fire**. God Almighty says: So I have warned you, O people, of a blazing Fire, which is the Fire of Hell. He says: Beware of disobeying your Lord in this world and disbelieving in Him, lest you be consumed by it in the Hereafter. It was also said: *Blazing*, but it is actually *blazing*, and it is in the nominative case because it is a future tense verb. If it were a past tense verb, it would have been said: So I have warned you of a blazing Fire.

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 blazing fire**, he said: blazing.

## Tafsir al-Qurtubi

The Almighty said: **So I warned you** meaning I cautioned you and frightened you. **A blazing fire** meaning it is blazing and blazing. Its original form is *tatalatha*. This is the reading of Ubayd ibn Umair, Yahya ibn Ya'mar, and Talha ibn Musarraf. **He will not find a place to pray** meaning he will not find a place to pray while it is hot.

**Except the most wretched** meaning the wretched one **who denied** the Prophet of God Muhammad (peace and blessings of God be upon him) **and turned away** meaning turned away from faith. Makhul narrated on the authority of Abu Hurairah who said: Everyone will enter Paradise except he who refuses it. He said: O Abu Hurairah, who refuses to enter Paradise? He said: The one who lied and turned away. Malik said: Umar ibn Abd al-Aziz led us in the Maghrib prayer, and he recited: **By the night when it covers** and when he reached: **So I have warned you of a blazing Fire** he began to cry, and he could not go beyond that from crying, so he left it and recited another Surah. Al-Farra' said: **Except the most wretched** means the one who

was wretched in the knowledge of God, the Most High. Ad-Dahhak narrated on the authority of Ibn Abbas who said: **None will enter it except the most wretched** means Umayyah ibn Khalaf and his peers who denied Muhammad (peace and blessings of God be upon him). Qatada said: He denied the Book of God and turned away from obeying God. Al-Farra' said: It was not a lie of apparent rejection, but it fell short of what he was commanded to obey, so it was made a lie, as you say: So-and-so met the enemy and lied - if he refused and went back on following him. He said: I heard Abu Tharwan say: The grandfather of Banu Namir is not a lie. He says: If they meet, they are truthful in battle; it is true. I heard Salim bin Al-Hasan say: I heard Abu Ishaq Al-Zajaj say: This is the verse for which the people of Irja' spoke of Irja', and they claimed that no one enters Hell except a disbeliever, because of the saying of the Most High:

**None shall enter it except the most wretched \* who denied and turned away.**

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it



in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God**.

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hdaybiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of

the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied**. In the two Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

## Fath al-Qadir

14- **So I warned you of a blazing Fire** meaning I warned you and frightened you of a blazing and glowing Fire. Its original form is *tatalatha* but one of the two ta's was removed for ease. Ubayd ibn Umair, Yahya ibn Ya'mar, and Talha ibn Masraf recited the original word.

## Tafsir al-Baghawi

14- **So I warned you:** O people of Mecca, **of a blazing fire**, meaning: blazing, meaning it is blazing and glowing.

## Tafsir al-Baidawi

14- **So I have warned you of a blazing Fire**.

Surat al-Layl 92:15

None shall enter it except the most wretched.

## Surat al-Layl 92:15

None shall enter it except the most wretched.

## Tafsir al-Jalalayn

15 - **None shall enter it** except the most wretched, meaning the most miserable.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **None shall enter it except the most wretched**, God Almighty says: None shall enter it and burn in its fire except the most wretched. **He who denied and turned away**, He says: He who denied the signs of his Lord, turned away from them, and did not believe in them.

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

Who said that?

Abu Kurayb narrated to us, saying: Waki' narrated to us, saying: Hisham ibn al-Ghazz narrated to us, on the authority of Makhul, on the authority of Abu Hurayrah, who said: **You will surely enter Paradise except for those who refuse**. They said: **O Abu Hurayrah, who would refuse to enter Paradise?** He said: "Then he recited: 'Who denied and turned away'" (al-Layl 92:16).

Al-Hasan bin Naseh told me, he said: Al-Hasan bin Habib and Muadh bin Muadh told us, they said: Al-Ash'ath told us, on the authority of Al-Hasan, regarding his statement, **None shall enter it except the most wretched**, Muadh said: The one who lied and turned away. Al-Hasan did not say that, he said: The polytheist.

Some of the Arabs used to say: It was not an apparent lie, but it fell short of what was ordered in terms of obedience, so it was considered a lie, just as you say: So-and-so encountered the enemy and lied, meaning he retreated and turned back. He mentioned that he heard some Arabs say: They are not necessarily lied to, meaning that if they encountered them, they believed in the fighting and did not turn back. He said: And so is the saying of God: **Its battle is not false** (al-Waqi'ah 56:2).

## Tafsir al-Qurtubi

Because God Almighty said: **None shall enter it except the most wretched \* Who denied and turned away**. The matter is not as they thought; this is a specific fire; none shall enter it except the one who denied and turned away. The people of Hell have levels, and among them are the hypocrites in the lowest level of Hell. God Almighty has promised a type of punishment

for everything He promised, so it is permissible for Him to punish with it. God Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills**. (An-Nisa': 48) So if everyone who did not associate partners with Him was not punished, then there would be no benefit in His statement: **And He forgives what is less than that for whom He wills**, and **And He forgives what is less than that** would be meaningless.

Al-Zamakhshari: The verse was revealed to compare the states of two great polytheists and a great believer. It was intended to exaggerate their two contradictory characteristics. So it was said: the most wretched, and it was made specific to the one who will burn, as if Hell was created for him alone. And it was said: the most pious, and it was made specific to Paradise, as if Paradise was created for him alone. And it was said: they are Abu Jahl or Umayyah ibn Khalaf, and Abu Bakr, may God be pleased with him.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except

the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God**.

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about

those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied**. In the two Sahihs, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

## Fath al-Qadir

**15- None shall enter it except the most wretched** meaning, none shall enter it with an eternal burning except the most wretched, which is the disbeliever. If someone other than the sinner enters it, then his burning is not like his burning. What is meant by his saying **enters it** is that he enters it or finds its burning, which is its heat.

## Tafsir al-Baghawi

**15- Only the most wretched will reach it.**

## Tafsir al-Baidawi

**15- He shall not be punished for it** means he shall not be bound by it because of its severity. **Except the most wretched** except the disbeliever, for even if the immoral person enters it, he shall not be bound by it. That is why He called him the most wretched and described him by saying:

Surat al-Layl 92:16  
who denied and turned away

## Surat al-Layl 92:16

who denied and turned away

## Tafsir al-Jalalayn

16 - **who denied** the Prophet **and turned away** from faith. This restriction is interpreted as the Almighty's saying: And He forgives what is less than that for whomever He wills. So what is meant is the eternal punishment.

## Tafsir al-Suyuti

## Tafsir al-Tabari

He said: **He who lied and turned away.**

## Tafsir al-Qurtubi

God Almighty says: **He who denied and turned away.**

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think

that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

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tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahih's, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

### Fath al-Qadir

Then he described the most wretched, saying: 16- **He who denied and turned away** meaning, he denied the truth brought by the messengers and turned away from obedience and faith. Al-Farra' said, **Except the most wretched** except for he who is wretched in the knowledge of God, the Most High. He also said: It was not a lie outwardly rejected, but he fell short of what he was commanded to do in terms of obedience, so it was made a denial, just as you would say, **So-and-so met the enemy and lied**, meaning he refused and turned back from following him. Al-Zajjaj said: This is the verse because of which the people of Irja' spoke of Irja', so they claimed that only a disbeliever will enter Hellfire, and that the people of Hellfire have stations, including that the hypocrites will be in the lowest level of Hellfire. God, the Most High, has promised every type of punishment for which He is worthy of being punished. He said, **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** So if everyone who did not associate partners with Him was not punished, then there would be no benefit in His statement, **And He forgives what is less than that for whom He wills.** He said in Al-Kashaf: The verse was revealed in comparison between the two states of a great polytheist and a great believer, so it was intended to exaggerate their two contradictory characteristics, so it was said the most wretched, and it was made specific to the one who was burned, as if the fire was created only for him, and it was said the most pious, and it was made specific to salvation, as if Paradise was created only for him, and it was said that what is meant by the most wretched is Abu Jahl or Umayya ibn Khalaf, and by the most pious is Abu Bakr al-Siddiq.

### Tafsir al-Baghawi

16- **He who denied** the Messenger, **and turned away** from the faith.

### Tafsir al-Baidawi

16- **He who denied and turned away** meaning he denied the truth and turned away from obedience.



Surat al-Layl 92:17

And the most righteous will avoid it.

## Surat al-Layl 92:17

And the most righteous will avoid it.

## Tafsir al-Jalalayn

17 - **And he will keep away from her** (the most pious) meaning the most devout

## Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Urwa that Abu Bakr al-Siddiq freed seven, all of whom were being tortured in the cause of God. And regarding him the verse was revealed: **And the most pious will avoid it**, to the end of the surah.

## Tafsir al-Tabari

His saying: **And the most pious will be kept away from it**. He says: And the most pious will be kept away from the fire that blazes. He used Af'al in place of Fa'il, as Tarafa said:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

## Tafsir al-Qurtubi

The Almighty says: **And he will be kept away from it** meaning he will be far from it. **The most righteous** means the one who is pious and fearful. Ibn Abbas said: He is Abu Bakr, may God be pleased with him, who will be kept away from entering the Fire. Then he described the most righteous by saying: **He who gives his wealth to purify himself**.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying:

"I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God**.

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is

no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahih's, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.' Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

### Fath al-Qadir

The meaning of 17- **The most righteous will keep it away** means the righteous will keep it away from disbelief to the utmost extent. Al-Wahidi said: The most righteous is Abu Bakr As-Siddiq according to all commentators. End quote. It is preferable to apply the terms **most wretched** and **most righteous** to everyone who has the two aforementioned characteristics. The meaning would be that only the one who is completely wretched, who is the disbeliever, will be completely and irrevocably exposed to it. Nor will he be completely avoided or kept away from it, such that he does not hover around it, let alone enter it, except the one who is perfect in righteousness. This does not contradict the non-necessary entry of some of the disobedient Muslims into Hell, nor the distancing of some who are not completely righteous from Hell, but not to the extent that the one who is perfect in righteousness is kept away from it. The result is that whoever from the Murji'ah clings to his saying: **None shall enter it except the most wretched**, claiming that the most wretched is the disbeliever, because he is the one who lied and turned away, and the lie did not occur from the sinners among the Muslims, it is said to him: What do you say about his saying: **And the most righteous will be kept away from it?** Because it indicates that only the one who is perfect in piety will be kept away from the Fire. So whoever is not perfect in it, like the sinners among the Muslims, is not among

those who will be kept away from the Fire. So if you interpret the most righteous in any way, then the same will be required of you regarding the most wretched, so take this with that, and be as the poet said:

I am satisfied to carry my passion and get out of it,  
neither against me nor for me

It was said that by **the most wretched and the most pious** he meant the wretched and the pious, as Tarafa bin Al-Abd said:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

That is, by one, and it is not hidden from you that this contradicts the description of the most wretched as a liar, because that only happens to the disbeliever, so what the speaker of this statement intended of the two descriptions including the disobedient Muslims is not fulfilled.

### Tafsir al-Baghawi

17- **And the most pious will avoid it**, meaning by **the most wretched** the wretched, and by **the most pious** the pious.

### Tafsir al-Baidawi

17- **And the pious will avoid it.**

Surat al-Layl 92:18

He who gives his wealth to purify himself.

## Surat al-Layl 92:18

He who gives his wealth to purify himself.

## Tafsir al-Jalalayn

18 - **He who gives his wealth to be purified** to be purified by it before God Almighty by giving it to God Almighty, not showing off or seeking fame, so he will be pure before God. This was revealed about Abu Bakr, may God be pleased with him, when he bought Bilal, who was being tortured for his faith, and freed him. The infidels said, **He only did that for a favor he had with him.** So this was revealed.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **He who gives his wealth to purify himself** means: He who gives his wealth in this world in fulfillment of the rights of God that He has obligated him to do, **to purify himself** means: He is purified by giving it from his sins.

## Tafsir al-Qurtubi

The Almighty says: **He who gives his wealth to purify himself** meaning he seeks to be pure in the sight of God, and he does not seek thereby to show off or to gain a reputation, but rather he gives it in charity, seeking thereby the pleasure of God Almighty. Some of the scholars of semantics said: By his saying **the most pious and the most wretched** he meant the pious and the wretched, like the saying of Tarafa:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

Any one and only, and *af'al* is placed in place of *fa'il*, such as their saying: God is greater, meaning great, and **and it is easier for Him** (al-Rum 30:27), meaning easy.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man

ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire.** It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God.**

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse.** They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused.** Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing]**

the countenance of his Lord, the Most High meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahihs, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.' Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

### Fath al-Qadir

Then the Almighty mentioned the description of the most pious, saying: 18- **Who gives his wealth** meaning he gives it and spends it in ways of goodness, and His saying: **and purifies** is in the accusative case as a state of the subject of **is given**: meaning in the state of his seeking to be pure in the sight of God, not seeking to show off or to gain a reputation, and it is permissible for it to be a substitute for **is given** and included with it in the ruling of the relative clause. The majority read **it purifies** as the present tense of **it purifies**. Ali bin Al-Hussein bin Ali read it as purified by assimilating the ta' into the zay.

### Tafsir al-Baghawi

18- **He who gives his wealth**, gives his wealth, **to purify himself**, seeks to be pure in the sight of God, not

showing off or seeking fame, meaning Abu Bakr al-Siddiq, according to everyone's opinion.

Ibn Al-Zubayr said: Abu Bakr used to buy weak people and free them. His father said: O my son, why don't you buy someone to protect your back? He said: I mean to protect my back. Then the verse, **And the most righteous will keep it away from you**, was revealed, until the end of the surah.

Muhammad ibn Ishaq said: Bilal belonged to one of the Banu Jamj, and he was Bilal ibn Rabah, and his mother's name was Hamamah. He was a true Muslim and pure of heart. Umayyah ibn Khalaf would take him out when the heat of the afternoon hit and throw him on his back in the plain of Mecca. Then he would order a huge rock to be placed on his chest, and he would say to him: You will remain like this until you die or disbelieve in Muhammad. So he would say while he was in that affliction: One, One.

Muhammad bin Ishaq said on the authority of Hisham bin Urwah on the authority of his father who said: Abu Bakr passed by him one day while they were doing that to him. Abu Bakr's house was among the Banu Jumah, so he said to Umayyah, **Don't you fear God with regard to this poor man?** He said, **You have corrupted him, so save him from what you see.** Abu Bakr said, "I will! I have a black slave who is more courageous and stronger than him, who adheres to your religion. Should I give him to you?" He said: I did. So Abu Bakr gave him his slave and took him and set him free. Then he set free with him six slaves in Islam before he emigrated: Bilal was the seventh of them, Amir ibn Fuhayrah who witnessed Badr and Uhud and was martyred on the day of Bir Ma'unah, Umm Umays and Zunayrah, whose eyesight was damaged when he set her free. The Quraysh said: Nothing took her sight except Al-Lat and Al-Uzza. She said: They lied, by the House of God. Al-Lat and Al-Uzza do not harm, nor do they benefit. So God restored her eyesight and set free Al-Nahdiyyah and her daughter, who belonged to a woman from Banu Abd Al-Dar. He passed by them and their mistress had sent them to cut firewood for her, and she was saying: By God, I will never set you free. Abu Bakr said: Leave them alone, O mother of so-and-so. She said: Leave them alone, you have corrupted them, so set them free. Abu Bakr **may God be pleased with him** said: And for how much? She said: So-and-so. He said: I took them while they were free. He passed by the slave girl of Banu Al-Mu'ammil while she was being tortured, so he bought her and set her free.

### Tafsir al-Baidawi

18- **He who avoids polytheism and sins**, then he will not enter into them, let alone enter into them and pray them. The meaning of that is that whoever avoids polytheism without sinning does not avoid them and is not required to pray them, so it does not contradict the previous restriction. **He gives his wealth** he spends it on charitable causes, because his saying **is purified** is a substitute for **he gives** or a state of its subject.



Surat al-Layl 92:19

And no one has any favor with Him for which he will be rewarded.

## Surat al-Layl 92:19

And no one has any favor with Him for which he will be rewarded.

## Tafsir al-Jalalayn

19 - **And no one has any favor with Him for which he would be rewarded**

## Tafsir al-Suyuti

Al-Bazzar narrated on the authority of Ibn Al-Zubayr that he said: This verse was revealed: **No one has a favor with Him that he can be rewarded for.** To the end of it, about Abu Bakr Al-Siddiq.

## Tafsir al-Tabari

Some Arab scholars interpreted this as: **And no one of God's creation has anything to do with this one who gives his wealth in the way of God to be purified.** "Of a favor for which he can be rewarded." Meaning: Of a hand for which he can be rewarded. He said: He does not spend what he spends of that, and gives what he gives as a reward from someone for a favor he did to him, nor as a recompense for a favor that he has previously bestowed upon him, but he gives it in the rights of God, seeking God's pleasure. He said: Otherwise, in this instance, it has the meaning of *but*. He said: It is possible for the verb in the recompense to be future, and its stated meaning would be: And he did not intend for what he spent a reward from anyone, and the position of the lam in *ahad* would be in the ha' that you lowered with him, so it is as if you said: And no one has anything to do with him for what he spent of a favor for which he can seek reward. The Arabs sometimes place a letter in the wrong place if it is well-known, and they cited as evidence for that the verse of Al-Nabigha.

I was so afraid that my fear was no greater than that of a sane ibex in the rain.

Meaning: Until my fear increases, and this is what was said by the one we mentioned as saying from the people of Arabic, and he claimed that it is among the things that are permissible, and it is the correct one that came with the narrations from the people of interpretation, and they said: It was revealed about Abu Bakr by his freeing of those he freed.

Who said that?

Bishr told us, he said: Yazid told us, Saeed said on the authority of Qatada: **And no one has any favor with Him for which he can be rewarded \* Except seeking the countenance of his Lord, the Most High \* And he will be satisfied.** He says: It does not have the reward or status of people, rather his gift is from God.

Muhammad bin Ibrahim Al-Anmati told me, he said: Harun bin Maruf told us, he said: Bishr bin Al-Sarri told us, he said: Mus'ab bin Thabit told us, on the authority of `Amir bin `Abdullah, on the authority of his father, he

said: This verse was revealed about Abu Bakr Al-Siddiq: **And no one has any favor with Him for which he would be rewarded \* Except seeking the countenance of his Lord, the Most High \* And he is going to be satisfied.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Sa'id told me, on the authority of Qatadah, regarding the statement, **And no one has any favor with Him for which he can be rewarded**, he said: It was revealed about Abu Bakr. He freed people without seeking any reward or thanks from them, six or seven of them, including Bilal and `Amir ibn Fuhayrah. Based on this interpretation that we mentioned about these people, his statement, **And no one has any favor with Him for which he can be rewarded** should be in the accusative case as an exception to the meaning of his statement, **And no one has any favor with Him for which he can be rewarded**, because the meaning of the statement is: And he who gives from his wealth does not give reward from anyone except seeking the face of his Lord. It is permissible for it to be in the accusative case as a contradiction to what comes after *except* from what comes before it, as al-Nabigha said:

No one is in the quarter

Except I show you why I don't explain it

## Tafsir al-Qurtubi

The Almighty said: **And no one has a favor with Him for which he can be rewarded.** That is, he does not give charity in order to be rewarded for a favor, but rather he seeks the countenance of his Lord, the Most High, the Most High. **And he will surely be satisfied**, that is, with the reward. "Ata' and Ad-Dahhak narrated on the authority of Ibn Abbas, who said: The polytheists tortured Bilal, and no one says "no one." Then the Prophet, may God bless him and grant him peace, passed by him and said:

**One - meaning God Almighty - will save you** Then he said to Abu Bakr: **O Abu Bakr, Bilal is being tortured for the sake of God** Abu Bakr knew who he meant, the Messenger of God, may God bless him and grant him peace, so he went home, took a pound of gold, and went with it to Umayyah ibn Khalaf and said to him: Will you sell me Bilal? He said: Yes, so he bought him and set him free. The polytheists said: Abu Bakr did not free him except for a favor he had with him. So the following verse was revealed: **And no one has with him** meaning with Abu Bakr **of favor** meaning of a favor from him, **that he can be repaid** rather, *seeking* for what he did **the face of his Lord, the Most High.** It was said: Abu Bakr bought Bilal from Umayya and Ubayy ibn Khalaf for a cloak and ten awq, and he freed him for the sake of God, so the following verse was revealed: **Indeed, your efforts are diverse** (al-Layl 92:4). Saeed ibn al-Musayyab said: It reached me that Umayya ibn Khalaf said to Abu Bakr when Abu Bakr said to him: Will you sell him? He said: Yes, I will sell him for Nastas. Nastas was a slave of Abu Bakr, the owner of ten thousand dinars, boys, female slaves, and livestock, and he was a polytheist. Abu Bakr



persuaded him to convert to Islam on the condition that he would have his money, but he refused, so Abu Bakr sold him for it. The polytheists said: Abu Bakr did this to Bilal only for a favor he had with him. So the following verse was revealed: **And no one has with him any favor that he can be repaid \* Except seeking** (al-Layl 92:4).

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God.**

Imam Ahmad said: Yunus and Surayj told us: Falih told

us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied**. In the two Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

Surat al-Layl 92:19

And no one has any favor with Him for which he will be rewarded.

### Fath al-Qadir

19- **And no one has a blessing with Him for which he can be rewarded.** This sentence is a resumption of what preceded it, that the purification is done purely in a sincere manner, not tainted by anything that contradicts sincerity: that is, he is not one who gives his money in charity in order to be rewarded for his charity with a blessing from anyone he has, and to recompense him for it. Rather, he seeks through his charity the face of God, the Most High. The meaning of the verse is that no one has a blessing with Him for which he can be rewarded, so that he intends by giving what he gives from his money to recompense it. Rather, he said **we recompense** in the present tense in the passive voice for the sake of the pauses, and the original is **he recompenses it to him** or **he recompenses it to him**.

### Tafsir al-Baghawi

Saeed bin Al-Musayyab said: It reached me that Umayyah bin Khalaf said to Abu Bakr about Bilal when he said: Will you sell him? He said: Yes, I will sell him for Nastas, a slave of Abu Bakr, who had ten thousand dinars, boys, girls, and livestock. He was a polytheist and Abu Bakr had forced him to convert to Islam on the condition that he would have his money, but he refused, so Abu Bakr hated him. When Umayyah said to him: Sell him for your slave Nastas, he took advantage of it and sold him to him. The polytheists said: Abu Bakr did that to Bilal only because of a favor Bilal had done to him. Then God revealed:

19- **And no one has a favor from Him for which He can reward him**, meaning that He can reward him and recompense him for it.

### Tafsir al-Baidawi

19- **And no one has a favor with Him for which he can be rewarded.** By giving Him, He means that He will reward him for it.

## Surat al-Layl 92:20

except seeking the countenance of his Lord, the Most High.

## Tafsir al-Jalalayn

20 - *except* but he did that **seeking the face of his Lord, the Most High** meaning seeking the reward of God

## Tafsir al-Suyuti

## Tafsir al-Tabari

His saying: **Except seeking the pleasure of his Lord, the Most High.**

## Tafsir al-Qurtubi

Then the verse was revealed: **And no one has with Him any favor for which he can be rewarded \* Except seeking** meaning but seeking, so it is a disjunctive exception, and that is why it was placed in the accusative case. Like saying: There is no one in the house except a donkey. The nominative case is permissible. Yahya ibn Waththab read **except seeking the countenance of his Lord** in the nominative case, according to the language of those who say: the nominative case is permissible in the exception. And he recited in both languages the words of Bishr ibn Abi Hazim:

It has become a deserted wasteland, with no companions except the tyrants and the oppressors.

And the speaker said:

A town that has no companions except the camels and the wild donkeys

In the Qur'an: **Only a few of them did it** (An-Nisa': 66). It has been mentioned previously. **The Face of his Lord, the Most High** means His pleasure and what is close to Him. **The Most High** is an attribute of the Lord who deserves the attributes of loftiness. It is possible that **seeking the Face of his Lord** is an object for it, according to the meaning, because the meaning of the statement is: He does not give his wealth except seeking the Face of his Lord, not to reward Him for His blessings.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them.

And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.'" God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abd Rabbih bin Saeed told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Only the wretched will enter Hellfire**. It was said: **And who is the wretched?** He said: **The one who does not do an act of obedience to God and does not abandon an act of disobedience to God.**

Imam Ahmad said: Yunus and Surayj told us: Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse**. They said: **And who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused**. Narrated by Al-Bukhari on the authority of Muhammad bin Sinan on the authority of Falih.

And the Almighty's saying: **And he will be kept away from it who is most righteous** means that the pious and pure will be kept away from the Fire. Then He explained it by saying: **He who gives his wealth to purify himself** meaning that he spends his wealth in obedience to his Lord to purify himself, his wealth, and what God has given him of religion and this world. **And no one has any favor with Him for which he could be rewarded** meaning that he does not spend his wealth

except seeking the countenance of his Lord, the Most High.

to reward someone who has done him a favor, so he gives in return for that, but rather he paid it **seek[ing] the countenance of his Lord, the Most High** meaning in the hope of seeing Him in the Hereafter in the gardens of Paradise. God Almighty said: **And he will surely be satisfied** meaning that he who is characterized by these qualities will surely be satisfied. More than one of the commentators mentioned that these verses were revealed about Abu Bakr al-Siddiq **may God be pleased with him**, so some of them narrated the consensus of the commentators on that, and there is no doubt that he is included in it and the nation is more deserving of its generality, for its wording is general, and it is the Almighty's saying: **And he who gives his wealth to purify himself \* And no one has any favor with Him for which he could be rewarded** But he was the leader of the nation and their forerunner in all these descriptions and other praiseworthy descriptions, for he was a pious, generous, and generous friend who spent his money in obedience to his Master and in support of the Messenger of God, may God bless him and grant him peace. How many dirhams and dinars did he spend seeking the face of his Generous Lord? No one among the people had a favor upon him that he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied.** In the two Sahihs, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.' Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

## Fath al-Qadir

20- **Except seeking the Face of his Lord, the Most High.**

The majority of reciters read **except seeking** in the accusative case. It is permissible for it to be in the accusative case as a direct object, meaning: it is not given except seeking the Face of his Lord, the Most High. It is also permissible for it to be in the accusative case as a direct object, meaning: I did not give you seeking your reward, but rather seeking the Face of God. Yahya ibn Waththab recited it in the nominative case as a substitute for the place of a blessing, because its place is in the nominative case, either as the agent or as the subject, and it is an addition. The nominative case is the language of Tamim, because they allow the substitute in the disconnected and treat it as a connected word. Makki said: Al-Farra' allowed

the nominative case in *seeking* as a substitute for the place of a blessing, but this is far-fetched. Shihab al-Din said: It is as if he did not read it, and his exclusion is far-fetched, as it is a widespread language. The majority also read it as **ibtiga bi-malid**, and Ibn Abi Ubla read it in the short form, and *al-la* is an adjective for the Lord.

## Tafsir al-Baghawi

20- *Except*, but **seeking the pleasure of his Lord, the Most High**, meaning: he does not do that as a reward for someone who has a hand in it, but he does it for the pleasure of his Lord, the Most High, and to seek His pleasure.

## Tafsir al-Baidawi

20- **Except seeking the face of his Lord, the Most High** is an exception, whether disconnected or connected, from something omitted, such as **He is not given except seeking the face of his Lord, not as a reward for a blessing.**

## Surat al-Layl 92:21

And he will be satisfied

## Tafsir al-Jalalayn

21 - **And he will be satisfied** with the reward given to him in Paradise. The verse includes whoever does what he did, may God Almighty be pleased with him, so he will be kept away from the Fire and rewarded.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And he will surely be satisfied** means: And this one who gives his money in the rights of God Almighty will surely be satisfied, and he will be purified by what God will reward him with in the Hereafter in exchange for what he gave in this world for His sake, when he meets his Lord, Blessed and Exalted be He.

## Tafsir al-Qurtubi

The Almighty says: **And he will surely be satisfied.** That is, He will give him in Paradise what will please him, and that is because He will give him many times what he spent. Abu Hayyan al-Taymi narrated on the authority of his father on the authority of Ali, may God be pleased with him, who said:

The Messenger of God (peace and blessings be upon him) said: **May God have mercy on Abu Bakr! He married me to his daughter, took me to the House of Migration, and freed Bilal with his own money.** When Abu Bakr bought him, Bilal said to him: Did you buy me for your work or for the work of God? He said: Rather, for the work of God. He said: Leave me and the work of God, so he freed him. Umar ibn al-Khattab **may God be pleased with him** used to say: Abu Bakr is our master and he freed our master **meaning Bilal (may God be pleased with him).** Ata' said - and it was narrated on the authority of Ibn Abbas - that the Surah was revealed about Abu al-Dahdah, in the palm tree that he bought in his garden, as al-Tha'labi reported on the authority of Ata'. Al-Qushayri said on the authority of Ibn Abbas: For forty palm trees, and he did not name the man. Ata' said:

A man from the Ansar had a palm tree, and some of its dates would fall into his neighbor's house, and his children would pick them up. He complained about that to the Prophet (peace and blessings of God be upon him), and the Prophet (peace and blessings of God be upon him) said: **Will you sell it for a palm tree from Paradise?** He refused. So he went out and met Abu al-Dahdah who said: **Would you like to sell it for a good garden of his?** He said: **It is yours.** Abu al-Dahdah came to the Prophet (peace and blessings of God be upon him) and said: **O Messenger of God, he bought it from me for a palm tree from Paradise.** He said: **Yes,**

**by the One in Whose Hand is my soul**, so he said: It is yours, O Messenger of God. So the Prophet, may God bless him and grant him peace, called the Ansari neighbor and said: **Take it.** So the following verse was revealed: **And by the night when it covers** to the end of the Surah, in a garden, meaning Ad-Dahdah and the owner of the palm tree. **But as for him who gives and fears God** meaning Abu Ad-Dahdah. **And believes in the best** meaning the reward. **We will ease him toward ease** meaning the reward. **We will ease him toward difficulty** (al-Layl 92:10) meaning Hell. **And his wealth will not avail him when he falls** meaning he dies. To His saying: **None will enter it except the most wretched** meaning the Khazrajite, who was a hypocrite and died in his hypocrisy. **But the most righteous will be kept away from it** meaning Abu Ad-Dahdah. **He who gives his wealth to purify himself** in the price of that palm tree. **And no one has any favor with Him for which he could be rewarded** meaning Abu Ad-Dahdah. **And he will be satisfied** if God admits him to Paradise. Most of the Surah was revealed about Abu Bakr, may God be pleased with him.

This was narrated on the authority of Ibn Masoud, Ibn Abbas, Abdullah ibn al-Zubayr, and others. We have already mentioned another narration by Abu al-Dahdah regarding Surah al-Baqarah, in the verse: **Who is it that would loan God a goodly loan?** (al-Baqarah 2:245). And God knows best.

## Tafsir Ibn Kathir

Qatada said: **Indeed, it is upon Us to guide** meaning, We make clear what is permissible and what is forbidden. Another said: Whoever follows the path of guidance will reach God and He made it like His statement: **And upon God is the direction of the way** narrated by Ibn Jarir. And His statement: **And indeed, to Us belong the Hereafter and the first life** meaning, both are Ours and I am the One who controls them. And His statement: **So I have warned you of a blazing Fire** Mujahid said: meaning, blazing. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak ibn Harb, I heard An-Nu'man ibn Bashir delivering a sermon saying: "I heard the Messenger of God (peace and blessings of God be upon him) delivering a sermon saying: I have warned you of the Fire such that if a man were in the marketplace he would hear it from where I am standing, he said: Until a cloak that was on his shoulder fell down at his feet." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told me, Abu Ishaq told me, I heard Nu'man ibn Bashir giving a sermon and saying: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The one who will receive the least punishment of the people of Hell on the Day of Resurrection will be a man in whose soles two embers will be placed, from which his brain will boil.'" Narrated by al-Bukhari.

Muslim said: Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of An-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one with the lightest punishment of the people of Hell will



## Surat al-Layl 92:21 And he will be satisfied

have two sandals and two straps of fire from which his brain will boil like a boiling cauldron. He will not think that anyone is more severely punished than him, and he will be the one with the lightest punishment of them.” God, the Most High, said: **None will enter it except the most wretched**, meaning none will enter it in a way that will surround him from all sides except the most wretched. Then He explained it by saying: **He who denied**, meaning with his heart, **and turned away**, meaning from working with his limbs and foundations.

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he needed to reward him with, but his favor and kindness were upon the leaders and chiefs of all the tribes. For this reason, Urwah ibn Mas'ud, the chief of Thaqif, said to him on the day of the Treaty of Hudaibiyyah: By God, were it not for a favor you had done me that I did not reward you for, I would have answered you. Abu Bakr had been harsh with him in his speech. If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? For this reason, God the Almighty said: **And no one has a favor with Him for which he is rewarded \* Except seeking the Face of his Lord, the Most High \* And he is going to be satisfied**. In the two Sahihs, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs in the way of God, the keepers of Paradise will call him, 'O servant of God, this is good.'" Abu Bakr said: 'O Messenger of God, there is no need for one who is called upon to do so. Will anyone be called upon to do so entirely?' He said: 'Yes, and I hope that you will be one of them.'" The end of the interpretation of Surat Al-Layl. Praise and thanks be to God.

## Fath al-Qadir

21- **And he will be satisfied**. The lam is the particle that introduces the oath: meaning, by God, he will be satisfied with what We will give him of honor and great reward. The majority of scholars read **will be satisfied** as an active verb, while others read it as a passive verb.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, **And the night when it covers**, he said: When it becomes dark. Ibn Abi Hatim, Abu al-Shaykh, and Ibn Asakir narrated on the authority of Ibn Mas'ud, he said: Abu Bakr al-Siddiq bought Bilal from Umayyah ibn Khalaf and Ubayy ibn Khalaf for a cloak and ten ounces, and he freed him for the sake of God. Then God revealed, **And the night when it covers**, until His saying, **Indeed, your efforts are diverse**, the efforts of Abu Bakr, Umayyah, and Ubayy, until His saying, **and denied the best**, he said: There is no god but God, until His saying, **Then We will ease him toward difficulty**, he said: The Fire. Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, regarding the statement of God, **But as for him who is given of bounty, and fears God** he said: fears his Lord, **and believes in the best** he said: believes in the reward from God, **We will ease him toward ease** he said: good from God. **But as for him who withholds and considers himself free of need** he said: is miserly with his money and feels free of need of his Lord, **and denies the best** he said: the reward from God, **We will ease him toward difficulty** he said: evil from God. Ibn Jarir narrated on his authority, **and believes in the best** he said: is certain of the reward. Ibn Jarir also narrated on his authority, **and believes in the best** he said: believes in **there is no god but God**. "But as for him who withholds and considers himself free of need" he said: whoever God makes free of need is miserly with zakat. Ibn Jarir and Ibn Asakir narrated on the authority of Amir ibn Abdullah ibn

Az-Zubayr who said: Abu Bakr used to set slaves free in Mecca while they were Muslims. He used to set old women and women free when they converted to Islam. His father said to him: "My son, I see that you are setting slaves free because of Islam. Why don't you set free strong men who will stand with you, protect you and defend you?" He said: **My father, I only want what is with God.** Some of my family told me that this verse was revealed about him: **But as for him who gives and fears God \* And believes in the best reward \* We will ease him toward ease.** Abd ibn Humayd, Ibn Mardawayh and Ibn Asakir narrated on the authority of Ibn Abbas regarding the verse: **But as for him who gives and fears God \* And believes in the best reward,** he said: Abu Bakr As-Siddiq. **But as for him who withholds and considers himself free of need \* And denies the best reward,** he said: Abu Sufyan ibn Harb. Al-Bukhari, Muslim, the Sunan scholars, and others narrated on the authority of Ali ibn Abi Talib, who said: We were with the Prophet, may God bless him and grant him peace, at a funeral, and he said: **There is not one of you but has his place in Paradise written for him as his place in Hellfire.** They said: **O Messenger of God, should we not rely on God?** He said: "Work, for everyone is facilitated for what he was created for. As for he who is among the people of happiness, he will be facilitated to do the deeds of the people of happiness, and as for he who is among the people of misery, he will be facilitated to do the deeds of the people of misery." Then he recited: **But as for he who gives and fears God \* And believes in the best** until His saying: **for the hardship.** Ahmad, Muslim and others narrated on the authority of Jabir ibn Abdullah that Suraqah ibn Malik said: "O Messenger of God, in what should we work? In something for which decrees have been fixed and pens have written, or in something for which work will be done?" He said: 'Yes, in something for which decrees have been fixed and pens have written.' Suraqah said: 'Then what is the purpose of work, O Messenger of God?' He said: 'Work, for everyone is facilitated for what he was created for.' Then the Messenger of God (peace and blessings of God be upon him) recited this verse: 'But as for him who gives and fears God...' until His saying: 'We will ease him toward difficulty.'" The hadith of Imran ibn Husayn was mentioned earlier in the surah before this one. There are hadiths on this topic from a group of the Companions. Ibn Jarir narrated on the authority of Abu Hurayrah who said: **You will surely enter Paradise except for he who refuses.** They said: **And who refuses to enter Paradise?** Then he recited: **He who denied and turned away.** Sa'id ibn Mansur, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Umamah who said: "There will not remain anyone from this nation but that God will admit him into Paradise, except for he who strays from God just as a camel strays from its family. Whoever does not strike me, God says: 'None shall enter it except the most wretched, who denied and turned away.'" He denied what Muhammad (peace and blessings of God be upon him) brought and turned away from it. Ahmad, al-Hakim and al-Diya' narrated on the authority of Abu Umamah al-Baahili that he was asked about the softest words he heard from the Messenger of God (peace and blessings of God be upon him). He said: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'God will admit all of you into

Paradise except he who strays from God just as a camel strays from its family.'" Ahmad, Ibn Majah and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **None shall enter Hell except the wretched.** It was asked: **Who is the wretched one?** He said: **The one who does not do acts of obedience to God and does not refrain from acts of disobedience to God.** Ahmad and Al-Bukhari narrated on his authority that he said: The Messenger of God (peace and blessings of God be upon him) said: **All of my nation will enter Paradise on the Day of Resurrection except for those who refuse.** They said: **Who will refuse, O Messenger of God?** He said: **Whoever obeys me will enter Paradise, and whoever disobeys me has refused.** Ibn Abi Hatim narrated on the authority of Urwah that Abu Bakr As-Siddiq freed seven, all of whom were being tortured for the sake of God: Bilal, Amir ibn Fuhayrah, An-Nahdiyyah and her daughter, Zunaira, Umm 'Eesa, and the female slave of Banu Al-Mu'ammil. It was about them that the verse, **But the most righteous will keep it away** was revealed, until the end of the surah. Al-Hakim narrated with a saheeh isnad on the authority of Amir ibn 'Abdullah ibn Az-Zubayr, what we have mentioned earlier, and he added to it. It was about them that this verse was revealed: **But as for him who gives and fears God,** until His saying: "And no one has any favor with Him for which he will be rewarded, \* Except seeking the countenance of his Lord, the Most High. And he is going to be satisfied." Al-Bazzar, Ibn Jarir, Ibn al-Mundhir, At-Tabarani, Ibn Mardawayh, and Ibn 'Asakir narrated something similar to this from him through different chains of transmission. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And the most pious will avoid it,** he said: He is Abu Bakr Al-Siddiq.

### Tafsir al-Baghawi

21- **And he will be satisfied,** with what God Almighty will give him in the Hereafter of Paradise and honor as a reward for what he did.

### Tafsir al-Baidawi

21- **And he will be satisfied.** He promised the reward that will please him. The verses were revealed about Abu Bakr, may God be pleased with him, when he bought Bilal among a group of people who had been taken over by the polytheists, and he freed them. Therefore, it was said that the one meant by the most wretched is Abu Jahl or Umayyah ibn Khalaf.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Layl, God Almighty will give him until he is satisfied, and He will spare him from hardship and make things easy for him.**

Surat al-Duha 93:1  
And the morning

## Surat al-Duha 93:1

And the morning

## Tafsir al-Jalalayn

1 - **And the morning** meaning the beginning of the day or all of it

## Tafsir al-Suyuti

Al-Bukhari and Muslim and others narrated on the authority of Jundub who said: The Prophet, may God bless him and grant him peace, complained and did not get up for a night or two. A woman came to him and said: O Muhammad, I see that your devil has left you. Then God revealed: By the forenoon and by the night when it is still. Your Lord has not forsaken you, nor does He detest you.

K and Saeed bin Mansour and Al-Faryabi narrated on the authority of Jundub who said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, so the polytheists said: Muhammad has bid farewell. So this verse was revealed.

K and Al-Hakim narrated on the authority of Zaid bin Arqam who said: The Messenger of God, may God bless him and grant him peace, remained for days without Gabriel descending upon him. Umm Jamil, the wife of Abu Lahab, said: I do not think your companion has left you but that he has bid you farewell and abandoned you. Then God revealed the verses: By the forenoon.

Al-Tabarani, Ibn Abi Shaybah in his Musnad, Al-Wahidi and others narrated with a chain of transmission that includes someone unknown, on the authority of Hafs ibn Maysarah Al-Qurashi, on the authority of his mother, on the authority of her mother Khawlah, who was the servant of the Messenger of God, may God bless him and grant him peace, that a puppy entered the house of the Prophet, may God bless him and grant him peace, and went under the bed and died. The Prophet, may God bless him and grant him peace, remained for four days without any revelation coming down to him. He said, **O Khawlah, what has happened in the house of the Messenger of God? Gabriel does not come to me.** I said to myself, **If I prepare the house and sweep it.** So I took the broom under the bed and took out the puppy. The Prophet, may God bless him and grant him peace, came trembling with his cloak. Whenever the revelation came down to him, he would tremble. Then God revealed: **By the forenoon** until His saying: **So you are satisfied.** Al-Hafiz Ibn Hajar said: The story of Gabriel's delay because of the puppy is well-known, but its being the reason for the revelation of the verse is strange, rather anomalous and rejected by what is in Sahih.

K and Ibn Jarir narrated on the authority of Abdullah bin Shaddad that Khadija said to the Prophet, may God bless him and grant him peace, **I do not see that your Lord has abandoned you.** So this verse was

revealed.

He also narrated on the authority of Urwah who said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, so he became extremely distressed. Khadija said: I see that your Lord has abandoned you because of what He sees of your distress. So this was revealed. Both of them are mural and their narrators are trustworthy. Al-Hafiz Ibn Hajar said: What appears is that both Umm Jameel and Khadija said that, but Umm Jameel said it out of gloating and Khadija said it out of pain.

## Tafsir al-Tabari

Our Lord, may He be glorified and exalted, swore by the forenoon, which is the entire day. I think it is from their saying: So-and-so sacrificed for the sun, meaning he appeared from it. And from this is His saying, **And that you will neither thirst therein nor be exposed to the sun** (Ta-Ha: 119): meaning that the sun will not touch you therein.

I have mentioned the scholars' differences of opinion regarding its meaning, in His statement, **And the sun and its brightness** (Ash-Shams: 1), along with our preference regarding it. It was said that it refers to the time of the forenoon.

Who said that?

Bishr told us, he said, Yazid told us, Saeed told us, on the authority of Qatada, **And the forenoon** is an hour of the day.

## Tafsir al-Qurtubi

Meccan by consensus and it has eleven verses.

God the Almighty said: **By the forenoon and by the night when it covers** This has been mentioned previously in *ad-Duha*, and what is meant by it is the day, as He said, **By the night when it covers**, so He contrasted it with the night. In Surah *al-A'raf* it is said: "Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at night while they are playing?" (al-A'raf 7:97-98) meaning during the day. Qatada, Muqatil, and Ja'far as-Sadiq said: He swore by the forenoon in which God spoke to Moses, and by the night of the Ascension. It was said: It is the hour when the magicians fell down in prostration. This is explained by God the Almighty's statement: **And that mankind will be gathered at forenoon** (Ta-Ha:59). The semantic scholars said about it and similar words: It is an omission, its metaphor is **and the Lord of the forenoon**. The meaning of *sajā* is: still, as stated by Qatada, Mujahid, Ibn Zayd, and Ikrimah. It is said: a still night, meaning a quiet one. And the eye is called sājiyyah when its eyelids are still. It is said: The night became still, if it became quiet. And the sea, if it became quiet, became still. Al-A'sha said:

What is our fault that your cousin's sea rages while your sea is calm and does not cover the pillars?

The rajaz poet said:

Oh, how lovely are the moons and the dark nights and paths like the silk of a weaver

Jarir said:

And we threw you on the day when we left with eyes looking through the curtains at my thorns.

Ad-Dahhak said: *sajā* covered everything. Al-Asma'i said: *Sajū al-layl* means covering the day, just as a man is covered with a garment. Al-Hasan said: It covered him with its darkness, and Ibn Abbas said the same. It was narrated from him: If it went. It was also narrated from him: If it became dark. Sa'id ibn Jubayr said: It came, and it was also narrated from Qatadah. Ibn Abi Nujayh narrated from Mujahid: *sajā* became straight. The first saying is more famous in the language: *sajā* is *sakāna*, meaning people settled in it. Just as one says: a fasting day, and a standing night. It was also said: Its stillness is the stability of its darkness and its straightness. It is said: (By the forenoon. And by the night when it is still): meaning His servants who worship Him at the time of the forenoon, and His servants who worship Him at night when it is dark. It is said: **By the forenoon**: meaning the light of Paradise when it is illuminated. **By the night when it is still**: meaning the darkness of the night when it is dark. It is said: **By the forenoon**: meaning the light in the hearts of the gnostics like the appearance of the day.

**And by the night when it covers**: meaning the darkness in the hearts of the disbelievers like the appearance of night. So God the Almighty swore by these things.

**Your Lord has not forsaken you**: this is the answer to the oath. Gabriel, peace be upon him, was slow to come to the Prophet, peace and blessings be upon him, so the polytheists said: God has abandoned him and bid him farewell. So the verse was revealed. Ibn Jurayj said: The revelation was withheld from him for twelve days. Ibn Abbas said: fifteen days. It was also said: twenty-five days. Muqatil said: forty days. So the polytheists said: Muhammad has been abandoned by his Lord and has been abandoned by Him. If his command had been from God, he would have followed it, as he did with the prophets who came before him. In Bukhari, on the authority of Jundub ibn Sufyan, he said:

The Messenger of God (peace and blessings of God be upon him) complained of a complaint and did not get up for two or three nights. A woman came and said: O Muhammad, I hope that your devil has left you. I have not seen him near you for two or three nights. Then God the Almighty revealed: **By the forenoon and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. And in At-Tirmidhi on the authority of Jundub Al-Bajali, he said:

"I was with the Prophet, may God bless him and grant him peace, in a cave and his finger bled. The Prophet, may God bless him and grant him peace, said: 'You are nothing but a finger that bled, and you have suffered in the cause of God!'" He said: Gabriel was slow to come to him, so the polytheists said: Muhammad has bid farewell. Then God, the Blessed

and Exalted, revealed: **Your Lord has not forsaken you, nor has He detested you**. This is a good and authentic hadith.

## Tafsir Ibn Kathir

Interpretation of Surah Ad-Duha

We narrated on the authority of Abu al-Hasan Ahmad ibn Muhammad ibn Abdullah ibn Abi Bazza al-Muqri' who said: I read to Ikrimah ibn Sulayman, and he informed me that he read to Ismail ibn Qastantin and Shibl ibn Ibad. When I reached the forenoon, they said to me: Say takbir until you finish with the end of every surah, for we read to Ibn Kathir and he ordered us to do that. He informed us that he read to Mujahid and he ordered him to do that. Mujahid told him that he read to Ibn Abbas and he ordered him to do so, and Ibn Abbas told him that he read to Ubayy ibn Ka'b and he ordered him to do so, and Ubayy told him that he read to the Messenger of God (peace and blessings of God be upon him) and he ordered him to do so. This is a Sunnah that was unique to Abu al-Hasan Ahmad ibn Muhammad ibn Abdullah al-Bazi, from the descendants of al-Qasim ibn Abi Bazza, and he was an imam in the recitations. As for the hadith, Abu Hatim al-Razi weakened him and said: I do not narrate from him, and likewise Abu Ja'far al-Uqayli said: He is a fabricator of hadith. However, Sheikh Shihab al-Din Abu Shamah narrated in his commentary on al-Shatibiyyah on the authority of al-Shafi'i that he heard a man pronouncing this takbir in prayer, so he said: You have done well and you have followed the Sunnah. This requires the authenticity of this hadith. Then the reciters differed about the place and manner of this takbir. Some of them said: He should say takbir at the end of **By the night when it covers**, and others said: At the end of **By the forenoon**. The manner of takbir according to some of them is to say **Allahu Akbar** and limit it, and some of them say **Allahu Akbar, there is no god but God** and **Allahu Akbar**. The reciters mentioned regarding the reason for the takbir at the beginning of Surah Ad-Duha that when the revelation was delayed to the Messenger of God, may God bless him and grant him peace, and stopped for that period, then the angel came and revealed to him, **By the forenoon and by the night when it covers** the entire surah, he glorified God with joy and happiness. This was not narrated with a chain of transmission that could be judged as sound or weak, and God knows best.

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

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn



## Surat al-Duha 93:1 And the morning

Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usamah told us, Sufyan told me, Al-Aswad ibn Qais said that he heard Jundub saying that a stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, so he said: **Are you nothing but a finger that has bled, and what you have suffered in the way of God?**

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, 'Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress.** He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursali hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God

revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.** That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority



of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn

Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan.

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said:

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him**, meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir

## Surat al-Duha 93:1

### And the morning

told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatorily upon him, so he prayed.

## Fath al-Qadiri

It is eleven verses

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas: **By the forenoon** was revealed in Mecca. Al-Hakim narrated **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab, on the authority of Abu Al-Hasan Al-Maqri, who said: I heard Ikrimah bin Sulayman say: "I recited to Ismail bin Qastaitin, and when I reached By the forenoon, he said: 'Say Allahu Akbar until you complete it.' Abdullah bin Kathir informed him that he recited to Mujahid and he ordered him to do so. Mujahid informed him that Ibn Abbas ordered him to do so. Ibn Abbas informed him that Ubayy bin Ka'b ordered him to do so. My father informed him that the Messenger of God (peace and blessings of God be upon him) ordered him to do so." The aforementioned Abu Al-Hasan Al-Maqri is Ahmad bin Muhammad bin Abdullah bin Abi Bazza Al-Maqri. Ibn Kathir said: This is a sunnah that was unique to Abu Al-Hasan Ahmad bin Muhammad bin Abdullah Al-Bazza, from the descendants of Al-Qasim bin Abi Bazza. He was an imam in the recitations of the Qur'an. As for the hadith, Abu Hatim Al-Razi declared him weak and said: **I did not take from him.** Similarly, Abu Ja'far Al-Uqayli said: **He is a fabricator of hadith.** Ibn Kathir said: Then the reciters differed about the place of this takbir and its method. Some of them said: He says takbir at the end of the night when it covers, and others said: At the end of the forenoon. The

method of takbir according to some of them is to say Allahu Akbar and stop, and some of them say Allahu Akbar, there is no god but God, God is the Greatest. They mentioned regarding the reason for the takbir at the beginning of the forenoon that when the revelation was delayed to the Messenger of God (blessings and peace of God be upon him) and stopped for that period, then the angel came and revealed to him: **By the forenoon and by the night when it covers** [Surah Al-Duha], he said takbir in joy and happiness. They did not narrate that with a chain of transmission that could be deemed sound or weak. Al-Bukhari, Muslim and others narrated on the authority of Jundub al-Bajali who said: "The Prophet (peace and blessings of God be upon him) fell ill and did not get up for two or three nights. A woman came to him and said: 'O Muhammad, I think your devil has left you and has not come near you for two or three nights.' So God revealed: 'By the forenoon, and by the night when it is still. Your Lord has not forsaken you, nor does He hate you.'" Al-Faryabi, 'Abd ibn Humayd, Sa'id ibn Mansur, Ibn Jarir, al-Tabarani and Ibn Mardawayh narrated on the authority of Jundub who said: Gabriel was late to come to the Prophet (peace and blessings of God be upon him), so the polytheists said: 'Muhammad has forsaken you, nor does He hate you.' So 'Your Lord has not forsaken you, nor does He hate you.'" Al-Tabarani narrated on the authority of Jundub who said: Gabriel was delayed from coming to the Prophet (peace and blessings of God be upon him), so one of his cousins said: 'I think your companion has forsaken you,' so 'By the forenoon' was revealed. At-Tirmidhi narrated it and authenticated it, and Ibn Abi Hatim narrated on the authority of Jundub, and in it: A woman said to him: 'I think your devil has left you,' so 'By the forenoon' was revealed.

1- **By the forenoon** and what is meant by *forenoon* here is the whole day.

## Tafsir al-Baghawi

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Yunus told us, Zuhair told us, Al-Aswad bin Qais told us, he said: I heard Jundub bin Sufyan say: "The Messenger of God, may God bless him and grant him peace, fell ill and did not get up for two or three nights. Then a woman came and said: O Muhammad, I hope that your devil has left you. I have not seen him near you for two or three nights. Then God Almighty revealed: 'By the forenoon \* And by the night when it is still \* Your Lord has not forsaken you, nor does He detest you.'"

It was said that the woman who said that was Umm Jameel, Abu Lahab's wife.

The commentators said, "The Jews asked the Messenger of God, may God bless him and grant him peace, about Dhul-Qarnayn, the Companions of the Cave, and the spirit. He said, 'I will tell you tomorrow,' and he did not say, 'God willing.' So revelation was withheld from him."

Zayd ibn Aslam said: The reason for Gabriel's delay was that there was a puppy in his house. When he came down, the Messenger of God, may God bless him and grant him peace, reprimanded him for his delay, saying: We do not enter a house in which there is a dog or a picture.

They differed regarding the period during which revelation was withheld from him. Ibn Jurayj said: Twelve days. Ibn Abbas said: Fifteen days. Muqatil said: Forty days.

They said: The polytheists said: Muhammad has been forsaken by his Lord and has been despised by Him. So God Almighty revealed this Surah. The Prophet, may God bless him and grant him peace, said: O Gabriel, you did not come until I longed for you. Gabriel said: I was even more longing, but I am a commanded servant. So He revealed: **And We do not descend except by the command of your Lord** (Maryam 19:64).

The Almighty said: 1- **By the forenoon**. He swore by the forenoon and meant the entire day, as evidenced by the fact that He contrasted it with the night and said, **By the night when it covers**. Similar to this is His statement: **Or do the people of the towns feel secure that Our punishment will not come to them at forenoon?** (al-A'raf 7:98), meaning during the day.

Qatada and Muqatil said: It means the time of Duha, which is the hour when the sun rises and the day is moderate in heat and cold, summer and winter.

### **Tafsir al-Baidawi**

1- **And the forenoon** and the time of sunrise and its specification because the day is strong in it, or because in it Moses, peace be upon him, spoke to his Lord and the magicians fell down in prostration, or the day and this is supported by the Almighty's saying: **That Our punishment may come to them in the forenoon** in contrast to **at night**.

Surat al-Duha 93:2

And by the night when it covers with darkness

## Surat al-Duha 93:2

And by the night when it covers with darkness

## Tafsir al-Jalalayn

2 - **And the night when it covers** covers with its darkness or becomes still

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And the night when it covers** The people of interpretation differed in its interpretation. Some of them said: Its meaning is: And the night when it comes with its darkness.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And the night when it covers** meaning: And the night when it comes.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, regarding the statement of God, **And the night when it covers**, he said: When people dress, when it comes.

Others said: Rather, the meaning of this is: if he goes.

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, **And the night when it covers** meaning: when it has gone.

Others said: It means: if it is straight and still.

Who said that?

Ibn Hamid told us, he said: Mihran told us, and Abu Kurayb told us, he said: Wakee' told us, both of them, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the night when it covers with darkness**, he said: when it is equal in degree.

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, **And the night when it covers with darkness**, he said: when it is equal in degree.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the night when it covers** means it calms down with people.

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, in his statement: **And**

**the night when it covers** meaning: its stability and stillness.

Yunus told me, he said: Ibn Wahb told me, he said: Ibn Yazid said, regarding His statement: **And the night when it covers with darkness**, he said: When it is still, he said: That is its stillness, just as the stillness of the sea is its stillness.

The most correct of these sayings in my opinion is the saying of the one who said that its meaning is: And the night when it settles with its people, and is fixed in its darkness, as it is said: a calm sea: when it is still, and from it is the saying of A'sha ibn Tha'labah:

What is our fault if your cousin's sea rages while your sea is calm and does not cover the pillars?

And the rajaz poet said:

Oh, how lovely are the moons, the dark nights, and the paths like the silk of a weaver.

## Tafsir al-Qurtubi

God Almighty says: **And the night when it covers**.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He**

**detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: I see that your Lord has abandoned you because of what we see of your distress. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.** That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life

between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming



his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the

beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him**, meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it**, meaning: Whatever

good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

### Fath al-Qadir

Because he said: 2- **And the night when it covers**, since he contrasted the forenoon with the night, it indicates that what is meant by it is the entire day, not part of it. It is originally a name for the time when the sun rises, as mentioned previously in his statement: **And the sun and its brightness**, and it appears that what is meant by it is the forenoon without specifying it. Qatada, Muqatil and Jafar al-Sadiq said: What is meant by it is the forenoon in which God spoke to Moses, and what is meant by His statement, **And the night when it covers** is the night of the Ascension. It was also said that what is meant by forenoon is the hour when the magicians fell down in prostration, as in His statement, **And that mankind be gathered at forenoon**. It was also said that the thing sworn by is an implied complement as mentioned previously in similar verses: i.e., by the Lord of the forenoon. It was also said that its meaning is: and the forenoon, but this is baseless, as God, the Exalted, has the right to swear by whatever He wishes of His creation. It was also said that the forenoon is the light of Paradise, and the night is the darkness of Hellfire. It was also said that the forenoon is the light of the hearts of the knowers, and the night is the blackness of the hearts of the disbelievers. **And the night when it covers** means it becomes still. This is what Qatada, Mujahid, Ibn Zayd, Ikrimah and others said. It is said that a night is said to be *still*, meaning it is quiet. And the eye is also said to be *still* if its eye is still. It is said that something becomes still, meaning it becomes quiet. Ata' said: It becomes covered with a bone. Tha'lab narrated on the authority of Ibn al-A'rabi: *Saja* means its darkness extended. Al-Asma'i said: **Saja al-Layl** means covering the day, like a man is covered with a garment. Al-Hasan said: **It covered him with its darkness**. Sa'id ibn Jubayr said: **It approached**. Mujahid also said: **It became established**. The first is more appropriate, and the majority of commentators and linguists agree with this. The meaning of *Sakan* is: its darkness became established and established, so no additions are made after that.

### Tafsir al-Baghawi

2- **And the night when it covers**, Al-Hasan said: It approaches with its darkness. This is the narration of Al-Awfi on the authority of Ibn Abbas. Al-Walibi said on his authority: When it goes away. Ata' and Ad-Dahhak said: It covers everything with darkness. Mujahid said: It becomes established. Qatada and Ibn Zayd said: It becomes still and its darkness settles and does not increase after that. It is said: A still night or a still sea if it is still.

### Tafsir al-Baidawi

2- **And the night when it covers** its inhabitants become still or its darkness subsides from the sea covering itself when its waves become still. The presentation of **the night** in the previous surah is based on the origin, and the presentation of the day here is based on honor.

Surat al-Duha 93:3

Your Lord has not forsaken you, nor has He detested you.

## Surat al-Duha 93:3

Your Lord has not forsaken you, nor has He detested you.

## Tafsir al-Jalalayn

3 - **Your Lord has not forsaken you** O Muhammad, nor has He hated you. This was revealed when the infidels said when the revelation was delayed for fifteen days that his Lord had forsaken him and hated him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Your Lord has not forsaken you, nor has He detested you.** This is the answer to the oath, and its meaning is: Your Lord has not forsaken you, O Muhammad, nor has He hated you. And it was said: **And has not detested you**, and its meaning is: And has not detested you, as it is sufficient for the listener to understand its meaning, since his saying: **He has not forsaken you** preceded it, and it is known from this that the one addressed by it is the Prophet of God, may God bless him and grant him peace.

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

Mention who said that.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Your Lord has not forsaken you, nor has He detested you**, he said: Your Lord has not abandoned you, nor has He hated you.

Yunus told me, he said Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Your Lord has not forsaken you, nor has He detested you**, he said: Your Lord has not detested you, nor has He hated you. He said: And the hater is the one who hates.

It was mentioned that this Surah was revealed to the Messenger of God, may God bless him and grant him peace, as a denial from God to the Quraysh regarding what they said to the Messenger of God, when the revelation was delayed: Muhammad has bid farewell to his Lord and has hated Him.

The narration mentioned that:

Ali bin Abdullah Al-Dahhan told me: Mufaddal bin Saleh told us, on the authority of Al-Aswad bin Qais Al-Abdi, on the authority of Ibn Abdullah, who said: "When Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, a woman from his family, or one of his men, said: 'Satan has bid farewell to Muhammad.' So God revealed to him: 'By the forenoon...' until His saying: 'Your Lord has not forsaken you, nor has He detested you.'"

Abu Jaafar said: Ibn Abdullah, Jundub Ibn Abdullah Al-Bajali.

Muhammad ibn Isa al-Damaghani and Hamad ibn Harun al-Qattan told me: Sufyan told us on the authority of al-Aswad ibn Qays who heard Jundub al-Bajali say: "Gabriel was slow to come to the Prophet, may God bless him and grant him peace, until the polytheists said: Muhammad has bid farewell to his Lord. Then God revealed: 'By the forenoon and by the night when it is still, your Lord has not forsaken you, nor does He hate you.'"

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Aswad Ibn Qays, that he heard Jundub Al-Bajali say: "A woman said to the Messenger of God, may God bless him and grant him peace, 'I see that your companion has been slow to come to you.' Then this verse was revealed: 'Your Lord has not forsaken you, nor has He detested you.'"

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Al-Aswad bin Qais, he said: "I heard Jundub bin Abdullah say: A woman came to the Prophet, may God bless him and grant him peace, and said: I do not see your devil except that he has left you. So the following verse was revealed: 'By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He become displeased.'"

Ibn Abi Al-Shawarib told us: Abd Al-Wahid Ibn Ziyad told us: Sulayman Al-Shaibani told us, on the authority of Abdullah Ibn Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: **I see that your Lord has abandoned you.** So God revealed: **By the forenoon and by the night when it is still, your Lord has not forsaken you, nor has He become displeased.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Your Lord has not forsaken you, nor has He detested you.** He said: Gabriel, peace be upon him, was slow to reveal the revelation to him, so some people said, while they were in Mecca at that time: **We see that your companion has detested you, so he bade you farewell.** So God revealed what you hear: **Your Lord has not forsaken you, nor has He detested you.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Your Lord has not forsaken you, nor does He detest you**, he said: Gabriel was slow to come to him, so the polytheists said: His Lord has forsaken him and bid him farewell. So God revealed: **Your Lord has not forsaken you, nor does He detest you.**

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: **Your Lord has not forsaken you, nor has He detested you**, Gabriel stayed away from Muhammad, may God bless him and grant him peace, and the polytheists said: His Lord has forsaken him and detested him. Then God revealed this verse.

Muhammad bin Saad told me, he said: My father told me, he said: Al told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Your Lord has not forsaken you, nor does He detest you.** He said: When the Qur'an was revealed to him, Gabriel was slow to come to him for days, so he was mocked for that, so the polytheists said: His Lord has forsaken him and detested him. So God revealed, **Your Lord has not forsaken you, nor does He detest you.**

Abu Kurayb narrated: Waki' narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, who said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, so he became very upset. Khadija said: I see that your Lord has abandoned you, because of what we see of your impatience. He said: Then the verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you** to the end of it.

### Tafsir al-Qurtubi

Then God, the Blessed and Exalted, revealed: **Your Lord has not forsaken you, nor has He become displeased.** This is a good and authentic hadith. At-Tirmidhi did not mention: **"He did not stand for two or three nights.** At-Tirmidhi omitted it, and Al-Bukhari mentioned it, and it is the most correct of what was said about that. And God knows best. Al-Tha'labi also mentioned it: "On the authority of Jundub bin Sufyan Al-Bajali, who said: A stone was thrown at the finger of the Prophet, may God bless him and grant him peace, and it bled. He said: **Are you nothing but a finger that has bled, and in the cause of God what you have encountered?** So he remained for two or three nights without standing at night. Umm Jameel, the wife of Abu Lahab, said to him: I see that your Satan has left you. I have not seen him near you for two or three nights. Then, **By the forenoon** was revealed." It was narrated on the authority of Abu Imran Al-Jawni, who said: "Gabriel was slow to come to the Prophet, may God bless him and grant him peace, until he was distressed. Then he came while he was placing his forehead on the Ka'bah supplicating, and he touched his shoulders and revealed to him:

**Your Lord has not forsaken you, nor has He detested you.**

Khawlah - who used to serve the Prophet (peace and blessings of God be upon him) - said: A puppy entered the house, went under the bed and died. The Prophet of God (peace and blessings of God be upon him) remained for days without receiving revelation. He said: **O Khawlah, what happened in my house? Why does Gabriel not come to me?** Khawlah said: I said: If I prepare the house and sweep it. So I took the broom under the bed and found a dead puppy. I took it and threw it behind the wall. The Prophet of God came, his beard trembling - and whenever revelation came to him, trembling would greet him - and he said: **O Khawlah, cover me,** so God revealed this Surah. When Gabriel came down, the Prophet (peace and blessings of God be upon him) asked him about the delay, and he said: **Did you not know that we do not enter a house in which there is a dog or an image?** It

was said: When the Jews asked him about the Spirit, Dhul-Qarnayn and the People of the Cave, he said: **I will tell you tomorrow** and he did not say, God willing. Then the revelation was withheld from him until Gabriel came down to him with the words: **And never say of anything, 'I will do that tomorrow,' except [when adding], 'If God wills'** (al-Kahf 18:23-24). So he informed him of what he had been asked about. In this story, **Your Lord has neither forsaken you, nor does He hate you** was revealed. It was said that the Muslims said: **O Messenger of God, why does not the revelation come down to you?** He said: **How can it come down to me while you do not clean your private parts—and in another narration, your fingernails—nor cut your nails or trim your moustaches?** So Gabriel came down with this surah. The Prophet (peace and blessings of God be upon him) said: **I did not come until I longed for you.** Gabriel said: **And I was even more longing for you, but I am a commanded slave.** Then the words: **And We do not descend except by the command of your Lord** were revealed. (Maryam 19:64). **And He has forsaken you** with emphasis: the reading of the common people. From farewell, like farewell to the departing. It was narrated on the authority of Ibn Abbas and Ibn Al-Zubayr that they read it *wadaaka* with a light pronunciation, and its meaning is: he left you. He said:

Then we said goodbye to Ala Amr and Amer, the prey of the educated dark-skinned women.

It is rarely used. It is said: He leaves such and such, meaning he abandons it. Al-Mubarrad Muhammad ibn Yazid said: They hardly ever say *wada'* or *wawdhar*, because of the weakness of the *waw* when it comes first, and they dispense with it by leaving it.

God the Almighty said: **And he did not hate you** meaning your Lord has not hated you since He loved you. The Kaf was left out because it is the beginning of a verse. Qala means hatred. If you open the Qaf, you extend it. You say, Qalahu yaqalihu qala and qalaan. Just as you say, I welcomed the guest, I welcome him, Qiraa and Qurraa. And he loves him, in the language of Tayy. Tha'lab recited:

The days of Umm al-Ghamr are not to be missed

That is, we do not hate it. And we hate it. He said:

Do us good or bad, we are not to be blamed or criticized if you are harsh

Imru' al-Qais said:

I am not one who has bad qualities nor does he say

The interpretation of the verse is: Your Lord has not forsaken you, nor has He detested you. The kaf was omitted because it is the beginning of a verse, as God Almighty said: **And men who remember God often, and women who remember** (al-Ahzab 33:35), meaning, and women who remember God.

God Almighty says: "And the Hereafter is better for you than the first. And your Lord is going to give you, and you will be satisfied."



Your Lord has not forsaken you, nor has He detested you.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahih, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, 'Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: I see that your Lord has abandoned you because of what we see of your distress. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that

this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.**

That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud,** who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi



Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied**, and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted

the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him**, meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'"

Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He

Your Lord has not forsaken you, nor has He detested you.

said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

## Fath al-Qadir

**3- Your Lord has not forsaken you** This is the answer to the oath: that is, He has not separated you as one who is bidding farewell separates. The majority read **He has not forsaken you** with a shaddah on the dal from the word *taddi'*, which is the farewell of one who is parting. Ibn Abbas, Urwah ibn al-Zubayr, Ibn Hashim, Ibn Abi Ubla, and Abu Haywah read it with a shaddah on it, from their saying *wadah*, meaning **left him**. From this comes the saying of the poet:

Ask my prince what changed his mind about meeting me today that he said goodbye to me

And farewell is more expressive than parting, because whoever says farewell to you while leaving you has gone too far in leaving you. Al-Mubarrad said: They hardly say *wada'u* nor *wadhra* because of the weakness of the *waw* when it comes before, and they

dispensed with it by saying *wa-ka*. Abu Ubaidah said: *Wa-ka* is from *wa-tadhee* as one says farewell to one who is leaving. Al-Zajaj said: Revelation did not end, and we have already mentioned the reason for the revelation of this verse in the opening of this surah. **And what hated** means hatred, it is said **qalahu yaqlahu qala'**. Al-Zajaj said: And what hated you, and he said: And what hated him and did not say and what hated you because of the agreement of the heads of the verses and the meaning. And what hated you, and from it the saying of Imru' al-Qais:

I am not a frying pan nor a frying pan

## Tafsir al-Baghawi

God Almighty says: **3- Your Lord has not forsaken you, nor has He detested you.** This is the answer to the oath, meaning He has not abandoned you since He chose you, nor has He hated you since He loved you.

## Tafsir al-Baidawi

**3- Your Lord has not forsaken you** He has not severed you as one who bids farewell cuts off. It is read with a light pronunciation meaning He has not abandoned you and it is the answer to the oath. **And He did not hate you** He did not detest you. The object was omitted as it was mentioned before and in consideration of the pauses. It was narrated that the revelation was delayed for days because he left out the exception as mentioned in Surat Al-Kahf, or because he was warned by a persistent beggar, or because a dead puppy was under his bed or something else, so the polytheists said: Muhammad has been forsaken and hated by his Lord, so it was revealed in response to them.

## Surat al-Duha 93:4

And the Hereafter is better for you than the first.

## Tafsir al-Jalalayn

4 - **And the Hereafter is better for you** because of the honors it contains for you **than the first** worldly life.

## Tafsir al-Suyuti

And Al-Tabarani narrated in Al-Awsat on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: What is open to my nation after me was presented to me, and it pleased me. Then God revealed: And the Hereafter is better for you than the first. Its chain of transmission is good.

## Tafsir al-Tabari

And His statement: **And the Hereafter is better for you than the first**. God Almighty says: And the Hereafter, and what God has prepared for you in it, is better for you than the worldly home and what is in it. He says: So do not grieve over what you have missed of it, for what God has promised you is better for you than it.

## Tafsir al-Qurtubi

Muslim narrated on the authority of Ibn Ishaq who said: **And the Hereafter is better for you than the first**. That is, what I have for you when you return to Me, O Muhammad, is better for you than what I have hastened for you of grace in this world. Ibn Abbas said: The Prophet, may God bless him and grant him peace, was shown what God would open for his nation after him, and he was pleased with that. Then Gabriel came down with the words: "And the Hereafter is better for you than the first. And your Lord is going to give you, and you will be satisfied."

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed:

**By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He detested you**. The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress**. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**, to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed**. He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness**. Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you**. This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness**. That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears**. And God

Surat al-Duha 93:4

And the Hereafter is better for you than the first.

Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you**, meaning He has not abandoned you, **nor has He detested you**, meaning He has not hated you.

**And the Hereafter is better for you than the first world.**

That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied**, meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied**, and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority

of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the



soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him.

Qatada said: Be like a merciful father to the orphan.

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said:

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said,

**And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us,

Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

## Fath al-Qadir

### 4- *And the Hereafter is better for you than the first life.*

The *lām* is the answer to an omitted oath: meaning that Paradise is better for you than this world, even though the Prophet (peace and blessings of God be upon him) was given in this world the honor of prophethood, which makes every honor seem small in comparison to him and every honor in this world seems insignificant in comparison to him. However, since this world as a whole is tainted with troubles and marred by human misfortunes, and life in it is like the dreams of a sleeper or a passing shadow, it is nothing in comparison to the Hereafter. And since it is a path to the Hereafter and a reason for attaining the great good that God has prepared for His righteous servants through the deeds that they do in it that lead to attaining Paradise, there is good in it in general from this perspective.

## Tafsir al-Baghawi

### 4- *The Hereafter is better for you than the first.*

Al-Mutahar bin Ali Al-Farsi told us, Muhammad bin Ibrahim Al-Salihani told us, Abdullah bin Muhammad bin Ja'far Abu Al-Sheikh Al-Hafiz told us, Ibn Abi Asim told us, Abu Bakr bin Abi Shaybah told us, Mu'awiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: We are a family for whom God has chosen the Hereafter over this world."



Surat al-Duha 93:4

And the Hereafter is better for you than the first.

### **Tafsir al-Baidawi**

**4- And the Hereafter is better for you than the first.** For it is everlasting and pure from impurities, and this is fleeting and tainted with harm. It is as if, when He, Glory be to Him, the Most High, made clear that He continues to provide him with revelation and honor in this world, He promised him what is higher and more sublime than that in the Hereafter, or that the end of your affair is better than its beginning, for he, may God bless him and grant him peace, continues to ascend in elevation and perfection.

## Surat al-Duha 93:5

And your Lord is going to give you, and you will be satisfied.

## Tafsir al-Jalalayn

5 - **And your Lord will surely give you** in the Hereafter a generous gift of good things **and you will be satisfied** with it. So the Prophet, may God bless him and grant him peace, said: Then I will not be satisfied while one of my nation is in the Fire. Up to here the answer to the oath is completed with two affirmatives after two negatives.

## Tafsir al-Suyuti

Al-Hakim, Al-Bayhaqi in Al-Dala'il, Al-Tabarani and others narrated on the authority of Ibn Abbas, who said: "What was open to his nation was presented to the Messenger of God, may God bless him and grant him peace, one village after another, one village after another, and he was pleased with it. Then God revealed: And your Lord is going to give you, and you will be satisfied."

## Tafsir al-Tabari

And His saying: **And your Lord will surely give you, and you will be satisfied.** God Almighty says: And your Lord, O Muhammad, will surely give you in the Hereafter from the bounty of His blessings, until you are satisfied.

Scholars differed about what he promised as a gift. Some of them said: It is him.

What Musa bin Sahl al-Ramli told me, he said: Amr bin Hisham told us, he said: I heard al-Awza'i narrating, on the authority of Ismail bin Ubayd God bin Abi al-Muhajir al-Makhzumi, on the authority of Ali bin Abdullah bin Abbas, on the authority of his father, he said: "What would be open to his nation after him was presented to the Messenger of God, may God bless him and grant him peace, and he was pleased with that, so God revealed, 'And your Lord is going to give you, and you will be satisfied.' Then He gave him a thousand palaces in Paradise, in each palace what he needed of wives and servants."

Muhammad bin Khalaf Al-Asqalani told me: Rawad bin Al-Jarrah told me, on the authority of Al-Awza'i, on the authority of Ismail bin Ubaid God, on the authority of Ali bin Abdullah bin Abbas, regarding his statement, **And your Lord is going to give you, and you will be satisfied,** he said: A thousand palaces of pearls, their soil is musk, and in them is what will repair them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And your Lord is going to give you, and you will be satisfied.** That is on the Day of Resurrection.

Others said about this:

It was narrated to me by Ibad bin Ya'qub, who said: Al-Hakam bin Zuhair narrated to us, on the authority of

Al-Suddi, on the authority of Ibn Abbas, regarding his statement, **And your Lord is going to give you, and you will be satisfied.** He said: Part of the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell.

## Tafsir al-Qurtubi

Ibn Ishaq said: Success is in this world, and reward is in the hereafter. It was also said: The Pool and intercession. On the authority of Ibn Abbas: A thousand palaces of white pearls whose soil is musk. Al-Awza'i narrated it on the authority of Ismail bin Ubaidullah, on the authority of Ali bin Abdullah bin Abbas, on the authority of his father, who said: The Prophet, may God bless him and grant him peace, was shown what would be opened to his nation, and he was pleased with that. Then God Almighty revealed: **By the forenoon** until His saying: **And your Lord is going to give you, and you will be satisfied.** So God Almighty gave him a thousand palaces in Paradise, whose soil is musk, in each palace what he deserved of wives and servants. And on his authority he said: Muhammad was pleased that none of his family would enter Hell. Al-Suddi said the same. And it was said: It is the intercession for all believers. On the authority of Ali, may God be pleased with him, he said:

The Messenger of God, may God bless him and grant him peace, said: "God will intercede for me on behalf of my nation until God Almighty says to me: Are you satisfied, O Muhammad? And I will say: O Lord, I am satisfied." And in Sahih Muslim on the authority of Abdullah ibn Amr ibn al-As:

"The Prophet, may God bless him and grant him peace, recited the words of God Almighty about Abraham: **So whoever follows me - indeed, he is of me, and whoever disobeys me - indeed, You are Forgiving and Merciful** (Ibrahim 14:36) and the words of Jesus: **If You should punish them, indeed, they are Your servants** (al-Ma'idah 5:118). He raised his hands and said: **O God, my nation, my nation**, and he wept. Then God Almighty said to Gabriel: "Go to Muhammad and say to him: God says to you: We will please you with regard to your nation and will not displease you." And Ali, may God be pleased with him, said to the people of Iraq: You say that the most hopeful verse in the Book of God Almighty is: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God'** (al-Zumar 39:53). They said: We say that. He said: But we, the people of the house, say that the most hopeful verse in the Book of God is His words: **And your Lord is going to give you, and you will be satisfied.**" And in the hadith.

When this verse was revealed, the Prophet, may God bless him and grant him peace, said: **By God, I will not be satisfied while a single one of my nation is in Hellfire.**

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us,

And your Lord is going to give you, and you will be satisfied.

on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: I see that your Lord has abandoned you because of what we see of your distress. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which

God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

"And the Hereafter is better for you than the first world." That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: "What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it." Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him

was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied**, and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with

children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him**, meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, on

Surat al-Duha 93:5

And your Lord is going to give you, and you will be satisfied.

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, who said: **He who is not grateful to people does not thank God.**

At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

### Fath al-Qadir

5- "And your Lord is going to give you, and you will be satisfied. **This lam in the letter lam**" is the lam of initiation. It was added to the predicate to emphasize the content of the sentence, and the subject is omitted, meaning "and you will give you" etc. It is not for an oath because it does not enter the present tense except with the emphatic "nun." It was also said that it is for an oath. Abu Ali Al-Farisi said: This lam is not the one in your saying "Indeed, Zaid is standing, **but rather it is the one in your saying** I will stand. Sawf **replaced one of the two emphatic nuns,**" so it is as if he said: "And He will give you." It was said that the meaning is: And your Lord is going to give you victory in this world and reward in the hereafter, and you will be satisfied. It was also said that it means the Pool and intercession, and it was also said that it means a thousand palaces of white pearls whose soil is musk, and other things were said. It appears that He, the Almighty, will give him what he will be satisfied with from the good of this world and the hereafter, and the most important of that

to Him and the most important of that to Him is the acceptance of his intercession for his nation.

### Tafsir al-Baghawi

5- **And your Lord will surely give you, and you will be satisfied.** Ata' said on the authority of Ibn Abbas: It is intercession for his nation until he is satisfied, and this is the saying of Ali and Al-Hasan.

We narrated on the authority of Abdullah bin Amr bin Al-Aas that the Prophet, may God bless him and grant him peace, said: **O God, my nation, my nation,** and he wept. Then God said: **O Gabriel, go to Muhammad and tell him, 'We will please you with regard to your nation, and we will not displease you with regard to them.'**

Harb bin Shuraih said: I heard Abu Jaafar Muhammad bin Ali say: You people of Iraq say: The most hopeful verse in the Quran is: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** We, the people of the house, say: The most hopeful verse in the Book of God is: **And your Lord is going to give you, and you will be satisfied** of reward. It was also said: of victory, empowerment, and the increase of believers, **and you will be satisfied.**

### Tafsir al-Baidawi

5- "And your Lord will surely give you, and you will be satisfied." A comprehensive promise for what He has given of the perfection of the soul, the manifestation of the matter, and the elevation of religion, and for what He has stored for him of what is known in its essence, and the lam is for the beginning, the predicate entered after the subject was deleted, and the meaning is: And your Lord will give you, not for the oath, as it does not enter into the present tense except with the emphatic nun, and its combination with sawaf is to indicate that the giving will inevitably happen even if it is delayed due to its ruling.



## Surat al-Duha 93:6

Did He not find you an orphan and give you shelter?

### Tafsir al-Jalalayn

6 - **Did He not find you** is a question of confirmation, meaning He found you **an orphan** due to the loss of your father before or after your birth **and gave you shelter** by taking you with your uncle Abu Talib

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Did He not find you an orphan and give you shelter?** God Almighty says, enumerating His blessings upon His Prophet Muhammad, may God bless him and grant him peace, and reminding him of His favors before him: Did not your Lord, O Muhammad, find you an orphan and give you shelter? He says: And made for you a shelter to which you may return, and a home in which you may reside.

### Tafsir al-Qurtubi

God Almighty says: **Did He not find you an orphan and give you shelter?**

God, the Almighty, enumerated His blessings upon His Prophet Muhammad, peace and blessings be upon him, saying: **Did He not find you an orphan?** You have no father, your father has died. **And gave you shelter** means He made a shelter for you to go to with your uncle Abu Talib, so he took care of you. It was said to Ja'far ibn Muhammad al-Sadiq: Why did the Prophet, peace and blessings be upon him, not have both parents? He said: So that no created being would have a right over him. Mujahid said: It is from the Arab saying: an orphan pearl, if it has no equal. So the metaphor of the verse is: Did He not find you unique in your honor, without equal, so God gave you shelter with companions who would protect you and guard you.

### Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of

Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: I see that your Lord has abandoned you because of what we see of your distress. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mural hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it

became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.**

That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by

that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the

authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him.

Qatada said: Be like a merciful father to the orphan.

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said:

**And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said,

**And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich,

speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit:

'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'"

Its chain of transmission is weak. In the two Sahih's, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.**

At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the

authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

## Fath al-Qadir

### 6- Did He not find you an orphan and give you shelter?

This is a law enumerating the blessings that God the Almighty bestowed upon him: that is, He found you an orphan with no father, so He gave you shelter: that is, He made a shelter for you to go to. The majority of scholars read *fa'awa* with an alif after the hamza, as a quadrilateral verb, from **awahu yu'ihu**. Abu al-Ashab read *fa'awa* as a trilateral verb, and it either means a quadrilateral verb, or it is from **awa lah** if he had mercy on him. According to Mujahid, the meaning of the verse is: Did He not find you unique in your honor, without equal, so God gave you shelter with companions who protect you and guard you? So He made *orphan* from their saying **orphan pearl**, which is very unlikely. The hamza is to deny the negation and confirm the negated in the most eloquent way, so it is as if He said: He found you an orphan and gave you shelter. Existence means knowledge, and *yatmiya* is its second object, and it was said to mean coincidence, and *yatmiya* is a state of its object.

## Tafsir al-Baghawi

Then God Almighty told him about his condition before the revelation, and mentioned His blessings to him, saying, Glory be to Him:

### 6- Did He not find you an orphan and give you shelter?

Abu Saeed Ahmad bin Ibrahim Al-Shuraihi told us, Abu Ishaq Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us: Abdullah bin Hamid Al-Isfahani told us, Muhammad bin Abdullah Al-Naysaburi told us,

Surat al-Duha 93:6

Did He not find you an orphan and give you shelter?

Muhammad bin Isa told us, Abu Amr Al-Juwayni and Abu Al-Rabi' Al-Zahrani told us: Hammad bin Zaid told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God Almighty be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: I asked my Lord something and I wished I had not asked Him. I said: O Lord, You gave Solomon, son of David, a great kingdom, and You gave so-and-so such-and-such, and You gave so-and-so such-and-such? He said: O Muhammad, did I not find you an orphan and give you shelter? I said: Yes, O Lord. He said: Did I not find you lost and guide you? I said: Yes, O Lord. He said: Did I not find you poor and enrich you? I said: Yes, O Lord." And others added on the authority of Hammad: "He said: Did I not explain to you..." Your chest and removed your burden? I said: Yes, O Lord.

The meaning of the verse: Did He not find you an orphan, young and poor, when your parents died and left you neither wealth nor shelter, so He made for you a shelter to which you could return, and took you in with your uncle Abu Talib until he raised you well and spared you the burden?

### Tafsir al-Baidawi

#### 6- Did He not find you an orphan and give you shelter?

An enumeration of the blessings He bestowed upon him, indicating that just as He was good to him in the past, He will be good to him in the future, even if it is delayed. **He finds you** is from existence, meaning knowledge, and *orphan* is the second particle or befriending, and *orphan* is a state.

## Surat al-Duha 93:7

And He found you lost and guided you.

## Tafsir al-Jalalayn

7 - **And He found you astray** from what you are following of the Sharia **and guided you** that is, He directed you to it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And He found you lost and guided you.** And He found you not as you are today.

Al-Saddī said about this:

Ibn Hamid told us: Mihran told us, on the authority of Al-Suddi: **And He found you lost.** He said: He was in charge of his people's affairs for forty years.

It was said: What he meant by that is: He found you among a people who were astray and guided you.

## Tafsir al-Qurtubi

God Almighty says: **And He found you lost and guided you**

Any unaware of what is intended for you regarding the matter of prophethood, so He guided you: that is, He directed you to the right path. Misguidance here means heedlessness, as in the saying of God, the Most High: **My Lord does not err, nor does He forget** (Ta-Ha: 52), meaning He does not neglect Himself. And He said about His Prophet: **And indeed, before that, you were among the heedless** (Yusuf 12:3). Some people said, *misguided* means you did not know the Quran and the laws, so God guided you to the Quran and the laws of Islam, according to Ad-Dahhak, Shahr ibn Hawshab, and others. This is the meaning of the saying of God, the Most High: **You did not know what the Book was, nor what faith was** (al-Shura 42:52), as we explained in Surat Ash-Shura. Some people said, **And He found you astray** meaning among a people astray, so God guided them through you. This is the saying of Al-Kalbi and Al-Farra'. Something similar was said by As-Suddi, meaning, and He found your people astray, so He guided you to their guidance. It was also said, **And He found you astray** about emigration, so He guided you to it. It was said: *lost* meaning forgetting the importance of the exception when you were asked about the People of the Cave, Dhul-Qarnayn, and the Spirit, so I remind you, as God the Almighty said: **lest one of them should go astray** (al-Baqarah 2:282). It was also said: And He found you seeking the Qiblah, so He guided you to it, as explained by: **We have certainly seen the turning of your face toward the heaven** (al-Baqarah 2:144) the verse. And straying can mean seeking, because the one who is lost is a seeker. It was also said: And He

found you confused about the explanation of what was revealed to you, so He guided you to it, so straying can mean being confused, because the one who is lost is confused. It was also said: And He found you lost among your people, so He guided you to it, and straying can mean being lost. It was also said: And He found you loving guidance, so He guided you to it, and straying can mean loving. From this is the saying of God the Almighty: **They said, 'By God, you are still in your old error'** (Yusuf 12:95), meaning in your love. The poet said:

This error has made me divided and divided, and I was not certain.

I wonder at Azza's choice to sever ties with me after going astray, for her rope has become worn out.

It was said: *lost* in the valleys of Mecca, then He guided you and returned you to your grandfather Abdul Muttalib. Ibn Abbas said: The Prophet, peace and blessings be upon him, was lost when he was young in the valleys of Mecca. Abu Jahl saw him turning away from his sheep, so he returned him to his grandfather Abdul Muttalib. Thus, God bestowed His favor upon him, when He returned him to his grandfather at the hands of his enemy. Saeed bin Jubair said: The Prophet, peace and blessings be upon him, went out on a journey with his uncle Abu Talib, and Satan took hold of the reins of the she-camel on a dark night, and led it astray from the road. Then Gabriel, peace be upon him, came and Satan blew a blow, and he fell to the land of India, and he returned him to the caravan. Thus, God bestowed His favor upon him. Kaab said: When Halima had fulfilled her breastfeeding obligation, she brought the Messenger of God, peace and blessings be upon him, to return him to Abdul Muttalib. She heard at the gate of Mecca: Congratulations, O valley of Mecca. Today light, religion, splendor, and beauty will be returned to you. She said: So I put it down to fix my clothes, and I heard a loud crash. I turned around but did not see him. I said: O people, where is the boy? They said: We did not see anything. I shouted: Oh Muhammad! There was an old man leaning on his staff. He said: Go to the greatest idol, and if He wishes He will return it to you. Then the old man circled around the idol, kissed its head and said: O Lord, Your favor upon the Quraysh has continued, and this Saadiya woman claims that her son has gone astray, so return him if You wish. Hubal fell on his face, and the idols fell, and they said: Away from us, O old man, for our destruction is at the hands of Muhammad. The old man threw down his staff, trembled and said: Your son has a Lord who will not let him down, so seek him slowly. The Quraysh rallied to Abdul Muttalib and searched for him in all of Mecca, but did not find him. Abdul Muttalib circled the Kaaba seven times and supplicated to God to return him, and he said:

Oh God, return my son Muhammad. Return him, my Lord, and let him be with me.

Oh God, if Muhammad is not found, all my people will be scattered.

Then they heard a caller calling from the sky: O people, do not make a noise, for Muhammad has a Lord who will not let him down nor forsake him. Muhammad is in the valley of Tihamah, near the samr tree. So Abdul



Surat al-Duha 93:7

And He found you lost and guided you.

Muttalib and Waraqa ibn Nawfal walked on, and there he saw the Prophet (peace and blessings be upon him) standing under a tree, playing with the branches and leaves. It was said: **And He found you lost** on the Night of Ascension, when Gabriel turned away from you and you did not know the way, so he guided you to the foot of the Throne. Abu Bakr al-Warraq and others said: **And He found you lost** means you love Abu Talib, so he guided you to the love of your Lord. Bassam ibn Abdullah said: **And He found you lost** in yourself, not knowing who you are, so He made you aware of yourself and your condition. Al-Junayd said: (And He found you confused about the explanation of the Book, so He taught you explanation. His al-Sharh 94: **That you may make clear to the people what has been sent down to them** (al-Nahl 16:44)...the verse. **That you may make clear to them that over which they have differed** (al-Nahl 16:64). Some theologians said: If the Arabs found a solitary tree in a deserted area, with no other trees around it, they called it lost, and it would be used to guide people to the path. So God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: **And He found you lost**, meaning that no one followed your religion, and you were alone with no one with you, so I guided people to Me through you.

I said: All of these sayings are good. Some of them are moral and some are physical. The last saying is more pleasing to me because it brings together the moral sayings. Some people said: He was on the whole of what the people were on, and they did not appear to differ from the outward appearance. As for polytheism, it is not suspected of him. Rather, the people were on it, and they did not appear to differ from the outward appearance. As for polytheism, it is not suspected of him. Rather, he was on the outward appearance of the people for forty years. Al-Kalbi and Al-Suddi said: This is to be taken literally, meaning He found you a disbeliever and the people were disbelievers, so He guided you. This saying and the refutation of it have already been mentioned in Surat Ash-Shura. It was also said: He found you immersed in the polytheists, so He distinguished you from them. It is said: Water is lost in milk, and from this is the verse: **When we are lost in the earth?** (32:10) meaning we are buried in the dust, as if we cannot be distinguished from the rest of them. Al-Hasan reads it as (and found you lost and guided you) meaning He found you lost and guided you. This is a reading based on interpretation. It was also said: **and found you lost** your people were not guided to you, nor did they know your worth, so He guided the Muslims to you, until they believed in you.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is**

**still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, 'Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress.** He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mural hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the

Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.**

That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and

something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God

(peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'"<sup>1</sup> Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the

authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

## Fath al-Qadir

7- **And He found you lost and guided you.** It is connected to the negative present tense. It is also said that it is connected to what is required by the statement before it, as we mentioned: that is, He found you an orphan and gave you shelter. He found you lost and guided you. Here, *misguidance* means heedlessness, as in His statement, **My Lord does not err, nor does He forget.** And as in His statement, **And if you were before that among the heedless.** The meaning is that He found you heedless of what was intended for you regarding the matter of prophethood. This was chosen by Al-Zajaj. It is also said that the meaning of *misguided* is: you did not know the Qur'an or the Sharia, so He guided you to that. Al-Kalbi, Al-Suddi, and Al-Farra' said: He found you among a people astray, so God guided them to you. It is also said that He found you seeking the Qiblah, so He guided you to it, as in His statement, **Indeed, We have seen the turning of your face toward the heaven, so We will surely turn you to a Qiblah with which you will be pleased.** Misguidance can mean seeking. It was said that He found you lost among your people and guided you to him. Misguidance can mean lostness. It was also said that He found you loving guidance and guided you to it. Misguidance can mean love. From this comes the poet's saying:

I wonder at Azza's choice to sever ties with me after going astray, for her rope has become worn out.

It was said that he found you lost in the valleys of Mecca and guided you: meaning he returned you to your grandfather Abdul Muttalib.

### **Tafsir al-Baghawi**

7- **And He found you lost**, meaning lost from what you are following, **and guided you**, meaning: He guided you to monotheism and prophethood.

Al-Hasan, Al-Dahhak, and Ibn Kaysan said: **And He found you lost** from the signs of prophethood and the rulings of the Shari'ah, heedless of them, so He guided you to them, as He said: **And you were, before that, among the heedless** (Yusuf 12:3), and He said: **You did not know what the Book was, nor what faith was** (al-Shura 42:52).

It was said: He was lost in the valleys of Mecca, and he guided you to your grandfather, Abdul Muttalib. Abu Al-Dhaha narrated on the authority of Ibn Abbas, "The Messenger of God, may God bless him and grant him peace, was lost in the valleys of Mecca when he was a young boy. Abu Jahl saw him turning away from his sheep, so he returned him to Abdul Muttalib."

Saeed bin Al-Musayyab said: The Messenger of God, may God bless him and grant him peace, went out with his uncle Abu Talib in a caravan on the way of Khadija's slave. While he was riding a camel one dark night, Satan came and took hold of the camel's reins, causing it to deviate from the road. Gabriel came and Satan blew a blow, causing it to fall to the land of Abyssinia. Gabriel returned him to the caravan, and God bestowed this favor upon him. It was also said: He found you lost, your soul astray, not knowing who you were, so He made you know yourself and your condition.

### **Tafsir al-Baidawi**

7- **And He found you lost** with knowledge of wisdom and rulings. **So He guided** so He taught you through revelation, inspiration, and success in contemplation. It was said that He found you lost on the road when Abu Talib took you to Syria or when Halima weaned you and came to return you to your grandfather, so He removed your misguidance from your uncle or grandfather.

Surat al-Duha 93:8

And He found you poor and made you rich.

## Surat al-Duha 93:8

And He found you poor and made you rich.

## Tafsir al-Jalalayn

8 - **And He found you poor** poor **and made you rich** He made you rich with what He made you content with of spoils and other things. In the hadith, richness is not about an abundance of possessions, but rather richness is the richness of the soul.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And He found you poor and made you rich** means: And He found you poor and made you rich. It is said from this: So-and-so supported someone, he supported a family, and that is when he became poor. Like the poet's saying:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

Meaning: When he is in need.

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: **And He found you poor** means needy. He mentioned that it is in Abdullah's copy of the Qur'an: **And He found you destitute and gave me shelter.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Did He not find you an orphan and give you shelter? And He found you lost and guided you. And He found you poor and made you rich." He said: These were the dwellings of the Messenger of God, may God bless him and grant him peace, before God Almighty sent him.

## Tafsir al-Qurtubi

The Almighty said: **And He found you poor and made you rich.** That is, you were poor and had no money. **And made you rich.** That is, He made you rich through Khadija, may God be pleased with her. It is said: a man became poor and supported himself. Ahyiha ibn al-Jalah said:

The poor man does not know when he will become rich, and the rich man does not know when he will be able to support himself.

That is, he is poor. Muqatil said: **Your satisfaction with what He has given you of provision.** Al-Kalbi said: **He made you content with the provision.** Ibn Ata' said: **He**

**found you poor in soul, so He enriched your heart.**

Al-Akhfash said: "He found you with a family, his evidence is **so He enriched you.** And from this is the saying of Jarir:

God has revealed in the Book an obligation for the wayfarer and the poor family.

It was said: He found you poor in arguments and proofs, so He enriched you with them. It was also said: He enriched you with what He granted you of conquests, and what He bestowed upon you from the wealth of the infidels. Al-Qushayri said: There is some doubt about this, because the surah was revealed in Mecca, and jihad was only made obligatory in Medina.

The general reading is *family* and Ibn al-Sameefa' read *'ayla* with emphasis, like good and easy.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: "By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid



bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress.** He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.** That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud,** who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and

it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete

manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us**

**grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

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## Fath al-Qadir

8- **And He found you poor and made you rich** meaning He found you poor and had no money and made you rich. It is said that a man is poor and dependent on him: if he is impoverished. From this is the saying of Ahyiha bin Al-Jalah:

The poor man does not know when he will become rich, and the rich man does not know when he will be able to support himself.

That is, he is poor. Al-Kalbi said: **So He made me rich** means your satisfaction with what He gave you of sustenance. Al-Farra' chose this, saying: Because he was not rich from abundance, but God Almighty made him satisfied with what He gave him, and that is the true meaning of wealth. Al-Akhfash said: Destitute with dependents, and from this is the saying of Jarir:

God has revealed in the Book an obligation for the wayfarer and the poor family.

It was also said that He enriched you with what was granted to you of conquests, and this is questionable because the Surah was revealed in Mecca. It was also said that it was with the wealth of Khadija bint Khuwaylid, and it was also said that He found you poor in terms of arguments and proofs, so He enriched you with them. The majority read it as '*ailan*', and Muhammad ibn al-Samī' and al-Yamānī read it as '*ayl*' with a double kasra on the ya' like ṣayyid.

## Tafsir al-Baghawi

8- **And He found you poor and made you rich**, meaning poor and made you rich with Khadija's money and then with the spoils.

Muqatil said: **He made you satisfied with what He gave you of sustenance**. Al-Farra' preferred this version and said: **He was not rich from a large amount of money, but God made him satisfied with what He gave him, and that is the true meaning of riches**.

Hassan bin Saeed Al-Munaie told us, Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul Razzaq told us, I heard Muammar from Hammam bin Munabbih that he said, Abu Hurairah told us, he said: "The Messenger of God, may God bless him and grant him peace, said: Wealth does not lie in having many possessions, but wealth is the wealth of the soul."

Abdul Wahid Al-Malihi told us, Abu Abdullah Muhammad bin Al-Hussein Al-Zaghartani told us, Ahmad bin Saeed told us, Abu Yahya Muhammad bin Abdullah told us, my father told us, Shurahbil bin Sharik told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr, "The Messenger of God, may God bless him and grant him peace, said: 'He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.'"

## Tafsir al-Baidawi

8- **And He found you poor** poor with children. **And He made you rich** with the profits you gained from trade.

Surat al-Duha 93:9

But as for the orphan, do not oppress him.

## Surat al-Duha 93:9

But as for the orphan, do not oppress him.

## Tafsir al-Jalalayn

9 - **As for the orphan, do not oppress him** by taking his money or anything else.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **As for the orphan**, O Muhammad, **do not oppress him**. He says: Do not wrong him, taking away his right, out of your weakness towards him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **As for the orphan, do not oppress him**: meaning, do not wrong him.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **As for the orphan, do not oppress him**. He said: Do not oppress him or belittle him. He mentioned that this is in the copy of Abdullah's Qur'an: **Do not oppress him**.

## Tafsir al-Qurtubi

The Almighty said: **As for the orphan, do not oppress him** meaning do not oppress him unjustly. Give him his right and remember your orphanhood, said Al-Akhfash. It was said: They are two meanings. Mujahid said: **do not oppress** means do not despise. An-Nakha'i and Al-Ashhab Al-Uqayli read *takhar* with a kaf, and this is how it is in the copy of Ibn Mas'ud. Based on this, it is possible that it is a prohibition against oppressing him, by oppressing him and taking his money. The orphan was singled out because he has no protector but God, so he was strict in his matter, by making the punishment for his oppressor severe. The Arabs alternate the kaf and the qaf. An-Nahhas: This is a mistake. Rather, it is said that he oppressed him: if he was harsh with him and rough with him. And in Sahih Muslim from the hadith of Mu'awiyah bin Al-Hakam As-Sulami:

When he spoke during the prayer in response to the greeting, he said: "May my father and mother be sacrificed for him! I have never seen a teacher before him or after him who taught better than him - meaning the Messenger of God, may God bless him and grant him peace - and by God, he did not overpower me, nor did he beat me, nor did he curse me."... the hadith. It was also said that overpowering means dominating. And overpowering means reprimanding.

Second: The verse indicates kindness to the orphan,

piety and goodness to him, so he said:

Qatada: Be to the orphan like a merciful father. It was narrated on the authority of Abu Hurairah:

"A man complained to the Prophet, may God bless him and grant him peace, about the hardness of his heart. He said: 'If you want it to soften, stroke the head of an orphan and feed the poor.'" In Sahih, on the authority of Abu Hurayrah:

The Messenger of God, may God bless him and grant him peace, said: **I and the one who takes care of an orphan, whether he is the guardian of an orphan or not, are like these two**, and he pointed with his index and middle fingers. And from the hadith of Ibn Umar, the Messenger of God, may God bless him and grant him peace, said:

(When an orphan cries, the Throne of the Most Merciful shakes because of his crying. Then God the Almighty says to His angels: O My angels, who made this orphan cry whose father You have hidden in the dust? The angels say: Our Lord, You know best. Then God the Almighty says to His angels: O My angels, bear witness that whoever silenced him and satisfied him, I will satisfy him on the Day of Resurrection.) So whenever Ibn Umar saw an orphan, he would stroke his head and give him something. And Anas said:

The Messenger of God, may God bless him and grant him peace, said: "Whoever takes in an orphan, provides for him, and takes care of his needs, will be protected from the Fire on the Day of Resurrection. And whoever strokes the head of an orphan will receive a good deed for each hair he has." Aktham ibn Saifi said: "The most abject are four: the backbiter, the liar, the debtor, and the orphan."

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of

the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress.** He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated

you.

#### **And the Hereafter is better for you than the first world.**

That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied,** meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied,** and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may



But as for the orphan, do not oppress him.

God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Mu'ammal, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do**

**not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has

thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it**, meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

### Fath al-Qadir

Then God the Almighty commanded him to be kind to orphans and the poor, saying: 9- **As for the orphan, do not oppress him** meaning do not oppress him in any way, whoever he may be. Mujahid said: Do not despise the orphan, for you were an orphan yourself. Al-Akhfash said: Do not oppress him unjustly. Give him his right and remember your orphanhood. Al-Farra' and Al-Zajaj said: Do not oppress him with his money, taking away his right due to his weakness. This is how the Arabs used to do with orphans, taking their money and denying them their rights. The Messenger of God (peace and blessings of God be upon him) used to treat orphans well, show them kindness, and recommend orphans. The majority of scholars read **do not oppress** with a qaf, while Ibn Mas'ud, Al-Nakha'i, Al-Sha'bi, and Al-Ashhab Al-Uqayli read *takhar* with a kaf. The Arabs alternate between qaf and kaf. Al-Nahhas said: It is said that it is said *kahra* if it is harsh and rough with him. It is also said that oppression means domination, and *kahra* means deterrence. Abu Hayyan said: It is a language: meaning reading the Kaf is like the reading of the majority, and the orphan is in the accusative case due to being overwhelmed.

### Tafsir al-Baghawi

Then he advised him to take care of the orphans and the poor, saying:

9- **As for the orphan, do not oppress him**. Mujahid said: Do not look down on the orphan, for you were an orphan yourself. Al-Farra' and Al-Zajaj said: Do not oppress him with his money, lest you deprive him of his rights due to his weakness. This is what the Arabs used to do with regard to orphans, taking their money and denying them their rights.

Abu Bakr Muhammad Abdullah bin Abi Tuba told us, Abu Tahir Muhammad bin Ahmad bin Al-Harith told us, Abu Al-Hasan Muhammad bin Ya'qub Al-Kisa'i told us, Abdullah bin Mahmoud told us, Abu Ishaq Ibrahim bin Al-Khalal told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Abi Ayyub, on the authority

of Yahya bin Sulaiman, on the authority of Yazid bin Abi Atab, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: The best house among the Muslims is a house in which an orphan is treated well, and the worst house among the Muslims is a house in which an orphan is treated badly. Then he pointed with his two fingers: I and the one who takes care of an orphan will be together in Paradise like this, and he pointed with his index and middle fingers.

### Tafsir al-Baidawi

9- **As for the orphan, do not oppress him**. Do not force him to take his money because of his weakness. It was also read as **do not oppress him**, meaning do not frown at him.

Surat al-Duha 93:10  
And do not repel the beggar.

## Surat al-Duha 93:10

And do not repel the beggar.

## Tafsir al-Jalalayn

10 - **And do not repel the beggar** rebuke him for his poverty.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And as for the beggar, do not repel him.** He means: As for the one who asks you for something in need, do not repel him, but feed him and fulfill his need.

## Tafsir al-Qurtubi

Third: The Almighty's saying: **And as for the beggar, do not repel him.** That is, do not rebuke him. This is a prohibition against speaking harshly. Rather, respond to him with a small gift, or a kind response, and remember your poverty. This was said by Qatada and others. It was narrated on the authority of Abu Hurairah:

The Messenger of God, may God bless him and grant him peace, said: **None of you should refuse to give to a beggar, and he should give to him if he asks, even if he sees two hearts of gold in his hand.** Ibrahim ibn Adham said: **The best people are those who ask for something; they carry our provisions to the Hereafter.** Ibrahim al-Nakha'i said: "The beggar is the messenger of the Hereafter; he comes to the door of one of you and says: 'Will you send something to your family?'" It was narrated that the Prophet, may God bless him and grant him peace, said:

**Return the beggar with a small gift, or a good response, for there comes to you one who is neither human nor jinn, to see how you do with what God has given you.** It was said: What is meant by the beggar here is the one who asks about religion, i.e. do not rebuke him harshly or harshly, and answer him gently and softly, said Sufyan. Ibn al-Arabi said: As for the one who asks about religion, answering him is obligatory upon the scholar, on a communal basis, like giving charity to the beggar. Abu al-Darda' used to look at the companions of hadith, and spread his cloak for them, and say: Welcome to the beloved of the Messenger of God, may God bless him and grant him peace. In the hadith of Abu Harun al-Abdi, on the authority of Abu Sa'id al-Khudri, he said:

When we came to Abu Saeed, he would say: Welcome to the advice of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: "People follow you, and men come to you from the corners of

the earth seeking knowledge. So when they come to you, then advise them to be good." In another narration: **Men come to you from the east....** and he mentioned it. **The orphan and the questioner** are in the accusative case because of the verb that follows it, and the right of the accusative case is to be after the *fa*, and the meaning is: Whatever the case may be, do not oppress the orphan, and do not rebuke the questioner. It was narrated that the Prophet, may God bless him and grant him peace, said: "I asked my Lord a matter that I wished I had not asked. I said: O Lord, You took Abraham as a friend, and You spoke directly to Moses, and You subjected the mountains with David to glorify God, and You gave so-and-so such-and-such. Then the Almighty said: Did I not find you an orphan and give you shelter? Did I not find you lost and guide you? Did I not find you poor and make you rich? Did I not expand your breast? Did I not give you what I did not give to anyone before you?" The final verses of Surat al-Baqarah 2: Did I not take you as a friend, just as I took Abraham as a friend? I said: Yes, my Lord.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the

two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you.** He also said: Abu Kurayb told us, Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: **I see that your Lord has abandoned you because of what we see of your distress.** He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you,** to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

Some of the Salaf, including Ibn Ishaq, mentioned that this is the Surah that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, when he appeared to him in the form in which God created him, and approached him and descended upon him while he was in Al-Abtah. **And He revealed to His servant what He revealed.** He said: He said to him this Surah: **By the forenoon and by the night when it covers with darkness.** Al-Awfi said on the authority of Ibn Abbas: When the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, Gabriel was slow to approach him for days, and he changed because of that. The polytheists said: His Lord has forsaken him and hates him. So God revealed: **Your Lord has not forsaken you, nor does He hate you.** This is an oath from Him, the Most High, by the forenoon and what He has placed in it of light. **By the night when it covers with darkness.** That is, it became still and dark and led them astray. Mujahid, Qatada, Ad-Dahhak, Ibn Zayd, and others said this. This is clear evidence of the power of the Creator of this and that, as God Almighty said: **And the night when it covers, and the day when it appears.** And God Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God Almighty said: **Your Lord has not forsaken you,** meaning He has not abandoned you, **nor has He detested you,** meaning He has not hated you.

**And the Hereafter is better for you than the first world.** That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the

authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to wipe his side and said: O Messenger of God, will you not give us permission so that we may spread something for you on the mat? The Messenger of God (peace and blessings of God be upon him) said: **What do I have to do with this world? My example and this world are like that of a rider who stays under a tree, then he moves on and leaves it.** Al-Tirmidhi and Ibn Majah narrated it from the hadith of Al-Mas'udi, and Al-Tirmidhi said it is hasan saheeh.

And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied**, meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied**, and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools



and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him,** meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as

for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant



him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

### **Fath al-Qadir**

10- **And as for the beggar, do not repel him.** It is said that he repelled him or rebuked him: if he greeted him with words that rebuke him, then it is a prohibition against repelling the beggar or being harsh with him, but rather he should give him a little or return him with kindness. Al-Wahidi said: The commentators said: He means the beggar at the door, he says do not repel him: if he asks you, then you were poor, so either feed him or return him with kindness. Qatada said: Its meaning is return the beggar with mercy and kindness. It was said that what is meant by the beggar is the one who asks about religion, so do not repel him with harshness and coldness, and answer him with kindness and gentleness, this is what Sufyan said, and the beggar is accusative of the verb to repel, and the meaning: whatever it is, do not oppress the orphan and do not repel the beggar.

### **Tafsir al-Baghawi**

10- **And as for the beggar, do not repel him.** The commentators said: He means the beggar at the door saying: Do not repel him, do not rebuke him if he asks you, for I was poor, so either feed him or turn him away gently. It is said: he rebuked him or rebuked him if he greeted him with words that rebuked him.

Qatada said: He turned away the beggar with mercy and gentleness. Ibrahim ibn Adham said: Yes, the beggar is worthy of praise. They carry our provisions to the hereafter.

Ibrahim said: A beggar who wants the Hereafter comes to the door of one of you and says: Do you send something to your family?

It was narrated on the authority of Al-Hasan regarding his saying: **As for the beggar, do not repel him**, he said: The seeker of knowledge.

### **Tafsir al-Baidawi**

10- **And do not repel the beggar.** Do not rebuke him.

Surat al-Duha 93:11

And as for the favor of your Lord, speak of it.

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## Tafsir al-Jalalayn

11 - **And as for the favor of your Lord** upon you with the prophethood and other things **then speak of it** inform, and his pronoun, may God bless him and grant him peace, was deleted in some of the verbs to preserve the pauses.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And as for the favor of your Lord, proclaim it** means: Remember it.

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

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, on the authority of Abu Bishr, on the authority of Mujahid, regarding his statement, **And as for the favor of your Lord, proclaim it**, he said: about the prophethood.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Saeed bin Iyas Al-Jariry told us, on the authority of Abu Nadra, he said: The Muslims used to think that being grateful for blessings should speak about them.

## Tafsir al-Qurtubi

God the Almighty said: **And as for the favor of your Lord, speak of it.** That is, spread what God has bestowed upon you with thanks and praise. Speaking of God's favors and acknowledging them is gratitude. Ibn Abi Nujayj narrated on the authority of Mujahid **And as for the favor of your Lord**, he said: With the Quran. And on his authority he said: With prophethood, meaning convey that with which you were sent. The address is to the Prophet (peace and blessings of God be upon him), and the ruling is general for him and others. And on the authority of Al-Hasan ibn Ali **may God be pleased with them both**, he said: If you attain goodness, or do good, speak of it to a trustworthy person among your brothers. And on the authority of Umar ibn Maymun, he said: If a man meets one of his brothers whom he trusts, he says to him: God granted him such and such from the prayers last night. And Abu Firas Abdullah ibn Ghalib, when he woke up, would say: God granted me such and such last night. I recited such and such, prayed such and such, remembered God such and such, and did such and such. So we said to him: O Abu Firas, someone like you would not say that! He said: God Almighty says: **And as for the favor of your Lord, speak of it.** And you say: Do not speak of the favor of God! And something

similar to it. On the authority of Ayoub Al-Sakhtiyani and Abu Raja Al-Attardi, may God be pleased with them. And Bakr bin Abdullah Al-Muzani said: The Prophet, may God bless him and grant him peace, said:

**Whoever gives something good and it is not seen as good, he is called hated by God, hostile to God's blessings** and Al-Sha'bi narrated on the authority of Al-Nu'man bin Bashir who said:

The Prophet, may God bless him and grant him peace, said: "Whoever is not grateful for little, is not grateful for much, and whoever is not grateful to people, is not grateful to God. Speaking about blessings is gratitude, and abandoning it is ingratitude. Congregation is mercy, and division is torment." And Al-Nasa'i narrated on the authority of Malik bin Nadlah Al-Jashmi, who said:

I was sitting with the Messenger of God, may God bless him and grant him peace, when he saw me wearing shabby clothes. He said, **Do you have any wealth?** I said, **Yes, O Messenger of God, any kind of wealth.** He said, **If God gives you wealth, let its traces be seen on you.** And Abu Sa'id al-Khudri narrated:

On the authority of the Messenger of God, may God bless him and grant him peace, who said: **God is beautiful and loves beauty, and loves to see the effect of His blessings on His servant.**

Chapter: The reader grows up in the narration of Al-Bazzi on the authority of Ibn Kathir - and Mujahid narrated it on the authority of Ibn Abbas, "on the authority of Abi bin Ka'b:

It was narrated from the Prophet (peace and blessings of God be upon him) that when he reaches the end of **By Ad-Duha**, he should say the takbir between each surah until he completes the Qur'an, and he should not connect the end of the surah with the takbir, but rather he should separate them with a pause. It seems that the meaning of this is that the revelation was delayed for the Prophet (peace and blessings of God be upon him) for days, and some of the polytheists said: His companion has bid him farewell and hated him, so this surah was revealed and he said: **Allahu Akbar**. Mujahid said: I recited it to Ibn Abbas, and he instructed me to do it, and he told me about it from my father from the Prophet (peace and blessings of God be upon him). He should not say the takbir in the recitation of the rest, because it is a means to add to the Qur'an.

I said: The Qur'an has been proven by continuous transmission, its surah, verses, and letters, with nothing added to it or taken away from it. So, the takbir based on this is not Qur'an. So if "In the name of God, the Most Gracious, the Most Merciful" written in the Mushaf in the script of the Mushaf is not Qur'an, then how about the takbir that is not written? As for it being proven as a Sunnah through individual transmission, Ibn Kathir considered it recommended, not obligatory, so whoever left it out is mistaken. Al-Hakim Abu Abdullah Muhammad bin Abdullah al-Hafiz mentioned in his book *al-Mustadrak* on Bukhari and Muslim: Abu

Yahya Muhammad bin Abdullah bin Muhammad bin Abdullah bin Yazid, the reciter and imam in Mecca, in the Sacred Mosque, told us: Abu Abdullah Muhammad bin Ali bin Zaid al-Sa'igh told us: Ahmad bin Muhammad bin al-Qasim bin Abi Bazza told us: I heard Ikrimah bin Sulayman say:

I read to Ismail bin Abdullah bin Qastantin, and when I reached **By the morning**, he said to me, **Say 'Allahu Akbar' at the end of each surah until you finish it**. So I read to Abdullah bin Kathir, and when I reached **By the morning**, he said, **Say 'Allahu Akbar' until you finish it**. Abdullah bin Kathir told him that he read to Mujahid, and Mujahid told him that Ibn Abbas ordered him to do that, and Ibn Abbas told him that Ubayy bin Ka'b ordered him to do that, and Ubayy bin Ka'b told him that the Messenger of God (blessings and peace of God be upon him) ordered him to do that. This is an authentic hadith, but they did not include it.

### Tafsir Ibn Kathir

Imam Ahmad said: Abu Nu'aym told us, Sufyan told us, on the authority of Al-Aswad ibn Qays, who said: I heard Jundub say: The Prophet, may God bless him and grant him peace, fell ill and did not get up for a night or two. A woman came and said: O Muhammad, I see that your devil has left you. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Jarir through various chains of narration on the authority of Al-Aswad ibn Qays, on the authority of Jundub, who is Ibn Abdullah Al-Bajali, then Al-'Alqi with him. And in the narration of Sufyan ibn 'Uyaynah, on the authority of Al-Aswad ibn Qays, he heard Jundub say: Gabriel was slow to come to the Messenger of God, may God bless him and grant him peace, and the polytheists said: Muhammad has forsaken his Lord. Then God Almighty revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. Ibn Abi Hatim said: Abu Sa'id Al-Ashja and 'Amr ibn Abdullah Al-Awdi told us, they said: Abu Usama told me, Sufyan told me, Al-Aswad bin Qais told me that he heard Jundub say, "A stone was thrown at the finger of the Messenger of God, may God bless him and grant him peace, and he said, 'Are you nothing but a finger that has bled, and what you have suffered in the way of God?'"

He said: So he remained for two or three nights without getting up, and a woman said to him: I do not think that your devil has left you, so the following verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you**. The context is from Abu Saeed. It was said that this woman was Umm Jameel, the wife of Abu Lahab, and it was mentioned that his finger, peace be upon him, bled. His saying this statement, which happened to be balanced, is established in the two Sahihs, but what is strange here is that it was made a reason for his not getting up and for the revelation of this surah. As for what Ibn Jarir narrated, he told us Ibn Abi Al-Shawarib, he told us Abdul Wahid bin Ziyad, he told us Sulayman Al-Shaibani, on the

authority of Abdullah bin Shaddad, that Khadija said to the Prophet, may God bless him and grant him peace: I see that your Lord has abandoned you, so God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. He also said: Abu Kurayb told us, 'Waki' told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: Gabriel was slow to come to the Prophet, may God bless him and grant him peace, and he became extremely distressed, so Khadija said: I see that your Lord has abandoned you because of what we see of your distress. He said: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**, to the end of it was revealed, so it is a mursal hadith from these two sources, and perhaps the mention of Khadija is not preserved, or she said it out of regret and sadness, and God knows best.

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That is, and the Hereafter is better for you than this world. For this reason, the Messenger of God (peace and blessings of God be upon him) was the most ascetic of people in this world and the one who rejected it the most, as is well known from his biography. When he (peace and blessings of God be upon him) was given the choice at the end of his life between eternity in this world until its end, then Paradise, or becoming a companion of God, the Almighty, he chose what is with God over this lowly world. Imam Ahmad said: Yazid told us, Al-Mas'udi told us, on the authority of Amr ibn Murrah, on the authority of Ibrahim Al-Nakha'i, on the authority of Alqamah, on the authority of Abdullah i.e., **Ibn Mas'ud**, who said: The Messenger of God (peace and blessings of God be upon him) lay down on a mat and it left marks on his side. When he woke up, I began to

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And the Almighty's saying: **And your Lord is going to give you, and you will be satisfied**, meaning in the Hereafter He will give him until He is satisfied with his nation, and with what He has prepared for him of honor, including the River of Kauthar, whose banks are domes of hollow pearls and whose clay is the most fragrant musk, as will come. Imam Abu Amr Al-Awza'i said on the authority of Ismail bin Ubaidullah bin Abi Al-Muhajir Al-Makhzumi on the authority of Ali bin Abdullah bin Abbas on the authority of his father, who said: What would be opened to his nation after him was shown to the Messenger of God, may God bless him and grant him peace, treasure after treasure, and he was pleased with that, so God revealed: **And your Lord is going to give you, and you will be satisfied**, and He gave him in Paradise a million palaces, in each palace what he deserves of wives and servants. Ibn Jarir narrated it on his authority, and this is a sound chain of transmission back to Ibn Abbas, and something like this is only said on the authority of a divinely ordained hadith. Al-Suddi said on the authority of Ibn Abbas, from the satisfaction of Muhammad, may God bless him and grant him peace, is that no one from his family will enter Hell. It was narrated by Ibn Jarir and Ibn Abi Hatim. Al-Hasan said: He means by that intercession. Abu Ja'far Al-Baqir said the same, and Abu Bakr bin Abi Shaybah: Muawiyah bin Hisham told us, on the authority of Ali bin Saleh, on the authority of Yazid bin Abi Ziyad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'We are a family for whom God has chosen the Hereafter over this world, and your Lord will surely give you, and you will be satisfied.'"

Then the Almighty said, enumerating His blessings upon His servant and Messenger Muhammad, may God's prayers and peace be upon him: **Did He not find you an orphan and give you shelter?** That is because his father died while he was still in his mother's womb, or it was said after he was born, peace be upon him. Then his mother Amina bint Wahb died when he was six years old. Then he was in the care of his grandfather Abdul Muttalib until he died when he was eight years old. Then his uncle Abu Talib took care of him, and he continued to protect him, support him, raise his status, honor him, and refrain from harming his people after God sent him at the age of forty. This was while Abu Talib was following the religion of his people, which was the worship of idols. All of that was by God's decree and good management until Abu Talib died shortly before the migration. Then the fools and ignorant people of Quraysh approached him, and God chose for him to migrate from among them to the land of the Ansar from the Aws and Khazraj, as God

implemented His law in the most perfect and complete manner. When he reached them, they sheltered him, supported him, surrounded him, and fought in his presence, may God be pleased with them all. All of this is due to God's protection, care, and attention to him.

God the Almighty says: {And He found you lost and guided you} like His saying: {And thus We have revealed to you a spirit of Our command. You did not know what was the Scripture, nor what was faith, but We have made it a light by which We guide whom We will of Our servants} (Al-Anfal 2:17). Some of them said that what is meant by this is that the Prophet (peace and blessings of God be upon him) went astray in the valleys of Mecca when he was young and then returned. It was also said that he went astray while he was with his uncle on the road to Syria, and he was riding a camel at night, so Satan came and diverted it from the road. Then Gabriel came and Satan blew a blow from it and went to Abyssinia, then he diverted the camel back to the road. Al-Baghawi narrated both of them. God the Almighty says: {And He found you poor and made you rich} meaning you were poor with children, so God made you rich and independent of anyone other than Him, so He combined for him the status of the patient poor and the grateful rich. May the blessings and peace of God be upon him. Qatada said about the verse: {Did He not find you an orphan and give you shelter? And found you lost and guided you? And found you poor and made you rich?} He said: These were the dwellings of the Messenger of God (peace and blessings of God be upon him) before God the Almighty sent him. Narrated by Ibn Jarir and Ibn Abi Hatim. In the two Sahihs, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah narrated to us, who said: The Messenger of God (peace and blessings of God be upon him) said: Riches do not mean abundance of possessions, but riches are the contentment of the soul. And in Sahih Muslim, on the authority of Abdullah ibn Amr, who said: The Messenger of God (peace and blessings of God be upon him) said: He has succeeded who has become Muslim, has been provided with sufficiency, and God has made him content with what He has given him.

Then God the Almighty said: **And as for the orphan, do not oppress him.** That is, just as you were an orphan and God gave you refuge, do not oppress the orphan, that is, do not humiliate him, scold him, or insult him, but rather be kind to him and be gentle with him. Qatada said: Be like a merciful father to the orphan. **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said: **And as for the beggar, do not repel him.** That is, just as you were astray and God guided you, do not repel the beggar in knowledge that is guided. Ibn Ishaq said, **And as for the beggar, do not repel him**, meaning do not be a tyrant, arrogant, rude, or harsh with the weak among God's servants. Qatada said, **It means turn the poor person away with mercy and kindness.** "And as for the favor of your Lord, speak of it," meaning just as you were poor and needy and God made you rich, speak of God's favor upon you, as came in the

well-known supplication of the Prophet: **And make us grateful for Your favor, praising You for it, accepting it, and completing it for us.** Ibn Jarir said, "Yaqoub told us, Ibn Ulayyah told us, Sa'id ibn Iyas al-Jariri told us, on the authority of Abu Nadrah, who said, 'The Muslims used to consider it part of being grateful for blessings to speak of them.'"

Abdullah bin Imam Ahmad said: Mansur bin Abi Muzahim narrated to us, Al Jarrah bin Malih narrated to us, on the authority of Abu Abd al-Rahman, on the authority of al-Sha'bi, on the authority of al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about a blessing from God is gratitude and abandoning it is ingratitude. Congregation is mercy and division is torment.'" Its chain of transmission is weak. In the two Sahihs, on the authority of Anas, that the Muhajireen said: **O Messenger of God, the Ansar took all the reward.** He said: **Because you supplicated to God for them and praised them.** Abu Dawud said: Muslim bin Ibrahim narrated to us, Al Rabi' bin Muslim narrated to us, 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, who said: **He who is not grateful to people does not thank God.** At-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Ibn al-Mubarak, on the authority of Al Rabi' bin Muslim, and he said: **It is authentic.**

Abu Dawud said: Abdullah bin Al-Jarrah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever performs an affliction and mentions it has thanked it, and whoever conceals it has denied it.** It was transmitted only by Abu Dawud. Abu Dawud said: Musaddad told us, Bishr told us, Amara bin Ghaziyya told us, a man from my people told me, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever is given a gift and is content with it, let him reward it, and if he is not content with it, let him praise it. Whoever praises it has thanked him, and whoever conceals it has denied it." Abu Dawud said: Yahya bin Ayyub narrated it on the authority of Amara bin Ghaziyya on the authority of Shurahbil on the authority of Jabir. They disliked it, so they did not name it. Abu Dawud is the only one who narrated it. Mujahid said: It means the prophethood that your Lord has given you, and in a narration on his authority is the Qur'an. Layth said on the authority of a man on the authority of Al-Hasan bin Ali: **And as for the favor of your Lord, speak of it,** meaning: Whatever good you have done, speak of it to your brothers. Muhammad bin Ishaq said: Whatever favor and honor has come to you from God in the form of prophethood, speak of it, mention it, and call people to it. He said: So the Messenger of God, may God bless him and grant him peace, began to mention the favor that He had bestowed upon him of prophethood secretly to those of his family whom he trusted, and prayer was made obligatory upon him, so he prayed.

## Fath al-Qadir

**11- And as for the favor of your Lord, proclaim it.** God the Almighty commanded him to speak of God's favors upon him, to reveal them to the people, and to make them known among them. Apparently, the word *favor* is general, without specifying a particular individual or type. Mujahid and Al-Kalbi said: What is meant by *favor* here is the Qur'an. Al-Kalbi said: The Qur'an was the greatest favor God bestowed upon him, so He commanded him to recite it. Al-Farra' said: He used to recite it and proclaim it. Mujahid also said: What is meant by *favor* is the prophethood that God gave him. Al-Zajjaj chose this view and said: That is, convey what you were sent with and proclaim the prophethood that God gave you, which is the greatest of blessings. Muqatil said: It means, be grateful for the blessings mentioned in this surah, such as guidance after misguidance, the compensation of orphanhood, and self-sufficiency after poverty, so be grateful for these blessings. Speaking about God's blessings is a form of gratitude. The preposition and its object are related to the event, and the *fa* does not prevent it from being related to it. These prohibitions for the Messenger of God, may God bless him and grant him peace, are a prohibition for him and his nation because they are his role models. Every individual of this nation is prohibited by every individual of these prohibitions.

Ibn Jarir narrated on the authority of Ibn Abbas, **And the night when it covers** meaning: when it comes. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on his authority, **When it covers** meaning: when it goes. **Your Lord has not forsaken you** meaning: He has not abandoned you. **Nor has He detested you** meaning: He does not hate you. At-Tabarani narrated in Al-Awsat and Al-Bayhaqi in Al-Dala'il also narrated on his authority that he said: The Messenger of God, may God bless him and grant him peace, said: "What will be open to my nation after me was presented to me, and God revealed: 'And the Hereafter is better for you than the first.'" Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi and Abu Nu'aym also narrated on his authority that he said: "What would be open to his nation after him was presented to the Messenger of God (peace and blessings of God be upon him), and he was pleased with that. Then God revealed: 'And your Lord is going to give you, and you will be satisfied.' So He gave him in Paradise a thousand palaces of pearls and musk, in each palace what he deserved of wives and servants." Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ibn Abbas, regarding His statement: 'And your Lord is going to give you, and you will be satisfied,' he said: His pleasure is that all of his nation will enter Paradise. Ibn Jarir also narrated on his authority regarding the verse that he said: Part of Muhammad's pleasure is that none of his family will enter Hellfire. Al-Khatib narrated in Al-Talkhees from another chain of transmission on his authority regarding the verse: **Muhammad will not be pleased while anyone from his nation is in Hellfire.** This is indicated by what Muslim narrated on the authority of Ibn Amr: "The Prophet, may God bless him and grant him peace, recited God's words about Abraham, 'So whoever follows me, he is of me,' and



Jesus' words, 'If You punish them, they are Your servants,' and the verse. He raised his hands and said, 'O God, my nation, my nation,' and he wept. Then God said, 'O Gabriel, go to Muhammad and say to him, 'We will please You regarding your nation and will not displease You.'" Ibn Al-Mundhir, Ibn Mardawayh, and Abu Nu'aym narrated in Al-Hilyah on the authority of Harb bin Shuraih who said: I said to Abu Ja'far Muhammad bin Ali bin Al-Husayn, **Do you think this intercession that the people of Iraq are talking about is true?** He said, **Yes, by God.** Muhammad ibn al-Hanafiyah narrated to me on the authority of Ali that the Messenger of God, may God bless him and grant him peace, said: "I will intercede for my nation until my Lord calls to me, 'Are you satisfied, O Muhammad?' I will say, 'Yes, O Lord, I am satisfied.'" Then he turned to me and said, 'You people of Iraq say that the most hopeful verse in the Book of God is, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.'" I said, 'We also say that.' He said, 'So we, the people of the House, used to say that the most hopeful verse in the Book of God is, "And your Lord is going to give you, and you will be satisfied.'" This is intercession. Ibn Abi Shaybah narrated on the authority of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said, "We, the people of the House, have chosen the Hereafter for us over this world. 'And your Lord is going to give you, and you will be satisfied.'" Al-Askari in Al-Mawa'iz, Ibn Mardawayh and Ibn Al-Najjar narrated on the authority of Jabir ibn Abdullah who said: "The Messenger of God (peace and blessings be upon him) entered upon Fatimah while she was grinding in a millstone, and she was wearing a camel-skin cloak. When he looked at her, he said: 'O Fatimah, hasten the bitterness of this world with the bliss of the Hereafter.'" Then God revealed: 'And your Lord is going to give you, and you will be satisfied.'" Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi, Abu Nu'aym and Ibn Asakir narrated on the authority of Ibn Abbas that the Prophet (peace and blessings be upon him) said: "I asked my Lord a question and I wished I had never asked Him. I said: 'There were prophets before me, among them was one to whom the wind was subjected, and among them was one who could bring the dead back to life.' God the Almighty said: 'O Muhammad, did I not find you an orphan and give you shelter? Did I not find you lost and guide you? Did I not find you poor and make you rich? Did I not expand your breast? Did I not remove your burden? Did I not raise your fame?' I said: 'Yes, O Lord.'" Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "When the verse 'By the forenoon' was revealed 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: 'My Lord has bestowed favor upon me, and who is worthy of being bestowed by my Lord?'" Ibn Mardawayh narrated on his authority, regarding His statement, **And found you lost and guided you**, that he said: He found you among the lost and rescued you from their misguidance. Ibn Abi Hatim narrated on the authority of Al-Hasan ibn Ali, regarding His statement, **And as**

**for the favor of your Lord, speak of it**, that he said: What you know of good. Ibn Abi Hatim narrated on his authority, regarding the verse, that he said: If you experience good, tell your brothers. Abdullah ibn Ahmad narrated in Zawa'id Al-Musnad, Al-Bayhaqi in Al-Shu'ab, and Al-Khatib in Al-Mutafaq. Al-Suyuti said with a weak chain of transmission on the authority of Al-Nu'man ibn Bashir, who said: The Messenger of God (peace and blessings of God be upon him) said on the pulpit: "Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking of the favor of God is gratitude, and abandoning it is disbelief, and the community is mercy." Abu Dawud, Al-Tirmidhi **and Abu Ya'la, Ibn Hibban, Al-Bayhaqi and Al-Dhiya' classified it as hasan** narrated on the authority of Jabir ibn 'Abdullah that the Prophet (peace and blessings of God be upon him) said: **Whoever does something and mentions it has thanked him, and whoever conceals it has been ungrateful for it.** Al-Bukhari in Al-Adab, Abu Dawud and Al-Dhiya' narrated on his authority that the Messenger of God (peace and blessings of God be upon him) said: "Whoever is given something and is generous, let him reward it. If he is not generous, let him speak well of it. Whoever praises it has thanked him, and whoever conceals it has been ungrateful. Whoever adorns himself with what he has not been given is like someone who wears a garment of falsehood." Ahmad, Al-Tabarani in Al-Awsat and Al-Bayhaqi narrated on the authority of 'Aishah that the Messenger of God (peace and blessings of God be upon him) said: "Whoever is given a favor, let him reward it. If he is unable to do so, let him mention it, and whoever mentions it has thanked him."

## Tafsir al-Baghawi

11- **And proclaim the favor of your Lord.** Mujahid said, meaning the prophethood. Abu Bishr narrated from him, and Al-Zajjaj chose it and said: That is, convey what you were sent with, and proclaim the prophethood that God gave you.

Al-Layth said on the authority of Mujahid: He means the Qur'an, and this is what Al-Kalbi said. He ordered him to recite it.

Muqatil said: Be grateful for the blessings mentioned in this Surah, such as the healing of the orphan, guidance after misguidance, and enrichment after poverty, and speak of God's blessings in gratitude.

Abu Saeed Bakr bin Muhammad bin Muhammad bin Mahmi al-Bastami told us, Abu al-Hasan Abd al-Rahman bin Ibrahim bin Muhammad bin Yahya bin Sakhtawayh told us, Abdullah bin Muhammad bin al-Husayn al-Nasr Abadi told us, Ali bin Saeed al-Nasawi told us, Saeed bin Ufair told us, Yahya bin Ayoub told us, on the authority of Amara bin Ghaziya, on the authority of Shurahbil, the client of al-Ansari, on the authority of Jabir bin Abdullah, "The Messenger of God, may God bless him and grant him peace, said: 'Whoever has a favor done to him, let him reward it. If he does not find anything with which to reward him, let

him praise him, for if he praises him, then he has thanked him, and if he conceals it, then he has been ungrateful. Whoever adorns himself with what he has not been given is like someone wearing two garments of falsehood.”

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Al-Hussein told us, Ahmad bin Muhammad bin Ishaq told us, Abu Al-Qasim bin Mani' told us, Mansur bin Abi Muzahim told us, Wakee' told us, on the authority of Abu Abd Al-Rahman, meaning Al-Qasim bin Al-Walid, on the authority of Al-Sha'bi, on the authority of Al-Nu'man bin Bashir, who said: "I heard the Messenger of God, may God bless him and grant him peace, say on the pulpit: 'Whoever is not grateful for a little will not be grateful for a lot, and whoever is not grateful to people will not be grateful to God. Speaking about God's blessings is gratitude, and abandoning them is ingratitude. Congregation is mercy, and division is torment.'"

The Sunnah - according to the recitation of the people of Mecca - is to say **Allahu Akbar** from the beginning of Surah *Ad-Duha* at the beginning of every Surah until the end of the Qur'an, then he says: **Allahu Akbar**.

The great Sheikh, Imam, reviver of the Sunnah, supporter of the Hadith, role model of the Imams, disseminator of the religion, pillar of Islam, Imam of Imams, Mufti of the East, Abu Muhammad al-Husayn ibn Mas'ud, may God have mercy on him, said: "I read it in the same way to the Imam and reciter Abu Nasr Muhammad ibn Ahmad ibn Ali al-Hamidi in Marv. He said: I read to Abu al-Qasim Tahir ibn Ali al-Sayrafi. He said: I read to Abu Bakr Ahmad ibn al-Husayn ibn Mihran. He said: I read to Abu Ali Muhammad ibn Ahmad ibn Hamid al-Saffar the reciter. He said: I read to Abu Bakr Muhammad ibn Musa al-Hashemi. He said: I read to Abu Rabia and al-Husayn ibn Muhammad al-Haddad, and they read to Abu al-Husayn ibn Abi Bazza. Ibn Abi Bazza informed them that he read to Ikrimah ibn Sulayman ibn Kathir al-Makki, and Ikrimah informed him that he read to Shibl ibn 'Ibad and Isma'il ibn Qastantin, and they informed him that they read to Abdullah ibn Kathir, and Abdullah ibn Kathir informed them - may God be pleased with them all - that he read to Mujahid, and Mujahid informed him that he read to Ibn Abbas, and he informed him that he read to Abu ibn heel.

And the Imam, the reciter Abu Nasr Muhammad ibn Ahmad ibn Ali informed us, and I recited to him in Marv, and he said: I am the Sharif Abu al-Qasim Ali ibn Muhammad al-Zaidi with the takbir, and I recited to him in the port of Harran. He said: Abu Bakr Muhammad ibn al-Hasan ibn Ziyad al-Mawsili, known as al-Naqqash, informed us, and I recited to him in Madinat al-Salam. Abu Rabia Muhammad ibn Ishaq al-Rab'i informed us, and I recited to him in Mecca. He said: Abu al-Hasan Ahmad ibn al-Hasan Ahmad ibn Muhammad ibn Abdullah ibn Abi Bazza informed us, and I recited to him. He said to me: I recited it to Ikrimah ibn Sulayman, and he informed me that he recited to Ismail ibn Qastantin and Shibl ibn Ibad. He said: When I reached "By the forenoon," they said to me: Recite the takbir until you complete it, with the end of every surah, for we recited to Ibn Kathir and he

commanded us to do so. He informed us that he recited to Mujahid and he commanded him to do so. Mujahid informed him that he recited to Ibn Abbas and he commanded him to do so. Ibn Abbas informed him that he recited to Ubayy ibn Ka'b and he commanded him to do so. My father informed him that he recited to the Prophet, may God bless him and grant him peace, and he commanded him to do so.

The reason for the takbir was that when the revelation was delayed, the polytheists said that Satan had deserted him and bid him farewell. The Prophet, may God bless him and grant him peace, was saddened by this. When **By the forenoon** was revealed, the Messenger of God, may God bless him and grant him peace, said takbir in joy at the revelation being sent down, so they took it as a tradition.

## Tafsir al-Baidawi

**11- And speak of the favor of your Lord.** Speaking of it means thanking Him for it. It was said that what is meant by the favor of prophecy is speaking of it and conveying it.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Ad-Duha, God Almighty will place him among those for whom Muhammad, may God bless him and grant him peace, is pleased to intercede, and he will receive ten good deeds, which God Almighty will write down for the number of orphans and needy people."

Surat al-Sharh 94:1

Have We not expanded your breast for you?

## Surat al-Sharh 94:1

Have We not expanded your breast for you?

## Tafsir al-Jalalayn

1 - **Have We not expanded** a question of confirmation, meaning, We have expanded **for you**, O Muhammad, **your chest** with prophethood and other things.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, reminding him of His blessings and His kindness to him, urging him thereby to thank Him for what they have, so that he may thereby deserve more of Him: **Have We not expanded for you**, O Muhammad, to guidance, faith in God, and knowledge of the truth, **your breast**, so that We may soften your heart for you and make it a vessel for wisdom.

## Tafsir al-Qurtubi

Meccan according to everyone and it is eight verses

God the Almighty says: **Have We not expanded your breast for you?** Expanding the breast means opening it, meaning, **Have We not opened your breast to Islam?** Abu Saleh narrated on the authority of Ibn Abbas, who said: **Have We not softened your heart?** Ad-Dahhak narrated on the authority of Ibn Abbas, who said:

They said, O Messenger of God, does the chest expand? He said, **Yes, and it expands.** They said, **O Messenger of God, is there a sign for that?** He said, **Yes, turning away from the abode of delusion, turning to the abode of eternity, and preparing for death before death descends.** This meaning has already been mentioned in *Az-Zumar* when God the Almighty says: **Is he whose breast God has expanded to [accept] Islam so that he is upon a light from his Lord?** (al-Zumar 39:22). It was narrated on the authority of Al-Hasan that he said: **Have We not expanded your breast for you?** He said: Fill it with wisdom and knowledge. In the Sahih, on the authority of Anas bin Malik:

On the authority of Malik ibn Sa'sa'ah - a man from his people - that the Prophet, may God bless him and grant him peace, said: "While I was at the House, half asleep and half awake, I heard a voice saying: 'One of the three.' So I was brought a golden basin containing Zamzam water, and my chest was opened to such and such." Qatada said: "I said: What does he mean? He said: 'To the bottom of my stomach.' He said: 'Then he took out my heart and washed it with Zamzam water, then put it back in its place, then it was filled with faith and wisdom.'" And in the hadith there is a story. "It was

narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: 'Two angels came to me in the form of a bird, with water and snow. One of them opened my chest, and the other opened it with his beak and washed it.'" And in another hadith he said:

"An angel came to me, split open my heart, extracted a particle from it, and said: Your heart is obedient, your eyes are seeing, and your ears are hearing. You are Muhammad, the Messenger of God. Your tongue is truthful, your soul is at peace, your character is sound, and you are upright." Linguists said: His saying: (waki' means that it preserves what is placed in it. It is said: a waki' water skin, meaning strong that preserves what is placed in it. And his stomach was made strong, meaning it became strong. And his saying (qathm) means gathering. It is said: a man qathum for good, meaning gathering it. And the meaning of **alam nahsharah** is We have expanded. The evidence for that is his saying in the sequence to it: **And We removed from you your burden.** This is an apposition to interpretation, not to revelation, because if it were to revelation, he would have said: And We removed from you your burden. So this indicates that the meaning of **alam nahsharah** is We have expanded. And *lam* is denial, and in the question there is an element of denial, and if denial occurs, it returns to confirmation, like the saying of the Most High: **Is not God the best of judges?** (al-Zumar 39:36). Similar to it is the saying of Jarir praising Abd al-Malik ibn Marwan:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of their bellies?

Meaning: You are so-and-so.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Sharh

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

God the Almighty says: **Have We not expanded your breast for you?** meaning, **Have We not expanded your breast for you?** meaning, **Have We not illuminated it and made it spacious, broad, and wide?** Like His statement: **Then whomever God wills to guide, He expands his breast to [contain] Islam.** Just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His statement: **Have We not expanded your breast for you?** is that He expanded his breast on the Night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. Even though this happened on the Night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the Night of the Isra' and what resulted from it of spiritual expansion as well. And God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin

Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back** means **thus burdened you**. More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked

Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym said in Dalā'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasri, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us,

## Surat al-Sharh 94:1

Have We not expanded your breast for you?

Humaid ibn Hammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammr, on the authority of Humaid ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih.

**I said** Abu Hatim al-Razi said about him: There is weakness in his hadith, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of a man on the authority of 'Abdullah ibn Mas'ud as an interrupted chain of transmission. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Abu Qatan told us, al-Mubarak ibn Fadala told us on the authority of al-Hasan, who said: They used to say that one difficulty does not overcome two eases.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammr, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of A'waf al-A'rab and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

Be patient, for relief is near. Whoever fears God in all matters will be saved.

Whoever believes in God will not be harmed, and whoever hopes in Him will be where he hopes.

Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious

chest is constricted by what it contains

And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Uyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

It is eight verses

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: **Alif, Lam, Meem We have expanded** was revealed in Mecca, and he added: **After the forenoon.** Ibn Mardawayh narrated on the



authority of Aisha, who said: **Alif, Lam, Meem We have expanded** was revealed in Mecca.

**1- Have We not expanded your breast for you?** The meaning of **expanding the breast** is to remove what prevents one from perceiving. When a question is followed by a negation, it confirms it, so the meaning becomes: We have expanded your breast. The breast was specifically mentioned because it is the location of the states of the soul in terms of knowledge and perceptions. What is meant is gratitude to him, may God bless him and grant him peace, for opening and expanding his breast until he carried out what he called for in calling to Islam, and was able to do what he was able to do in terms of bearing the burdens of prophethood and preserving the revelation. This has already been discussed in the interpretation of His statement: **Is he whose breast God has expanded to Islam then he is upon a light from his Lord?**

### **Tafsir al-Baghawi**

**1- Have We not expanded your breast for you?** Have We not opened and expanded / and softened your heart with faith, prophecy, knowledge and wisdom.

### **Tafsir al-Baidawi**

**1-Have We not expanded your breast for you?** Have We not expanded it so that it can commune with the Truth and call upon creation, so that it was absent and present? Or, Have We not expanded it with what We have deposited in it of wisdom and removed from it the narrowness of ignorance? Or with what We have made easy for you to receive the revelation after it had been difficult for you? And it was said that it is a reference to what was narrated, "Gabriel, peace be upon him, came to the Messenger of God, peace be upon him, in his youth or on the day of the covenant, and took out his heart, washed it, then filled it with faith and knowledge." Perhaps it is a reference to something similar to what came before, and the meaning of the question is to deny the negation of expansion, exaggerating in affirming it, and that is why it was conjoined with it.

Surat al-Sharh 94:2

And We removed from you your burden.

## Surat al-Sharh 94:2

And We removed from you your burden.

## Tafsir al-Jalalayn

2 - **And We have removed** We have removed **from you your burden**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And We removed from you your burden** means: And We forgave you your past sins, and We removed from you the burden of the days of ignorance that you were in. And in the reading of Abdullah, as he mentioned, it is: **And We removed from you your burden which weighed down your back** meaning: which weighed down your back and weakened it, and it is from their saying to the camel when it was returning from a journey, that the journey had weakened it and its flesh had gone: it is the weakening of a journey.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And We removed from you your burden**, he said: Your sin.

## Tafsir al-Qurtubi

The Almighty says: **And We removed from you your burden**, meaning We absolved you of your sin. Anas read: **And We absolved, and We absolved**. Ibn Mas'ud read: **And We absolved you of your burden**. This verse is similar to the Almighty's saying: **That God may forgive you what is past of your sin and what is to come**. (al-Fath 48:2). It was said that all of them were before the Prophethood. And the burden is the sin, meaning We removed from you what you were doing of the affairs of the Jahiliyyah, because the Prophet (peace and blessings of God be upon him) followed many of the doctrines of his people, even if he did not worship idols or statues. Qatadah and Al-Hasan Ad-Dahhak said: The Prophet (peace and blessings of God be upon him) had sins that weighed him down, so God forgave him.

## Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your**

**breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomever God wills to guide, He expands his breast to [contain] Islam**. And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy**. So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy**. So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe**. So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back means thus burdened you**. More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that

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And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

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as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

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Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

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And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

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God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on

the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

2- **And We removed from you your burden** is connected to the meaning of what came before, not to its wording: that is, We have expanded your chest for you and removed, etc. From this is the saying of Jarir praising Abd al-Malik ibn Marwan:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of their bellies?

Meaning, you are the best of those who ride mounts, and the most generous, etc. The majority of scholars read *Nasharah* with a sukoon on the ha' and jazm, while Abu Ja'far al-Mansur al-'Abbasi read it with a fatha. Al-Zamakhshari said: They said, perhaps it is between the ha' and its full point of articulation, so the listener thought that it was a fatha. Ibn 'Atiyyah said: The original form is **Alam Sharhan** with a light noon, then it was replaced with an alif, then it was deleted for ease, as Abu Zayd recited:

Which day of my death is it? The day that was not destined or the day that was destined?

With the opening of the letter *ra* from **lam qadaar**, and similar to it is his saying:

I will strike away your worries, I will strike you with the sword, Qanus Al-Faras

By opening the Ba' of *Idriba*, and this is based on the permissibility of confirming the jussive with *lam*, which is very rare, like his saying:

The ignorant thinks that unless he knows, he is an old man sitting on his chair blind.

This reading is composed of three weak origins: The first is the emphasis of the jussive with lam, which is weak. The second is its replacement with an alif, which is specific to pauses, so treating the connection like a pause is weak. The third is the deletion of the alif, which is also weak because it is contrary to the original origin. Some have interpreted it according to the language of some Arabs who place the accusative with lam and the jussive with lan. An example of this is the saying of the poet:

In everything he did, he went ahead with his decision and did not consult anyone about it.

By placing the Raa in the accusative case from *yashawwar*, I do not think this is the correct dialect of some Arabs, and even if it is correct, it is not one of the reliable dialects because it came in the opposite of what is in the Arabic language as a whole. In any case, the reading of this man with his extreme injustice,

increased oppression, great tyranny and little knowledge is not true to be occupied with it. And the burden: the sin, meaning we removed from you what you were in of the matter of the pre-Islamic era. Al-Hasan, Qatadah, Al-Dahhak and Muqatil said: the meaning is we removed from you what you did in the pre-Islamic era, and this is like his saying: **So that God may forgive you your past and future sins.**

### **Tafsir al-Baghawi**

2- **And We removed from you your burden.** Al-Hasan, Mujahid, Qatadah, and Ad-Dahhak said: And We removed from you what you had done in the pre-Islamic period. It is like His saying: **So that God may forgive you what is past of your sin and what is to come** Al-Fath - 2.

Al-Hussein bin Al-Fadl said: It means mistakes and oversights. It was also said: The sins of your nation, so he attributed it to him because his heart was preoccupied with them. Abdul Aziz bin Yahya and Abu Ubaidah said: It means We have lightened for you the burdens of prophethood and carrying out its commands.

### **Tafsir al-Baidawi**

2- **And We removed from you your burden** your heavy burden.



Surat al-Sharh 94:3  
He who broke your back

### Surat al-Sharh 94:3

He who broke your back

### Tafsir al-Jalalayn

3 - **which has weighed down** your back, and so on, like the Almighty's saying, **So that God may forgive you your past sins.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **Break your back** means: Make your back heavy.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Have We not expanded your breast for you, and removed from you your burden which had weighed upon your back?** The Prophet, may God bless him and grant him peace, had sins that had weighed him down, so God forgave him for 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, **Break your back**, he said: The Prophet, may God bless him and grant him peace, had sins that weighed him down, so God forgave him for them.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say, regarding His statement, **And We removed from you your burden**, meaning: the polytheism that he was in.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding His statement, **Have We not expanded your breast for you, and removed from you your burden?** He said: He expanded his breast for him, and forgave him his sin that occurred before he was given the prophecy, so He removed it.

In His statement: **That which has weighed down your back**, he said: He made it heavy and exhausted it, just as a camel unloads its heavy load, until it becomes light after it had been light. **And We removed from you your burden**, he said: Your sin that has weighed down your back: has your back become light? We removed it from you, and We lightened for you what your back becomes light.

### Tafsir al-Qurtubi

The Almighty said: **Who weighed down your back** meaning He made it so heavy that you heard its creaking, meaning its sound. Linguists say: The load broke the camel's back, meaning you heard its creaking due to the severity of the load. Likewise, you

heard the creaking of the saddle, meaning its creaking. Jameel said:

And until his ropes fell apart and his false eyes were about to be shattered

**Bawani Zura** meaning the roots of his chest. Al-Wazr means a heavy load. Al-Muhasibi said: It means the weight of the burden if God did not forgive it. **Who broke your back** means He made it heavy and weakened it. He said: The sins of the prophets were described as being this heavy, despite being forgiven, because of their great concern for them, their remorse and sorrow over them. Al-Suddi said: **And We removed from you your burden** meaning We eased your burden. In the recitation of Abdullah ibn Masoud it is **And We eased your burden**. It was said that it means We eased from you the weight of the sins of the Age of Ignorance. Al-Husayn ibn al-Fadl said: It means mistakes and oversights. It was also said: The sins of your nation, attributed to him because his heart was preoccupied with them. Abdul-Aziz ibn Yahya and Abu Ubaidah said: We lightened for you the burdens of prophethood and carrying it out, until they became heavy for you. It was said that at first the revelation was so heavy upon him that he almost threw himself from a high mountain, until Gabriel came and showed him himself, and what he feared of a change in his mind was removed from him. It was also said: We protected you from bearing the burden, and We preserved you before the prophethood in the forty days from impurities, until the revelation came to you while you were pure from impurities.

### Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomsoever God wills to guide, He expands his breast to [contain] Islam.** And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one

else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back** means **thus burdened you.** More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not

expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym said in Dalā'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasri, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us, Humaid ibn Hammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Abu Bakr

## Surat al-Sharh 94:3

### He who broke your back

al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammarr, on the authority of Humaid ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih.

**I said** Abu Hatim al-Razi said about him: There is weakness in his hadith, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of a man on the authority of 'Abdullah ibn Mas'ud as an interrupted chain of transmission. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Abu Qatan told us, al-Mubarak ibn Fadala told us on the authority of al-Hasan, who said: They used to say that one difficulty does not overcome two eases.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammarr, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of A'waf al-A'rabi and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

Be patient, for relief is near. Whoever fears God in all matters will be saved.

Whoever believes in God will not be harmed, and whoever hopes in Him will be where he hopes.

Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

### Fath al-Qadir

**3- He who broke your back** The commentators said: meaning he made your back heavy. Al-Zajaj said: He made it so heavy that a creaking sound was heard from it, and this is an example whose meaning is: if it were a load being carried, the creaking of its back would be heard. The linguists say: The load broke the camel's back: if a creaking sound was heard from it, and from this is the saying of Jameel:

And until his ropes fell apart and his falsehood was about to be shattered

And the saying of Al-Abbas bin Mirdas:

And my back broke, as I had turned away from them, and I was compassionate and merciful towards them.

Qatada said: The Prophet, may God bless him and grant him peace, had sins that weighed him down, so God forgave him. Some people say that this was to lighten the burdens of prophethood, which weighed down the back from carrying out its mission. God made that easy for him until it was made easy for him. Abu Ubaidah and others said the same. Ibn Masoud recited: **And We have relieved you of your burden.**

### **Tafsir al-Baghawi**

3- **He who weakened your back**, made your back heavy and weakened until a sound was heard from it, i.e. a voice.

### **Tafsir al-Baidawi**

3- **He who broke your back** means the one who carried it, on the contrary, which is the sound of the saddle when it breaks from the weight of the load, which is what weighed down on him from his excesses before the mission, or his ignorance of the ruling and the provisions, or his confusion, or receiving the revelation, or what he saw of the misguidance of his people from his inability to guide them, or from their insistence and their devotion to harming him when he called them to faith.

Surat al-Sharh 94:4

And We have raised your remembrance high for you.

### Surat al-Sharh 94:4

And We have raised your remembrance high for you.

### Tafsir al-Jalalayn

4 - **And We have raised your remembrance** by mentioning you with My remembrance in the call to prayer, the call to prayer, the testimony of faith, the sermon, and other things.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying: **And We have raised your remembrance**, meaning: And We have raised your remembrance, so I am not mentioned except that you are mentioned with me, and that is the saying: There is no god but God, Muhammad is the Messenger of God.

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

Who said that?

Abu Kurayb and Umar ibn Malik told us: Sufyan ibn Uyyaynah told us, on the authority of Ibn Nujayh, on the authority of Mujahid: **And We have raised your remembrance**. He said: I am not mentioned except that you are mentioned with me: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding the statement, **And We have raised high your remembrance**, the Prophet, may God bless him and grant him peace, said: Begin with servitude and then follow with messengership. So I said to Muammar: He said: I bear witness that there is no god but God and that Muhammad is His servant and His Messenger, so servitude and His Messenger is to say: His servant and His Messenger.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And We have raised your fame**. God raised his fame in this world and the hereafter. There is no preacher, nor one who bears witness, nor one who prays, except that he calls out with it: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told us, on the authority of Darij, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Gabriel came to me and said: My Lord and your Lord says: How have I exalted your mention? He said: God knows best. He said: When I am mentioned, you are mentioned with me."

### Tafsir al-Qurtubi

God Almighty says: **And We have raised high your remembrance**.

Mujahid said: He means the call to prayer. Hassan ibn Thabit said about this:

He was tempted to prophecy by a seal from God, witnessed and bearing witness.

And God added the name of the Prophet to the muezzin who said in the five prayers, **I bear witness**.

It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: He says to him, "Whenever I am mentioned, you are mentioned with me in the Adhan, the Iqama, the Tashahhud, on Friday on the pulpits, on the Day of Fitr, the Day of Sacrifice, the Days of Tashreeq, the Day of Arafah, at the Jamarat, on Safa and Marwah, in the marriage sermon, and in the East and West of the earth. If a man worships God, may He be glorified, and believes in Paradise and Hell and everything else, but does not testify that Muhammad is the Messenger of God, he will not benefit from anything and will be a disbeliever." It was also said, "That is, We raised your remembrance, so We mentioned you in the Books revealed to the Prophets before you, and We commanded them to give them good tidings of you, and there is no religion except that your religion prevails over it." It was also said, "We raised your remembrance with the angels in heaven, and on earth with the believers, and We will raise your remembrance in the Hereafter with what We will give you of the praised station and the most noble degrees."

### Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomever God wills to guide, He expands his breast to [contain] Islam**. And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu



Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back means thus burdened you.** More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead

back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym said in Dal'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasri, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us, Humaid ibn Hammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be

## Surat al-Sharh 94:4

And We have raised your remembrance high for you.

upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammarr, on the authority of Humaid ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih.

**I said** Abu Hatim al-Razi said about him: There is weakness in his hadith, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of a man on the authority of 'Abdullah ibn Mas'ud as an interrupted chain of transmission. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Abu Qatan told us, al-Mubarak ibn Fadala told us on the authority of al-Hasan, who said: They used to say that one difficulty does not overcome two eases.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammarr, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of A'waf al-A'rab and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

Be patient, for relief is near. Whoever fears God in all matters will be saved.

Whoever believes in God will not be harmed, and whoever hopes in Him will be where he hopes.

Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

And the hardships were settled, and the calamities

were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

Then God, the Almighty, mentioned His favor and honor upon him, saying: 4- **And We have raised your remembrance** Al-Hasan said: This is because God is not mentioned in any place except that He, may God bless him and grant him peace, is mentioned with him. Qatada said: God raised his remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out, saying: I bear witness that there is no god

but God, I bear witness that Muhammad is the Messenger of God. Mujahid said: **And We have raised your remembrance** meaning by the call to prayer. It was also said that the meaning is: We mentioned you in the books revealed to the prophets before him and commanded them to give good tidings of him. It was also said that We raised your remembrance with the angels in heaven and with the believers on earth. It appears that this elevation of his remembrance, with which God has bestowed His blessings upon him, includes all of these matters, as each one of them is a reason for elevation of his remembrance. Likewise, his command to send blessings and peace upon him, and his statement, may God bless him and grant him peace, from God, the Almighty, that whoever sends blessings upon him once, God will send blessings upon him ten times. God commands us to obey him, as in His saying: **Obey God and obey the Messenger**, and His saying: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from**, and His saying: "Say: If you love God, then follow me, and God will love you," and other than that. In short, his great remembrance has filled the heavens and the earth, and God has given him tongues of truth, good remembrance, and righteous praise, as He has not given to any other of His servants. "That is the bounty of God. He gives it to whom He wills, and God is the possessor of great bounty." May God send blessings and peace upon him and his family, as many times as those who pray upon him have sent blessings upon him in every tongue in every age. How beautiful is the saying of Hassan:

He was tempted to prophecy by the seal of God, famous, looming and bearing witness.

God included the name of the Prophet with his name when the muezzin said in the five prayers, **I bear witness**.

And he split his name for him to glorify him, so the Lord of the Throne is praised, and this is Muhammad.

## Tafsir al-Baghawi

4- **And We have raised your remembrance**, Ahmad bin Ibrahim Al-Sharafi informed us, Ahmad bin Muhammad bin Ibrahim Al-Tha'labi informed us, Abu Al-Qasim Abdul Khaliq bin Ali Al-Mu'adhdhin informed us, Abu Bakr bin Habib informed us, Abu Ismail Muhammad bin Ismail informed us, Sufwan, meaning Ibn Salih Abdul Malik informed us, Al-Walid, meaning Ibn Muslim informed us, Abdullah bin Lahi'ah informed me, on the authority of Diraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id Al-Khudri, "on the authority of the Prophet, may God bless him and grant him peace, that he asked Gabriel, peace be upon him, about this verse "And We have raised your remembrance"? He said: God Almighty said: If you are mentioned, you are mentioned with Me."

On the authority of Al-Hasan, he said: **And We have raised your remembrance** if you are mentioned, you are mentioned with me. Ata' said on the authority of Ibn Abbas: He means the call to prayer, the call to prayer, the testimony of faith, and the sermon on the

pulpits. If a servant worships God and believes in everything but does not testify that Muhammad is the Messenger of God, he will not benefit from anything and will be a disbeliever.

Qatada said: God raised his mention in this world and the hereafter. There is no preacher, witness, or prayer leader who does not call out: I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God.

Ad-Dahhak said: No prayer is accepted without it, no sermon is valid without it, and no sermon is valid without it. Mujahid said: **And We have raised your remembrance**, meaning by the call to prayer.

And Hassan bin Thabit says about it:

Have you not seen that God sent His servant with His proof? And God is Most High and Most Glorious.

Agar, upon him is the seal of prophecy from God, witnessed, appearing and bearing witness.

And God included the name of the Prophet with his name when he said in the five prayers: I bear witness.

And he derived a part of his name to glorify him, so the Lord of the Throne is Mahmoud, and this is Muhammad.

It was said: God raised his mention by taking his covenant from the prophets and obligating them to believe in him and acknowledge his grace.

Then he promised him ease and prosperity after hardship, as he was in Mecca during hardship.

## Tafsir al-Baidawi

4- **And We have raised your remembrance** through prophethood and other things. Any raising is like linking his name with His name, the Most High, in the two testimonies of faith, making obedience to him obedience to Him, praying for him with His angels, commanding the believers to pray for him, and addressing him with titles. But **for you** was added to be vague before clarification, thus indicating exaggeration.

Surat al-Sharh 94:5  
For indeed, with hardship comes ease.

## Surat al-Sharh 94:5

For indeed, with hardship comes ease.

## Tafsir al-Jalalayn

5 - **For indeed, with hardship severity will be ease**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **For indeed, with hardship [will be] ease** means that the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Indeed, with the hardship you are in, from the struggle against these polytheists, and from the beginning of what you are on the path to, there is hope and relief that He will grant you victory over them, until they submit to the truth that you have brought them, willingly or unwillingly.

It was narrated on the authority of the Prophet, may God bless him and grant him peace, that when this verse was revealed, he gave good report to his companions and said: **Hardship will not overcome two eases.**

The report mentioned that:

Ibn Abd al-A'la told us, he said: Al-Mu'tamir ibn Sulayman told us, he said: I heard Yunus, he said: Al-Hasan said: When this verse was revealed, **For indeed, with hardship [will be] ease**, the Messenger of God, may God bless him and grant him peace, said: "Be of good cheer, ease has come to you. Hardship will not overcome two eases."

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, similarly, on the authority of the Prophet, may God bless him and grant him peace.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: A'waf told us, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'ammal, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, and he was laughing, and he was saying: 'No hardship will overcome two eases, no hardship will overcome two eases.' For indeed, with hardship comes ease. Indeed, with hardship comes ease."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **For indeed, with hardship comes ease**. He mentioned to us that the Messenger of God, may God bless him and grant him peace, gave his companions good tidings of this verse, and he said: **Hardship will not overcome two eases.**

Ibn al-Thani told us: Muhammad ibn Ja'far told us: Sa'id told us, on the authority of Mu'awiyah ibn Qurrah Abu Iyas, on the authority of a man, on the authority of 'Abdullah ibn Sa'ud, who said: "If hardship were to enter a stone, ease would come and enter it, because God says, 'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.'"

Abu Kurayb told me: Waki' told us, on the authority of Shu'bah, on the authority of a man, on the authority of Abdullah, something similar.

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, Warqa'a Ju'i' said, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, with hardship comes ease**, he said: Ease follows hardship.

## Tafsir al-Qurtubi

God Almighty says: **For indeed, with hardship [will be] ease**. That is, with distress and hardship there is ease, i.e., abundance and wealth. Then He repeated, saying: **For indeed, with hardship [will be] ease.**

## Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomever God wills to guide, He expands his breast to [contain] Islam**. And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a



voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back means thus burdened you.** More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym said in Dalā'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us, Nasr ibn Hammad told us, on the authority of Uthman ibn Ata',

on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasri, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us, Humaid ibn Hammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: 'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.'" Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammal, on the authority of Humaid ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who



## Surat al-Sharh 94:5

For indeed, with hardship comes ease.

narrated it on the authority of Anas except A'idh ibn Shuraih.

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Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of Awf al-A'rabi and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

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Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

5- **For indeed, with hardship comes ease.** That is, with distress comes ease, with hardship comes comfort, and with distress comes relief. In this is a promise from Him, the Almighty, that everything difficult will be made easy, everything intense will be made light, and everything hard will be made smooth.

## Tafsir al-Baghawi

Then God Almighty said:

5- **For indeed, with hardship comes ease.**

## Tafsir al-Baidawi

5 **For indeed, with hardship** such as constriction of the chest, burdensome loss, people going astray and being harmed by them. **There is ease** such as

explanation, placement, and success in guidance and obedience. So do not despair of the spirit of God if something that distresses you befalls you. The indefiniteness is for glorification, and the meaning in **for with** is the exaggeration of the accompaniment of ease to hardship, and its connection to it is the connection of those who are close.

Surat al-Sharh 94:6  
Indeed, with hardship comes ease.

## Surat al-Sharh 94:6

Indeed, with hardship comes ease.

## Tafsir al-Jalalayn

6 - **Indeed, with hardship comes ease** and the Prophet, may God bless him and grant him peace, suffered greatly at the hands of the infidels, then he achieved ease through their victory over them.

## Tafsir al-Suyuti

He said it was revealed when the polytheists taunted the Muslims for poverty. Ibn Jarir narrated on the authority of Al-Hasan that he said when this verse was revealed, **Indeed, with hardship comes ease**, the Messenger of God, may God bless him and grant him peace, said, "Be of good cheer, ease has come to you. Hardship will not overcome two eases."

## Tafsir al-Tabari

And His saying, **Indeed, with hardship comes ease**.

## Tafsir al-Qurtubi

Then he repeated, saying: **Indeed, with hardship comes ease**. Some people said: This repetition is to emphasize the statement, as one says: Throw, throw, hurry, hurry. God Almighty said: "No, you will surely know. Then, no, you will surely know." (al-Takathur 102:3-4) Similar to it in repeating the answer: Yes, yes, no, no. This is for elaboration and exaggeration, as Al-Farra' said. And from it is the saying of the poet:

I had some thoughts for myself, so what is best for myself is best for her.

Some people said: It is the custom of the Arabs that if they mention a name and then repeat it, it is the same. And if they indefinitely use it, it is a different one. And they are two, to strengthen hope and encourage patience, as Tha'lab said. Ibn Abbas said: God the Almighty says, **I created one hardship and I created two eases, and no hardship will overcome two eases**. And it was reported in the hadith, "On the authority of the Prophet, may God's prayers and peace be upon him, regarding this surah, he said:

**Hardship will never overcome two eases**. Ibn Mas'ud said: By the One in Whose Hand is my soul, if hardship were in a lap, ease would seek it until it entered it, and hardship will never overcome two eases. Abu Ubaidah ibn al-Jarrah wrote to `Umar ibn al-Khattab, mentioning to him the Roman armies and what he feared from them. `Umar, may God be pleased with them both, wrote to him: As for what follows, no matter how hardship befalls a believing servant, God will bring relief after it, and hardship will never overcome two eases. God Almighty says in His Book: "O you who have believed, be patient and endure and remain steadfast and fear God that you may be successful."

(Al Imran 3:200) Some people, including al-Jurjani, said: This is a false statement, because according to this gradualism, if a man says, **There is a sword with the rider, there is a sword with the rider**, then the rider must be one and the sword two. The correct thing to say is that God sent His Prophet Muhammad, may God bless him and grant him peace, poor and light, so the polytheists taunted him for his poverty, until they said to him, **We will collect money for you**. He was distressed and thought that they had lied to him because of his poverty, so God consoled him, enumerated His blessings upon him, and promised him wealth, saying: {For indeed, with hardship [will be] ease} meaning, do not be saddened by what they have taunted you with regarding poverty, for indeed, with that hardship, there will be ease soon, meaning in this world. So God fulfilled what He promised him, and he did not die until He had conquered the Hijaz and Yemen for him, and his wealth was expanded to the point that he would give a man two hundred camels, and give generous gifts, and prepare for his family a year's sustenance. All of this bounty is from worldly matters, and even though it is specific to the Prophet (peace and blessings of God be upon him), some of his ummah may also be included in it, God willing. Then He began with another bounty from the Hereafter, in which He established and consoled him (peace and blessings of God be upon him). So He began by saying: {For indeed, with hardship, there will be ease}, so it is something else. The evidence for its beginning is the absence of fa' or waw or any other letters of conjunction that indicate conjunction. So this is a promise to all believers, from which no one is excluded, meaning, indeed, with hardship in this world, for the believers, there will inevitably be ease in the Hereafter. Perhaps the ease of this world and the ease of the Hereafter come together. What is stated in the hadith: **No hardship will overcome two eases**, means that one hardship will not overcome both of them, but only one of them will overcome, if it overcomes, and that is the ease of this world. As for the ease of the Hereafter, it will inevitably happen, and nothing will overcome it. Or it is said: **With the hardship**, which is the expulsion of the Prophet (peace and blessings of God be upon him) from Mecca by the people of Mecca, **is ease**, which is his entry on the day of the conquest of Mecca with ten thousand men, with honor and glory.

## Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomever God wills to guide, He expands his breast to [contain] Islam**. And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on

the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back** means **thus burdened you**. More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn

Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym said in Dal'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasi, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory

## Surat al-Sharh 94:6

Indeed, with hardship comes ease.

prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us, Humaid ibn Hammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammarr, on the authority of Humaid ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih.

**I said** Abu Hatim al-Razi said about him: There is weakness in his hadith, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of a man on the authority of 'Abdullah ibn Mas'ud as an interrupted chain of transmission. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Abu Qatan told us, al-Mubarak ibn Fadala told us on the authority of al-Hasan, who said: They used to say that one difficulty does not overcome two eases.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammarr, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of Awf al-A'rabi and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

Be patient, for relief is near. Whoever fears God in all

matters will be saved.

Whoever believes in God will not be harmed, and whoever hopes in Him will be where he hopes.

Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.



## Fath al-Qadir

Then the Almighty increased this promise as confirmation and emphasis, repeating it with the wording 6- **Indeed, with hardship comes ease** meaning that with the previously mentioned hardship comes another ease, as it is established that if the definite noun is repeated, the second is the same as the first, whether what is meant by it is the genus or the covenant, unlike the indefinite noun, if it is repeated, then what is meant by the second is an individual different from what is meant by the first individual in most cases. For this reason, the Prophet (peace and blessings of God be upon him) said regarding the meaning of this verse: **Hardship will not overcome two eases**. Al-Wahidi said: This is the statement of the Prophet (peace and blessings of God be upon him), the Companions, and the commentators that hardship is one and ease is two. Al-Zajaj said: Hardship was mentioned with the definite article, then its mention was repeated, so the meaning became: **Indeed, with hardship comes two eases**. It was said that the indefinite article in ease is for emphasis and glorification, and it is not repeated in the copy of Ibn Mas'ud. The majority read with a sukoon on the seen in both cases of hardship and ease. Yahya ibn Watthab, Abu Ja'far, and 'Isa read with a damma in all of them.

## Tafsir al-Baghawi

6- **Indeed, with hardship [will be] ease** meaning, with the hardship you are in from your struggle against the polytheists, there will be ease and comfort, by making you victorious over them until they submit to the truth that you have brought them. **Indeed, with hardship [will be] ease** He repeated it to confirm the promise and magnify the hope.

Al-Hasan said: When this verse was revealed, the Messenger of God, may God bless him and grant him peace, said: "Be of good cheer, ease has come to you. No hardship will overcome two eases."

Ibn Masoud, may God be pleased with him, said: If hardship were in a hole, ease would seek it until it entered, for hardship cannot overcome two eases.

The commentators said: The meaning of His statement, **Hardship will not overcome two eases** is that God Almighty repeated hardship with the definite form and ease with the indefinite form. It is the custom of the Arabs that if you mention a definite noun and then repeat it, the second is the first. If you mention an indefinite noun and then repeat it like it, it becomes two. If you repeat it with the definite form, the second is the first, like when you say: If you earn a dirham, spend a dirham. The second is not the first. If you say: If you earn a dirham, spend the dirham, the second is the first. So hardship in the verse is repeated with the definite form, so it is one hardship, and ease is repeated with the indefinite form, so they are two eases. It is as if He said: For with hardship there is ease, for with that hardship there is another ease.

Abu Ali al-Hasan bin Yahya bin Nasr al-Jurjani, the

author of the poem, said: People spoke about his statement: **Hardship will not overcome two eases**. The only thing that came out of it was their saying that hardship is definite and ease is indefinite, so it must be one hardship and two eases. This is a flawed statement. If a man says: **There is a sword with the rider, there is a sword with the rider**, this does not mean that there is one rider and two swords. The meaning of his statement: **Hardship will not overcome two eases** is that God sent His Prophet, may God bless him and grant him peace, while he was poor and light-weight. The Quraysh used to taunt him about that, until they said: **If you seek wealth, we will gather wealth for you so that you will be like the richest people of Mecca**. The Prophet was saddened by that, and he thought that his people were only lying to him because of his poverty. So God enumerated His blessings upon him in this surah, and promised him wealth, to console him with that from the sadness that had overcome him. He said: **For indeed, with hardship comes ease**. Its meaning is: Do not be saddened by what they say, for indeed, with hardship comes ease in this world soon. Then He fulfilled what He promised him, and opened up the cities to him. And He expanded his hand to the point that he was giving hundreds of camels and bestowing generous gifts. Then He began another bounty from the matter of the Hereafter, and He said: **Indeed, with hardship comes ease**. The evidence for its beginning is its being stripped of the *fa* and the *waw*. This is a promise to all believers. Its meaning is: **Indeed, with hardship comes ease**, meaning: **Indeed, with hardship in this world for the believer there is ease in the Hereafter**. So perhaps two eases will come together for him: the ease of this world, which is what He mentioned in the first verse, and the ease of the Hereafter, which is what He mentioned in the second verse. So His, peace be upon him, saying: **No hardship will overcome two eases**, means: the hardship of this world will not overcome the ease that He promised to the believers in this world and the ease that He promised them in the Hereafter. Rather, one of them will prevail, which is the ease of this world. As for the ease of the Hereafter, it is permanent and does not disappear, meaning that they will not come together in dominance, like his, peace and blessings be upon him, saying: **Two months of celebration that do not decrease**, meaning they will not come together in decrease.

## Tafsir al-Baidawi

6- **Verily, with hardship comes ease** is a repetition for emphasis or to resume His promise that *hardship* is followed by another ease such as the reward in the hereafter, as in your saying: **Verily, for the fasting person there is joy**. "Verily, for the fasting person there is joy," meaning joy when breaking the fast and joy when meeting the Lord. And based on this, his saying, peace and blessings be upon him, "Hardship will not overcome two eases." Hardship is definite and therefore not multiple, whether it is for a covenant or a type, and ease is indefinite, so it is possible that the second is intended to mean an individual that differs from what was intended by the first.

Surat al-Sharh 94:6

Indeed, with hardship comes ease.

## Surat al-Sharh 94:7

Then, when you have finished, stand up.

## Tafsir al-Jalalayn

7 - **So when you have finished** the prayer **then devote yourself** to supplication.

## Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **So when you have finished, then strive**. The people of interpretation differed in the interpretation of that. Some of them said: Its meaning is: So when you have finished your prayer, then strive to your Lord in supplication, and ask Him for your needs.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So when you have finished, then strive**, he said: in supplication.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **So when you have finished, then strive**. He says: So when you have finished what was enjoined upon you, the prayer, then ask God, long for Him, and strive for Him.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us all, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **So when you have finished, then strive**, he said: When you stand up for prayer, then strive in your need of your Lord.

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, **So when you have finished, stand up**, he said: From the obligatory prayer before you say the salutation, then stand up.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So when you have finished, then strive \* And to your Lord direct your longing**. He said: He commanded him when he directed his longing. He said: He commanded him when he finished his prayer to exaggerate in his supplication.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **So when you have finished your prayer, then stand up** in supplication.

Others said: Rather, the meaning of this is, **So when you have finished** from fighting your enemy, **then**

**devote yourself** to the worship of your Lord.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said regarding His statement, **So when you have finished, then strive**, he said: He ordered him, when he finished his campaign, to strive in supplication and worship.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement, **So when you have finished, then strive**, he said on the authority of his father: So when you have finished with jihad, jihad against the Arabs, and their jihad has come to an end, then strive to worship God, **and to your Lord turn your longing**.

Others said: Rather, the meaning of this is: When you have finished with your worldly affairs, then devote yourself to the worship of your Lord.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **So when you have finished, then strive**. He said: When you have finished with worldly matters, then strive. He said: Then separate.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **So when you have finished, then strive**. He said: When you have finished your worldly affairs, then strive and pray.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **Then when you are finished**, he said: When you are finished with worldly matters and you stand up for prayer, then make your desire and intention for Him.

The most correct of the statements on this matter is the statement of the one who said: God, the Most High, mentioned that He showed us that he should make his free time from everything he was busy with, whether it was the affairs of this world or the Hereafter, and He did not specify for that one state of his free time over another. So whether the states of his free time were prayer, or jihad, or worldly affairs, he was busy with them, because of the generality of the condition in that, without specifying one state of free time over another.

## Tafsir al-Qurtubi

God the Almighty says: **And when you have finished** Ibn Abbas and Qatadah said: When you have finished your prayer, **then devote yourself** meaning, strive hard in supplication and ask Him for your need. Ibn Masoud said: When you have finished the obligatory prayers, then devote yourself to praying at night. Al-Kalbi said: When you have finished conveying the message, **then devote yourself** meaning, seek forgiveness for your sin and for the believing men and women. Al-Hasan and Qatadah also said: When you have finished fighting your enemy, then devote yourself to worshipping your

Then, when you have finished, stand up.

Lord. Mujahid narrated: **When you have finished** with your worldly life, **then devote yourself** to your prayer. A similar narration was narrated from Al-Hasan.

Al-Junayd said: When you have finished with the affairs of creation, then strive to worship the Truth. Ibn al-Arabi said: "Among the innovators are those who read this verse *fanasab* with a kasra on the sad and a hamza at the beginning, and they said: Its meaning is appoint the imam whom you appoint. This is false in its reading and false in its meaning, because the Prophet, may God bless him and grant him peace, did not appoint anyone as a successor. Some of the ignorant read it *fanasab* with a shaddah on the ba', meaning: When you have finished jihad, then strive to return to your country. This is also a false reading, in order to preserve the consensus, but its meaning is correct, because the Prophet, may God bless him and grant him peace, said:

"Travel is a form of torment; it prevents one of you from sleeping, eating, and drinking. So when one of you has fulfilled his need, let him hasten to return to his family." The most severely tormented of people, and the worst of them in terms of misfortune and final destination, is the one who takes a correct meaning and fabricates a reading or hadith on its own. In this case, he is a liar against God and a liar against His Messenger. And who is more unjust than he who invents a lie against God?

## Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whosoever God wills to guide, He expands his breast to [contain] Islam.** And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You

have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running after the young and mercy for the old."

God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back means thus burdened you.** More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: "Gabriel came to me and said: 'My Lord and your Lord says, 'How did you raise your remembrance?' He said: God knows best. He said: 'When I am mentioned, you are mentioned with me.'" Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.' He said: 'O Muhammad, did I not find you an orphan and give you shelter?' I said: 'Yes, O Lord.' He said: 'Did I not find you lost and guide you?' I said: 'Yes, O Lord.' He said: 'Did I not find you poor and enrich you?' I said: 'Yes, O Lord.' He said: 'Did I not expand your breast for you? Did I not raise your remembrance?' I said: 'Yes, O Lord.'" Abu Nu'aym

said in Dalā'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: "When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?" He said: "Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation. And I have given you a treasure from the treasures of My Throne: There is no power nor strength except with God, the Most High, the Almighty." Al-Baghawi narrated on the authority of Ibn Abbas and Mujahid that what was meant by that was the call to prayer, meaning its mention in it, and he cited from the poetry of Hassan ibn Thabit:

He was tempted to prophecy by a seal of light from God that shone and bore witness.

Witness and add the name of the Prophet to his name when the muezzin says in the five prayers I bear witness

And he split his name from his own to glorify him. So the Lord of the Throne is Mahmoud, and this is Muhammad.

Others said: God raised his mention among the first and the last and praised him when he took the covenant from all the prophets to believe in him and to command their nations to believe in him. Then he witnessed his mention among his nation, so God is not mentioned except that he is mentioned with him. How beautiful is what Al-Sarasri, may God have mercy on him, said:

The call to prayer is not valid except with His sweet name in the bitter mouth.

He also said:

Didn't you see that our call to prayer and our obligatory prayer are not valid if we do not repeat it in them?

God the Almighty says: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." God the Almighty informed us that with hardship there is ease, then He emphasized this report. Ibn Abi Hatim said: Abu Zur'ah told us, Mahmud ibn Ghailan told us, Humaid ibn Muhammad ibn Abi Khawar Abu al-Jahm told us, A'idh ibn Shuraih told us: I heard Anas ibn Malik say: "The Prophet (peace and blessings of God be upon him) was sitting in front of a stone, and he said: 'If hardship came and entered this stone, ease would come and enter it and expel it.' So God the Almighty revealed: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Muhammad ibn Mu'ammr, on the authority of Humaid

ibn Hammad, and the wording is: **If hardship came and entered this stone, ease would come and expel it.** Then he said: **For indeed, with hardship [will be] ease.** Then al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih.

**I said** Abu Hatim al-Razi said about him: There is weakness in his hadith, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of a man on the authority of 'Abdullah ibn Mas'ud as an interrupted chain of transmission. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Abu Qatan told us, al-Mubarak ibn Fadala told us on the authority of al-Hasan, who said: They used to say that one difficulty does not overcome two eases.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of Awf al-A'rabi and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

Be patient, for relief is near. Whoever fears God in all matters will be saved.

Whoever believes in God will not be harmed, and whoever hopes in Him will be where he hopes.

Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

And the hardships were settled, and the calamities were settled, and the misfortunes were established in their places

You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

A relief has come to you, given by the Gracious, the Responsive, when you have despaired of you.



Surat al-Sharh 94:7

Then, when you have finished, stand up.

And all incidents, if they end, will lead to imminent relief.

Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire. Of this type is the statement of the Prophet (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

7- **So when you have finished, then strive** meaning when you have finished your prayer, or delivering the message, or fighting, then strive: that is, strive hard in supplication and ask God for your need, or strive in worship. Nasb means to tire out. It is said that someone tired out, meaning he became tired. Qatada, Ad-Dahhak, Muqatil, and Al-Kalbi said: When you have finished the prescribed prayer, then strive to supplicate to your Lord and turn to Him in asking, and He will give you. Mujahid said the same. Al-Sha'bi said: When you have finished delivering the message, then strive: that is, seek forgiveness for your sin and for the believing men and women. Al-Hasan and Qatadah said: When you have finished fighting your enemy, then strive to worship your Lord. Mujahid also said: When you have finished your worldly life, then strive in your prayer.

## Tafsir al-Baghawi

7- **So when you have finished, then strive**, meaning, tire yourself out. *Tiring* means exhaustion. Ibn Abbas, Qatada, Ad-Dahhak, Muqatil, and Al-Kalbi said: So when you have finished the obligatory prayer, then strive towards your Lord in supplication and ask Him for something, and He will give it to you.

Abdul Wahhab narrated on the authority of Mujahid on the authority of his father who said: When you pray, strive hard in supplication and asking.

Ibn Masoud said: When you have finished the obligatory prayers, then stand up for the night prayer.

Al-Sha'bi said: When you finish the testimony of faith, then pray for your worldly life and your afterlife.

Al-Hasan and Zaid bin Aslam said: When you have finished fighting your enemy, then devote yourself to worshipping your Lord.

Mansour said on the authority of Mujahid: If you are done with worldly matters, then devote yourself to the worship of your Lord and pray.

Hayyan said on the authority of Al-Kalbi: When you have finished conveying the message, then stand up, meaning: seek forgiveness for your sin and for the believers.

## Tafsir al-Baidawi

7- **And when you have finished** conveying the message, **then devote yourself** to worship in gratitude for the blessings We have enumerated for you in the past and the blessings We have promised you in the future. And it was said that when you have finished the conquest, devote yourself to worship, or **when you have finished** the prayer, devote yourself to supplication.

## Surat al-Sharh 94:8

And to your Lord direct your longing.

## Tafsir al-Jalalayn

8 - **And to your Lord turn** supplication

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And to your Lord turn your attention.** God Almighty says: And to your Lord, O Muhammad, make your desire, without others from among His creation, if these polytheists from your people have made their desire for their needs to gods and rivals.

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And to your Lord turn.** He said: Make your intention and desire for God.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And to your Lord turn your attention.** He said: Make your desire and intention towards your Lord.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And to your Lord direct your longing**, he said: When you stand up for prayer.

## Tafsir al-Qurtubi

Al-Mahdawi said: It was narrated on the authority of Abu Ja'far al-Mansur that he recited: **Have We not expanded your breast for you** with the opening of the ha', which is far-fetched, and it may be interpreted as estimating the light nun, then the nun was replaced by an alif in the pause, then the connection was carried over to the pause, then the alif was deleted. And he recited on it:

I will strike away your worries, I will strike you with the whip of the horse

He wanted to say: Strike. It was narrated on the authority of Abu Al-Samal **if you are free** with a kasra on the ra', which is a dialect of it. It was read *faraghab*, meaning that people were drawn to what he had.

Second: Ibn al-Arabi said: "It was narrated on the authority of Shuraih that he passed by some people playing on a holiday, and he said: This is not what the Lawgiver ordered. There is some doubt about it, because the Abyssinians used to play with shields and

spears in the mosque on the day of the holiday, and the Prophet, may God bless him and grant him peace, was watching. Abu Bakr entered the house of the Messenger of God, may God bless him and grant him peace, upon Aisha, may God be pleased with her, and there were two slave girls from the Ansar singing with her. Abu Bakr said: Is it the flute of Satan in the house of the Messenger of God, may God bless him and grant him peace? He said: **Leave them, Abu Bakr, for it is a holiday.**" And it is not necessary to persevere in work, rather it is disliked by people.

## Tafsir Ibn Kathir

God the Almighty says: **Have We not expanded your breast for you?** meaning, have We not expanded your breast for you, i.e., illuminated it and made it spacious, broad, and wide, as He says: **So whomsoever God wills to guide, He expands his breast to [contain] Islam.** And just as God expanded his breast, He also made His law spacious, broad, tolerant, and easy, with no hardship, burden, or narrowness in it. It was said that what is meant by His saying: **Have We not expanded your breast for you?** is that He expanded his breast on the night of the Isra', as mentioned previously in the narration of Malik ibn Sa'sa'ah, and Al-Tirmidhi included it here. And even though this happened on the night of the Isra', as narrated by Malik ibn Sa'sa'ah, there is no contradiction, because part of expanding his breast was what He did with his chest on the night of the Isra' and what resulted from it of spiritual expansion as well, and God knows best.

Abdullah bin Al-Imam Ahmad said: Muhammad bin Abdul Rahim Abu Yahya Al-Bazzaz told us, Yunus bin Muhammad told us, Muadh bin Muhammad bin Muadh bin Muhammad bin Abi bin Kaab told us, Abu Muhammad bin Muadh told me, on the authority of Muadh, on the authority of Muhammad, on the authority of Abi bin Kaab, that Abu Hurairah was bold enough to ask the Messenger of God, may God bless him and grant him peace, about things that no one else would ask him about. He said: **O Messenger of God, what is the first thing you saw of the matter of prophethood?** So the Messenger of God, may God bless him and grant him peace, sat up and said: "You have asked, O Abu Hurairah. I was in the desert, ten years and a few months old, and suddenly I heard a voice above my head, and a man said to a man, 'Is he him?' He said, 'Yes.' They met me with faces I had never seen before, souls I had never found in any creation, and clothes I had never seen on anyone. They came towards me walking until each of them took hold of my arm, and I could not feel either of them touching it. Then one of them said to his companion, 'Lay him down.' So he lay me down without shortening or pressing. Then one of them said to his companion, 'Split his chest open.' So one of them fell onto my chest." So he split it, as I see it, without blood or pain. Then he said to him: **Take out the rancor and envy.** So he took out something like a leech, then he threw it away and threw it away. Then he said to him: **Enter compassion and mercy.** So what he took out was like silver. Then he shook my right big toe and said: **Go tomorrow and be safe.** So I returned with it, running

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God the Almighty said: {And We removed from you your burden} meaning: {That God may forgive you your sins, past and future}. **Who weighed down your back means thus burdened you.** More than one of the early Muslims said regarding His statement: {Who weighed down your back} meaning He made its load heavy for you. God the Almighty said: {And We have raised your remembrance}. Mujahid said: I am not mentioned except that you are mentioned with me. I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. Qatada said: God raised His remembrance in this world and the hereafter, so there is no preacher, nor one who bears witness, nor one who prays except that he calls out with it: **I bear witness that there is no god but God and that Muhammad is the Messenger of God.** Ibn Jarir said: Yunus told us, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: “Gabriel came to me and said: ‘My Lord and your Lord says, ‘How did you raise your remembrance?’ He said: God knows best. He said: ‘When I am mentioned, you are mentioned with me.’” Ibn Abi Hatim narrated it likewise on the authority of Yunus, on the authority of Abd al-A'la. It was narrated by Abu Ya'la on the authority of Ibn Lahi'ah on the authority of Diraj. Ibn Abi Hatim said: Abu Zur'ah told us, Abu Umar al-Hawdi told us, Hammad ibn Zayd told us, Ata' ibn al-Sa'ib told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: “The Messenger of God, may God bless him and grant him peace, said: ‘I asked my Lord a question and I wish I had not asked Him. I said: There were prophets before me, among them were those to whom the wind was subjected and among them were those who could bring the dead back to life.’ He said: ‘O Muhammad, did I not find you an orphan and give you shelter?’ I said: ‘Yes, O Lord.’ He said: ‘Did I not find you lost and guide you?’ I said: ‘Yes, O Lord.’ He said: ‘Did I not find you poor and enrich you?’ I said: ‘Yes, O Lord.’ He said: ‘Did I not expand your breast for you? Did I not raise your remembrance?’ I said: ‘Yes, O Lord.’” Abu Nu'aym said in Dalā'il al-Nubuwwah: Abu Ahmad al-Ghatrifi told us, Musa ibn Sahl al-Juwayni told us, Ahmad ibn al-Qasim ibn Bahzan al-Hayti told us: Nasr ibn Hammad told us, on the authority of Uthman ibn Ata', on the authority of al-Zuhri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: And he said: “When I finished what God had commanded me to do regarding the affairs of the heavens and the earth, I said: O Lord, there was no prophet before me except that You honored him. You made Abraham a friend and Moses a speaker, and You subjected the mountains to David, and the wind and the devils to Solomon, and You revived the dead for Jesus, so what have You made for me?” He said: “Have I not given you better than all of that? I am not mentioned except that I am mentioned with me, and I have made the chests of your nation Bibles in which they recite the Qur'an openly, and I have not given it to any nation.

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Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, who said: "The Prophet, may God bless him and grant him peace, went out one day, happy and joyful, laughing and saying: 'No hardship will overcome two eases. No hardship will overcome two eases. For indeed, with hardship there is ease. Indeed, with hardship there is ease.'" This is how he narrated it from the hadith of Awf al-A'rabi and Yunus ibn Ubayd, on the authority of al-Hasan, as a mursal. Sa'id said, on the authority of Qatadah: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, gave good tidings to his companions with this verse, saying: 'No hardship will overcome two eases.' The meaning of this is that hardship is definite in both cases, so it is singular, and ease is indefinite, so it is plural. For this reason he said: 'No hardship will overcome two eases,' meaning his statement: 'For indeed, with hardship there is ease, for indeed, with hardship there is ease.' The first hardship is the same as the second, and ease is plural. Al-Hasan bin Sufyan said: Yazid bin Salih told us, Kharijah told us, on the authority of Ibad bin Katheer, on the authority of Abu Al-Zinad, on the authority of Abu Salih, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Help descends from the heavens according to the amount of the burden, and patience descends according to the amount of the calamity.** Among what is narrated on the authority of Al-Shafi'i is that he said:

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Ibn Duraid said: Abu Hatim al-Sijistani recited to me:

If the hearts are filled with despair and the spacious chest is constricted by what it contains

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You have not seen the face of the distress being revealed, nor has anyone been more savvy than the clever one.

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Another said:

There is a calamity that makes a young man feel fed up, but with God is the way out.

It was completed, and when its rings were firmly connected, it was opened, and he thought that it would not be opened.

God the Almighty says: **So when you have finished, then strive \* And to your Lord direct your longing.** That is, when you have finished with worldly matters and occupations and have cut off its ties, then devote yourself to worship and rise to it energetic, free of mind, and sincerely seek your Lord in intention and desire.

Of this type is the statement of the Prophet (peace and blessings of God be upon him) in the hadith whose authenticity is agreed upon: **There is no prayer while food is present, nor while one is being urged by the two evils.** And his statement (peace and blessings of God be upon him): **When the Iqamah for prayer has been established and the evening meal is ready, begin with the evening meal.** Mujahid said regarding this verse: When you have finished with worldly matters and rise to prayer, then devote yourself to your Lord. In another narration from him: When you rise to prayer, then devote yourself to your need. And from Ibn Mas'ud: When you have finished with the obligatory duties, then devote yourself to standing in prayer at night. And from Ibn 'Iyad something similar. And in a narration from Ibn Mas'ud: **Then strive \* And to your Lord direct your longing** after you have finished the prayer while you are sitting. Ali ibn Abi Talha said on the authority of Ibn Abbas: **So when you have finished, then devote yourself** meaning to supplication. Zayd ibn Aslam and Ad-Dahhak said: **So when you have finished** meaning from jihad, **then devote yourself** meaning to worship, **and to your Lord turn your attention.** Ath-Thawri said: **Make your intention and your desire to God, the Almighty and Majestic.** The end of the interpretation of Surat Al-Isra, and all praise and thanks are due to God.

## Fath al-Qadir

**8- And to your Lord aspire.** Al-Zajjaj said: That is, direct your aspiration to God alone. Ata' said: He means that he supplicates to Him, fearing the Fire and desiring Paradise. The meaning is that he aspires to Him, glory be to Him, and not to anyone else, whoever he may be. He does not ask for his needs except from Him, and does not depend in all his affairs except on Him. The majority of scholars read *araghib* and Zayd ibn Ali and Ibn Abi Ubla read *faraghib* with a shaddah on the ghayn: That is, he aspires people to God and makes them yearn for the good that is with Him.

Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse {Have We not expanded your breast for you?}, that he said: God expanded his breast for Islam. Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Ibn Mardawayh, and Abu Nu'aym in al-Dala'il narrated on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Gabriel came to me and said: Your Lord says: Do you know how I raised your remembrance? I said: God and His Messenger know best. He said: When I am mentioned, you are mentioned with me." The chain of transmission of Ibn Jarir is as follows: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id. Abu Ya'la narrated it on the authority of Ibn Lahi'ah, on the authority of Diraj. Ibn Abi Hatim narrated it on the authority of Yunus ibn Abd al-A'la with the same chain of transmission. Ibn Asakir narrated on the authority of al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the verse {And We have raised your remembrance}, that he said: God is not mentioned except that He is mentioned with Him. Al-Bazzar, Ibn Abi Hatim,

Surat al-Sharh 94:8

And to your Lord direct your longing.

Al-Tabarani in Al-Awsat, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Anas who said: "The Prophet, may God bless him and grant him peace, was sitting in front of a hole. He said: 'If hardship were to enter this hole, ease would come and enter it and expel it.' Then God revealed: 'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.'" The wording of Al-Tabarani is: "And the Messenger of God, may God bless him and grant him peace, recited: 'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.'" Ibn Al-Najjar narrated a similar hadith on his authority, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Tabarani and Ibn Mardawayh also narrated a similar hadith on his authority, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Suyuti said: Its chain of transmission is weak. Abd al-Razzaq, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Abi al-Dunya in al-Sabr, Ibn al-Mundhir, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: "If hardship were in a hole, ease would follow it until it entered it and brought it out. No hardship can overcome two eases. God says: 'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.'" Al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except A'idh ibn Shuraih. Abu Hatim al-Razi said about him that his hadeeth is weak, but Shu'bah narrated it on the authority of Mu'awiyah ibn Qurra, on the authority of a man, on the authority of Abdullah ibn Mas'ud. Abd al-Razzaq, Ibn Jarir, al-Hakim, and al-Bayhaqi narrated on the authority of al-Hasan, who said: The Messenger of God (peace and blessings of God be upon him) went out one day, happy and joyful, and he was laughing and saying: "No hardship can overcome two eases. Indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." This is a mursals hadeeth. A similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on the authority of Qatada. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas, regarding the verse: **So when you have finished, then strive al-Baqarah 2:177**, that he said: When you have finished the prayer, then strive in supplication, ask God and turn to Him. Ibn Mardawayh narrated on his authority that he said: God said to His Messenger: When you have finished the prayer and recited the testimony of faith, then strive to your Lord and ask Him for your need. Ibn Abi Al-Dunya narrated in Al-Dhikr on the authority of Ibn Masoud: **So when you have finished, then strive** in supplication, **and to your Lord turn** in asking. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **So when you have finished, then strive al-Baqarah 2:177**, that he said: When you have finished the obligatory prayers, then strive to perform the night prayer.

## Tafsir al-Baghawi

8- **And to your Lord turn your longing.** Ata' said: **Supplicate to Him, fearing Hellfire and desiring Paradise.** It was also said: **So turn to Him in all your circumstances.** Al-Zajjaj said: **That is, direct your longing to God alone.**

## Tafsir al-Baidawi

8- **And to your Lord turn** with questions and do not ask anyone other than Him, for He alone is able to help you. It was read **so turn** meaning that people turn to seeking His reward.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Alam Nashrah, it is as if he came to me when I was distressed and relieved me.**



## Surat al-Tin 95:1

By the fig and the olive

### Tafsir al-Jalalayn

1 - **and the fig and the olive** meaning the edible ones or two mountains in the Levant that produce edible ones

### Tafsir al-Suyuti

### Tafsir al-Tabari

The interpreters differed regarding his statement, **By the fig and the olive**. Some of them said: By the fig he meant the fig that is eaten, and by the olive he meant the olive that is pressed.

Who said that?

Ibn Bashar told us, he said: Ruh told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And the fig and the olive**, he said: This fig of yours is eaten, and this olive of yours is pressed.

Yaqub bin Ibrahim told me, he said: Al-Mu'tamir bin Sulayman told us, he said: I heard Al-Hakam narrating, on the authority of Ikrimah, he said: The fig is the fig, and the olive is what you eat.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Yazid, on the authority of Ikrimah: **By the fig and the olive**. He said: Your fig and your olive.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah was asked about his statement, **By the fig and the olive**. He said: The fig is this fig of yours, and the olive is this olive of yours.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the fig and the olive**, he said: The fig is what is eaten, and the olive is what is pressed.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us, he said: Mihran told us, and Abu Kurayb told us, he said: Waki' told us, all of them, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God, **And the fig and the olive**, he said: The fruit that people eat.

Ibn Hamid told us: Mihran told us, on the authority of Salam bin Salim, on the authority of Khasif, on the authority of Mujahid: **By the fig and the olive**. He said: It is your fig and your olive.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, regarding his statement, **And the fig and the olive**, he said: The fig that is eaten and the olive that is pressed.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammil, on the authority of al-Kalbi: **By the fig and the olive** is what you see.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said, regarding his statement, **And the fig and the olive**, the fig is your fig, and the olive is your olive.

Others said: The fig is the mosque of Damascus, and the olive is the Holy House.

Who said that?

Ibn Bashar told us, he said: Ruh told us, he said: Aouf told us, on the authority of Yazid Abu Abdullah, on the authority of Ka'b, that he said regarding the words of God, **By the fig and the olive**, he said: The fig is the Mosque of Damascus, and the olive is the Holy House.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammil, on the authority of Qatada, regarding his statement, **And the fig**, he said: The mountain on which Damascus is located, and the olive: The one on which Jerusalem is located.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **By the fig and the olive**. He mentioned to us that the fig is the mountain on which Damascus is located, and the olive is the mountain on which Jerusalem is located.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, and I asked him about the statement of God, **By the fig and the olive**. He said: The fig is the mosque of Damascus, and the olive is the mosque of Ilia.

Abu Kurayb told us: He said: Waki' told us, on the authority of Abu Bakr, on the authority of Ikrimah, **By the fig and the olive**. He said: They are two mountains.

Others said: The fig is the mosque of Noah, and the olive is the mosque of Jerusalem.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **By the fig and the olive**, meaning the mosque of Noah that was built on Mount Judi, and the olive is the Holy House. He said: It is said: The fig, the olive, and Mount Sinai are three mosques in the Levant.

The correct statement in this regard, in our view, is the statement of those who say: The fig is the fig that is eaten, and the olive is the olive from which oil is pressed, because that is what is known among the Arabs. There is no known mountain called Fig, nor a mountain called Olive, unless someone says: Our Lord, may His praise be glorified, swore by the fig and the olive, and what is meant by the statement is an oath by the places where figs grow and the places where olives grow. So that would be a doctrine, even if it is

## Surat al-Tin 95:1

### By the fig and the olive

not correct that it is so, as is indicated by the apparent meaning of the revelation, nor by the statement of those who cannot contradict it, because Damascus has the places where figs grow, and Jerusalem has the places where olives grow.

### Tafsir al-Qurtubi

It was revealed in Mecca according to the majority. Ibn Abbas and Qatada said: It was revealed in Medina. It has eight verses.

There are three issues:

First: The Almighty's saying: **By the fig and the olive.** Ibn Abbas, Al-Hasan, Mujahid, Ikrimah, Ibrahim Al-Nakha'i, Ata' ibn Abi Rabah, Jabir ibn Zayd, Muqatil, and Al-Kalbi said: It is your figs that you eat, and your olives from which you press oil. God Almighty said: **And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.** (al-Mu'minun 23:20). And Abu Dharr said:

A basket of figs was presented to the Prophet, may God bless him and grant him peace, and he said: *Eat.* So he ate some of it. Then he said: "If I were to say that a fruit came down from Paradise, I would say this one, because the fruit of Paradise has no stone. So eat it, for it eliminates hemorrhoids and is beneficial for gout." And on the authority of Muadh:

He used an olive stick as a siwak, and said: I heard the Prophet, may God bless him and grant him peace, say: "The olive is an excellent siwak! It is from the blessed tree. It makes the mouth fresh and removes cavities. It is my siwak and the siwak of the prophets before me."

It was also narrated on the authority of Ibn Abbas: al-Tin 95: The Mosque of Noah, peace be upon him, which was built on Al-Judi, and Az-Zaytoon: The Mosque of Jerusalem. Ad-Dahhak said: al-Tin 95: The Sacred Mosque, and Az-Zaytoon: Al-Aqsa Mosque. Ibn Zayd: al-Tin 95: The Mosque of Damascus, and Az-Zaytoon: The Mosque of Jerusalem. Qatada: al-Tin 95: The mountain on which Damascus is located, and Az-Zaytoon: The mountain on which Jerusalem is located. Muhammad ibn Ka'b said: al-Tin 95: The Mosque of the Companions of the Cave, and Az-Zaytoon: The Mosque of Ilia. Ka'b Al-Ahbar, Qatada, Ikrimah, and Ibn Zayd also said: al-Tin 95: Damascus, and Az-Zaytoon: The Mosque of Ilia.

Ka'b al-Ahbar, Qatadah, Ikrimah, and Ibn Zayd also said: The fig is Damascus, and the olive is Jerusalem. This is the preferred interpretation of al-Tabari. Al-Farra' said: I heard a man from the people of Ash-Sham saying: The fig is the mountains between Halwan and Hamadan, and the olive is the mountains of Ash-Sham. It was said: They are two mountains in Ash-Sham. He says: The fig is the mountains between Halwan.

To Hamadan, and olives: the mountains of the Levant. It was said: They are two mountains in the Levant, called Tur Zayta and Tur Tina **in Syriac**. They were named thus because they grow. And thus Abu Makin narrated on the authority of Ikrimah, he said: The fig

and the olive: two mountains in the Levant. And Al-Nabigha said:

..We came to the fig on display

This is the name of a place. It is possible that this is due to the omission of an adjective, i.e., the place where figs and olives grow. However, there is no evidence for this from the apparent meaning of the Qur'an, nor from the statements of those who cannot contradict it, as stated by An-Nahhas.

Second: The most correct of these sayings is the first, because it is the truth, and one does not deviate from the truth to the metaphorical except with evidence. And God swore by the fig because it was Adam's covering in Paradise, as God Almighty said: **And they would cover themselves with leaves of Paradise** (al-A'raf 7:22), and it was the leaves of the fig. And it was said: He swore by it to clarify the aspect of the great blessing in it, because it is beautiful to look at, pleasant to speak of, has a spreading fragrance, is easy to harvest, and is the size of a morsel. And the poet said well about it:

Look at the figs on the branches, their skin torn and their neck slanted

As if the Lord had taken away a blessing and then returned with something new in creation.

The smallest thing in the breasts is the largest, but it is called out on the roads

Another said:

Figs are worthy of all fruits to me when they bend inclined on their bright branches.

His face is scratched, and his sweetness has dripped, as if he is kneeling in fear of God.

And he swore by the olive because Abraham used it as an example in the verse: **Little is kindled from a blessed olive tree** (al-Nur 24:35). It is the most common condiment used by the people of the Levant and the Maghreb. They dye themselves with it, use it in their cooking, and light their lamps with it. It is used to treat abdominal pain, ulcers, and wounds, and it has many benefits. And he, peace be upon him, said:

**Eat olive oil and anoint yourselves with it, for it is from a blessed tree.** This has already been discussed in Surat Al-Mu'minun.

Third: Ibn al-Arabi said: **Because of the Creator's gratitude and the greatness of His favor in figs, and because they are a stored food, we said that zakat is obligatory on them.** Many scholars avoided stating the obligation of zakat on them explicitly to avoid the injustice of rulers, as they would be excessive in using zakat-worthy wealth and would take it as a penalty, as the truthful one, peace and blessings be upon him, warned against. The scholars disliked giving them a way to other wealth that they would be extravagant with. However, a person should give up his Lord's blessing by fulfilling his right. Al-Shafi'i said for this reason and others: **There is no zakat on olives.** The correct view is that zakat is obligatory on them.

## Tafsir Ibn Kathir

### Interpretation of Surat At-Tin

Malik and Shu'bah said on the authority of `Adi ibn Thabit, on the authority of Al-Bara' ibn `Azib: The Prophet, may God bless him and grant him peace, used to recite Surat Al-Tin and Al-Zaytoon in one of the two rak'ahs while he was traveling, and I have never heard anyone with a better voice or recitation than him. This was included by the group in their books.

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

The commentators have differed on many sayings here. Some say that what is meant by the fig is the mosque of Damascus, some say that it is the same, some say that it is the mountain near it, Al-Qurtubi said that it is the mosque of the Companions of the Cave, Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi, Mujahid said that it is your fig, **and the olive**, Kaab Al-Ahbar, Qatadah, Ibn Zayd and others said that it is the mosque of Jerusalem, Mujahid and Ikrimah said that it is this olive that you press, **and Mount Sinai**, Kaab Al-Ahbar and others said that it is the mountain on which God spoke to Moses, peace be upon him, **and this secure city**, meaning Mecca, as Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Kaab Al-Ahbar said and there is no disagreement on that, and some of the imams said that these are three places in each of which God sent a prophet from among the resolute ones who brought forth the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them, then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for**

**those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

## Fath al-Qadir

It is eight verses

It is Meccan according to the majority of scholars. Al-Qurtubi narrated on the authority of Ibn Abbas that it was Medinan. This narration contradicts what was narrated by Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi on the authority of Ibn Abbas, who said: **Surat At-Tin was revealed in Mecca.** Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bukhari, Muslim, the Sunan scholars, and others narrated on the authority of Al-Bara' ibn `Azib, who said: "The Prophet, may God bless him and grant him peace, was on a journey, so he prayed 'Isha' and recited in one of the two rak'ahs 'By the Fig and the Olive. I have never heard anyone with a better voice or recitation than him.'" Al-Khatib narrated on his authority, who said: "I prayed Maghrib with the Messenger of God, may God bless him and grant him peace, and he recited: 'By the Fig and the Olive.'" Ibn Abi Shaybah narrated in Al-Musannaf, 'Abd ibn Humayd in his Musnad, and At-Tabarani narrated on the authority of 'Abdullah ibn Yazid, "The Prophet, may God bless him and grant him peace, recited 'By

## Surat al-Tin 95:1

### By the fig and the olive

the Fig and the Olive' in Maghrib." Ibn Qani', Ibn Al-Sakn, and Al-Shirazi narrated in Al-Alqab on the authority of Zur'ah bin Khalifa, who said: "I came to the Prophet, may God bless him and grant him peace, from Al-Yamamah, and he presented Islam to us, so we converted. When we prayed the morning prayer, he recited Surat Al-Bateen and Az-Zaytun, and 'Indeed, We sent it down during the Night of Decree.'"

Most of the commentators said: It is the fig that people eat. 1- **And the fig and the olive** from which they extract oil. God swore by the fig because it is a fruit pure and free from impurities that spoil it, and in it is the greatest lesson, as it indicates who prepared it for that purpose and made it the size of a morsel. Many of the people of medicine said: The fig is the most beneficial fruit for the body and the most nutritious, and they mentioned its benefits as in the books of simple and compound terms. As for the olive, oil is extracted from it, which is the condiment and fat of most countries, and it is included in many medicines. Ad-Dahhak said: The fig is the Sacred Mosque, and the olive is Al-Aqsa Mosque. Ibn Zayd said: The fig is the mosque of Damascus, and the olive is the mosque of Jerusalem. Qatadah said: The fig is the mountain on which Damascus is located, and the olive is the mountain on which Jerusalem is located. Ikrimah and Kaab Al-Ahbar said: The fig is Damascus, and the olive is Jerusalem.

I wonder what drove these imams to deviate from the true meaning of the Arabic language, and to deviate to these interpretations far from the true meaning, based on imaginations that do not refer to reason or transmission. More amazing than this is Ibn Jarir's choice of the latter, despite his extensive experience in the science of narration and knowledge. Al-Farra' said: I heard a man say: The fig is the mountains of Halwan to Hamadan, and the olive is the mountains of Ash-Sham. I said: Suppose you heard this man, what would happen? The language is not proven by such things, nor is it transmitted from the Lawgiver. Muhammad ibn Ka'b said: The fig is the mosque of the Companions of the Cave, and the olive is the mosque of Ilia. It was said that it is based on [deletion] of an adjective: meaning the places where the fig and the olive grow. An-Nahhas said: There is no evidence for this from the apparent meaning of the Qur'an, nor from statements that cannot be contradicted.

Ikrimah said: They are two mountains. Qatada said: The fig is the mountain on which Damascus is located, and the olive is the mountain on which Jerusalem is located, because figs and olives grow on them.

Ad-Dahhak said: They are two mosques in Ash-Sham. Ibn Zayd said: At-Tin is the mosque of Damascus, and Az-Zaytoon is the mosque of Jerusalem. Muhammad ibn Ka'b said: At-Tin is the mosque of the Companions of the Cave, and Az-Zaytoon is the mosque of Elijah.

### Tafsir al-Baidawi

1- **The fig and the olive** He singled them out from the fruits by section because the fig is a delicious fruit with no season and a pleasant food that is easily digested, and a very beneficial medicine as it softens the temperament, dissolves phlegm, cleanses the kidneys, removes sand from the bladder, opens blockages in the liver and spleen, and fattens the body. In the hadith, **It cuts off hemorrhoids and is beneficial for gout.** The olive is a fruit, a condiment, and a medicine and it has a pleasant oil that is very beneficial, although it may grow where there is no oil in it like mountains. It was said that what is meant by them are two mountains of the Holy Land or the mosques of Damascus and Jerusalem, or countries.

### Tafsir al-Baghawi

1- **And the fig and the olive**, Ibn Abbas, Al-Hasan, Mujahid, Ibrahim, Ata' bin Abi Rabah, Muqatil, and Al-Kalbi said: It is your fig that you eat, and your olive from which you press oil.

It was said: Figs were singled out for the oath because they are pure fruit with no stone, similar to the fruits of Paradise. Olives were singled out for their many benefits and because they are a blessed tree mentioned in the hadith. They have fruit and oil that are suitable for dyeing and cooking.

## Surat al-Tin 95:2

And Mount Sinai

### Tafsir al-Jalalayn

2 - **Mount Sinai** the mountain on which God Almighty spoke to Moses. The meaning of Sinai is blessed or beautiful with fruitful trees.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And Mount Sinai**. The people of interpretation differed in its interpretation. Some of them said: It is the mountain of Moses bin Aran, may God's prayers and peace be upon him, and his mosque.

Mention who said that.

Bashar told us, he said: Muadh bin Hisham told us, he said: My father told me, on the authority of Qatada, on the authority of Qaz'ah, he said: I said to Ibn Umar: I want to go to Jerusalem and Mount Sinai. He said: Do not go to Mount Sinai. Do you want to leave the traces of a prophet whom you have trodden? Qatada said: **And Mount Sinai** means the Mosque of Moses, peace be upon him.

Ibn Bashar told us, he said: Ruh told us, he said: Aouf told us, on the authority of Al-Hasan, his statement: **And Mount Sinai**, he said: Mount Moses.

He said: Aouf told us, on the authority of Yazid Abu Abdullah, on the authority of Kaab, regarding his statement: **And Mount Sinai**, he said: The mountain of Moses, peace be upon him.

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And Mount Sinai**. He said: It is Mount Sinai.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And Mount Sinai**, he said: The Mosque of Mount Sinai.

Others said: At-Tur is every mountain that grows. His saying *Sinin* is good.

Who said that?

Imran bin Musa Al-Qazzaz told us: Abdul-Warith bin Saeed told us: Ara told us, on the authority of Ikrimah, regarding his statement: **And Mount Sinai**, he said: It means goodness, and it is the language of Abyssinia. They say for something good: Sinai Sinai.

It was narrated by Ya'qub ibn Ibrahim, who said: Ibn 'Ulayyah narrated to us, on the authority of Abu Raja', who said: 'Ikrimah was asked, on the authority of Ibn 'Abbas, about his statement: **And Mount Sinai**. He said: Mount Sinai is a mountain, and 'Hassan' in Ethiopian.

Ibn Hamid told us: Al-Sabah bin Muharrib told us, on

the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: I prayed the Maghrib prayer behind 'Ur bin Al-Khattab, may God be pleased with him, and he recited in the first rak'ah: **By the fig and the olive \* And Mount Sinai**. He said: A mountain.

Yaqub told me, he said: Al-Mu'tamir told us, he said: I heard Al-Hakam narrating, on the authority of Ikrimah: **And Mount Sinai**, he said: The plants of the plains and the mountains are the same to me.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And Mount Sinai**, he said: the mountain.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And Mount Sinai**: a mountain.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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 Mount Sinai** means the mountain.

Abu Kurayb told us: Waki' told us, on the authority of Al-Nadr, on the authority of Al-Nadr, on the authority of Ikrimah, who said: At-Tur means the mountain, and as-Sinin means the good. Just as it grows in the plain, it also grows in the mountain.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Umar, on the authority of al-Kalbi: As for **Mount Sinai**, it is the mountain with trees.

Others said: It is the mountain, and they said: Sinin: Mubarak Hassan.

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: **And Tur**: the mountain, and *Sinin*: he said: the blessed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And Mount Sinai**, he said: A blessed mountain in the Levant.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammal, on the authority of Qatada: **And Mount Sinai**. He said: A mountain in the Levant, blessed and good.

The most correct of the sayings is the saying of those who said: Mount Sinai is a well-known mountain, because Mount Sinai is a mountain with vegetation, so adding it to Sinai is a definition of it. If it were an attribute of Mount Sinai, as said by those who said its meaning is: good or blessed, then Mount Sinai would have been definite, because a thing is not added to its attribute without a reason calling for that.



## Tafsir al-Qurtubi

God Almighty said: **And Mount Sinai**

Ibn Abi Nujayh narrated on the authority of Mujahid **Wa Tur** who said: A mountain. *Sinin* who said: Blessed in **Syriac**. On the authority of Ikrimah on the authority of Ibn Abbas who said: *Tur* is a mountain, and *Sinin* is good. Qatada said: *Sinin* is the blessed and good. On the authority of Ikrimah who said: It is the mountain from which God, the Most High, called Moses, peace be upon him. Muqatil and Al-Kalbi said: *Sinin* is every mountain that has fruitful trees, so it is *Sinin* and *Sinai*, in the language of the Nabataeans. On the authority of Amr ibn Maymun who said: I pray the Isha prayer with Omar ibn Al-Khattab, as Abdullah read. He raised his voice in reverence for the House. In the second rak'ah he recited: **Have you not seen how your Lord dealt with you?** (al-Fil 105:1) and **For the mutual security of the Quraysh?** (Quraysh 106:1), combining them. Ibn Al-Anbari mentioned it. An-Nahhas said: In Abdullah's recitation it is *Sinai* (with a kasra on the seen), and in the hadith of Amr ibn Maymun on the authority of Omar **with a fatha on the seen**. Al-Akhfash said: *Tur* is a mountain. **And (Sinin)** is a tree, its singular is *Sininiyah*. Abu Ali said: *Sinin* is Fa'il, so the lam which is a nun was repeated in it, as it was repeated in *Zahlil*: for a slippery place, and *Kardidah*: for a piece of date, and *Khandhidh*: for a tall one. *Sinin* was not declined as *Sinai* was not declined, because it was made a name for a spot or a land. If it had been made a name for a place or a house or a masculine noun, it would have been declined, because you name a masculine with a masculine. And He swore by this mountain because it is in the Levant and the Holy Land, and God has blessed them, as He said:

**To the farthest mosque, whose surroundings We have blessed.** (al-Isra' 17:1)

## Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives.** Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai.** Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them, then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So**

when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.' The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

### Fath al-Qadir

2- **And Mount Sinai** is the mountain on which God spoke to Moses. Its name is At-Tur, and the meaning of Sinin is: The blessed and beautiful in the language of Abyssinian. Qatada said: Mujahid said: It is the blessed in Syriac. Mujahid and Al-Kalbi said: Sinin is every mountain that has fruitful trees, so it is Sinin and Sinai because it is the name of a spot. He swore by this mountain because it is in Ash-Sham, which is the holy land as in His saying: **To Al-Masjid Al-Aqsa, whose surroundings We have blessed.** The greatest blessing that befell it and took place upon it was God speaking to Moses, peace be upon him. The majority read Sinin with a kasra on the seen, while Ibn Ishaq, Amr ibn Maymun, and Abu Raja read it with a fatha, which is the language of Bakr and Tamim. Umar ibn Al-Khattab, Ibn Masoud, Al-Hasan, and Talhah read Sinai with a kasra and a long vowel.

### Tafsir al-Baghawi

2- **And Mount Sinai**, meaning the mountain on which God spoke to Moses, peace be upon him. We mentioned its meaning when He said: **And a tree springing out of Mount Sinai** (al-Mu'minin 23:20).

### Tafsir al-Baidawi

2- **Mount Sinai** means the mountain on which Moses, peace be upon him, spoke to his Lord. *Sinin* and *Sinai* are two names for the place where it is.

Surat al-Tin 95:3  
And this secure city

## Surat al-Tin 95:3

And this secure city

## Tafsir al-Jalalayn

3 - **And this is the secure city** Mecca, for people were safe in it, in the pre-Islamic period and in Islam.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And this safe country** means: This country is safe from its enemies fighting its people, or invading them. And it was said: the safe, and its meaning is: the secure, as the poet said:

Didn't you know, Asma, that I swore an oath that I would never betray my trustee?

He means: Be safe. This is as God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?** (al-Ankabut 29:67).

What he meant by his saying, **This secure city**, is Mecca.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And this secure city**, he said: Mecca.

Ibn Bashar told us, he said: Ruh told us, he said: Aouf told us, on the authority of Yazid Abu Abdullah, on the authority of Ka'b, regarding the statement of God, **And this is the secure city**, he said: The Sacred City.

Ibn Bashar told us, he said: Ruh told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And this secure city**, he said: The Sacred City.

He said: Abd al-Rahman told us, he said: Sufyan told us, and Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, and Abu Kurayb told us, he said: Waki' told us, and on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And this is the secure city**, he said: Mecca.

Ibn Bashar told us: Muammil told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us: Mihran told us, on the authority of Salam bin Salim, on the authority of Khasif, on the authority of Mujahid: **And this secure city** means Mecca.

Yaqub told me, he said: Al-Mu'tamir told us, he said: I heard Al-Hakam narrating on the authority of Ikrimah, **And this is the secure city**, he said: the Sacred City.

He said: Ibn Ulayyah told us, on the authority of Abu Raja', who said: Ikrimah was asked about his statement, **And this secure city**, and he said: Mecca.

Bishr told us, he said: Yazid told us, he said: Sa'i told us, on the authority of Qatada: **And this secure city** means: Mecca.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And this secure city**, he said: The Sacred Mosque.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us on the authority of Hammad, on the authority of Ibrahim, **And this secure city** means Mecca.

## Tafsir al-Qurtubi

God Almighty says: **And this is the secure city**.

Meaning Mecca. He called it Al-Ameen **the Trustworthy** because it is safe, as He said: **Indeed, We have made a secure sanctuary** (al-Ankabut 29:67). So Al-Ameen means safe, as Al-Farra' and others said. The poet said:

Didn't you know, Asma, that I swore an oath that I would never betray my trustee?

Meaning: Believe. This is what was used as evidence by those who said that by the fig he meant Damascus, and by the olive he meant Jerusalem. So God swore by the mountain of Damascus because it is the abode of Jesus, peace be upon him, and by the mountain of Jerusalem because it is the place of the prophets, peace be upon them, and by Mecca because it is the trace of Abraham and the home of Muhammad, may God bless him and grant him peace.

## Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives**. Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai**. Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry

out the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them, then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So**

**when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

### Fath al-Qadir

3- **And this secure city** means Mecca. He called it secure because it is safe, as He said: **Indeed, We have made a secure sanctuary.** It is said that a man is secure in a trust, so he is trustworthy. Al-Farra' and others said: *Al-Amin* means *safe*, and it is permissible for it to be a fa'il in the sense of a maf'ul from *Amanu* because it is safe from disasters.

### Tafsir al-Baghawi

3- **And this secure country**, meaning the safe one, meaning: Mecca, where people are safe in the pre-Islamic era and Islam. These are all categories.

### Tafsir al-Baidawi

3- **This is the safe city** meaning the safe city from the security of a man, so he is trustworthy, or the one who is safe in it is safe in it for whoever enters it, and what is meant by it is Mecca.

Surat al-Tin 95:4

Indeed, We created man in the best stature.

## Surat al-Tin 95:4

Indeed, We created man in the best stature.

## Tafsir al-Jalalayn

4 - **Indeed, We created man** the species **in the best stature** modifying his image

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **Indeed, We created man in the best stature**. This is the answer to the oath. God Almighty says: By the fig and the olive. Indeed, We created man in the best stature.

And what we said about that was said by the people of interpretation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The oath here occurs: **Indeed, We created man in the best stature**. The people of interpretation differed in their interpretation of His statement: **Indeed, We created man in the best stature**. Some of them said: It means: in the most just creation and the best form.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Aas: **In the best stature** means: in the most just creation.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, **Indeed, We created man in the best stature**. He said: In the best form.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim: **In the best stature**. He said: creation.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim: **Indeed, We created man in the best stature**. He said: in the best form.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **in the best form** means in the best image.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Nujayh, on the authority of Mujahid: **Indeed, We created man in the best stature**. He said: The best creation.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **in the best stature**, meaning: in the best character.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **In the best stature**, meaning: in the best image.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who is al-Kalbi: **In the best stature**. They said: In the best image.

Others said: Rather, the meaning of this is: We created man, and We made him reach the maturity of his youth, his strength, and his stamina, and he is the best he can be, the most just and most upright he can be.

Who said that?

Yaqub told me, he said: Al-Mu'tamir told us, he said: I heard Al-Hakam narrating, on the authority of Ikrimah, regarding His statement, **Indeed, We created man in the best stature**, he said: The strong, resilient young man.

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, **Indeed, We created man in the best stature**. He said: His youth is the first time he grows up.

Others said: This was said because there is no animal that has not been struck down on its face, except for humans.

Who said that?

Muhammad bin Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **Indeed, We created man in the best stature**. He said: He created everything bent over on its face, except man.

The most correct of the sayings on this matter is to say that the meaning of this is: We created man in the best and most just form, because His saying **the best stature** is only an attribute of something omitted, which is in the best stature, so it is as if it was said: We created him in the best stature.

## Tafsir al-Qurtubi

God Almighty says: **Indeed, We created man in the best stature**.

There are two issues:

First: The Almighty's saying: **Indeed, We created man**. This is the answer to the oath, and by *man* He meant the disbeliever. It was said: He is Al-Walid bin Al-Mughira. It was also said: Kalda bin Asid. Based on this, it was revealed about those who deny the resurrection. It was also said: What is meant by *man* is



Adam and his offspring. **In the best stature** is his uprightness and the maturity of his youth, as most of the commentators said. And it is the best that can be, because He created everything bent over on its face, while He created him level, and he has a smooth tongue, a hand and fingers with which he grasps. Abu Bakr bin Tahir said: Adorned with reason, carrying out commands, guided by discernment, tall in stature, reaching for his food with his hand. Ibn Al-Arabi said: **God has no creation better than man, for He created him alive, knowing, able, willing, speaking, hearing, seeing, managing, and wise.** These are the attributes of the Lord, glory be to Him, and some scholars have expressed them, and the explanation was stated in His saying:

**God created Adam in His image** meaning in His attributes that we have mentioned. In another narration **in the image of the Most Gracious.** How can the Most Gracious have a specific image? All that remains is for it to be meanings. Al-Mubarak bin Abdul-Jabbar Al-Azdi informed us, saying: Judge Abu Al-Qasim Ali bin Abi Ali Al-Qadi Al-Muhsin informed us on the authority of his father, who said: Isa bin Musa Al-Hashemi loved his wife intensely, so he said to her one day: You are divorced three times if you are not more beautiful than the moon. She got up and protested on his behalf, saying: You have divorced me! He spent a long night, and when morning came, he went to the house of Al-Mansur, everyone present said: I have been divorced, except for one man from the companions of Abu Hanifa, who was silent. Al-Mansur said to him: Why do you not speak? The man said to him: In the name of God, the Most Gracious, the Most Merciful. **By the fig and the olive, and by Mount Sinai, and by this secure city, \* We have certainly created man in the best stature.** O Commander of the Faithful, as the man said, so he turned to his wife. Abu Jaafar al-Mansur sent word to the man's wife: Obey your husband and do not disobey him, for he has not divorced you. This shows you that man is the most beautiful of God's creations, inwardly and outwardly, beautiful in form and exquisite in composition: the head and everything in it, the chest and everything it contains, the abdomen and everything it contains, the vagina and everything it folds, the hands and everything they strike, and the feet and everything they bear. That is why philosophers said: It is the smaller world, since everything in creation is gathered in it.

## Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives.** Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai.** Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by

Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them, then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress

Surat al-Tin 95:4

Indeed, We created man in the best stature.

anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

## Fath al-Qadir

4- **Indeed, We created man in the best stature.** This is the answer to the oath: that is, We created the human race in the best stature and adjustment. Al-Wahidi said: The commentators said: God created every living being prone on its face except man. He created him tall, reaching for his food with his hand. The meaning of *straightening* is *adjustment*. It is said: **I straightened him and he became upright.** Al-Qurtubi said: **It is his uprightness and the levelness of his condition.** This is what most of the commentators said. Ibn Al-Arabi said: God Almighty has no creation better than man, for God created him alive, knowing, able, willing, speaking, hearing, seeing, managing, and wise. These are the attributes of the Lord, glory be to Him, and some scholars interpreted the statement of the Prophet (peace and blessings of God be upon him): **God created Adam with His voice**, meaning with the attributes mentioned above. I said: It is necessary to add to his words what God Almighty said: **There is nothing like Him** and His saying: **And they do not encompass Him in knowledge.** And whoever wants to understand the truth of what is contained in man of the wondrous creation and the amazing craftsmanship, let him look in the book **Al-Ibar wa Al-I'tibar** by Al-Jahiz, and in the book that Al-Naysaburi based on His saying: **And in yourselves, so will you not see?** and it is in two large volumes.

## Tafsir al-Baghawi

And the one sworn to is his saying:

4- **Indeed, We created man in the best stature.** That is, the most upright stature and the best form. This is because He created every animal bent over on its face, except for man. He created him tall in stature, eating his food with his hand, and adorned with reason and discernment.

## Tafsir al-Baidawi

4- **Indeed, We created man** meaning by it the species **in the best stature** is an amendment by specifying upright stature, a beautiful appearance, and the collection of the characteristics of beings and the likes of all other possibilities.

## Surat al-Tin 95:5

Then We returned him to the lowest of the low.

### Tafsir al-Jalalayn

5 - **Then We returned him** in some of its individuals **to the lowest of the low** as a metaphor for old age and weakness, so the believer's deeds will be less than in his youth, and he will have his reward.

### Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **Then We returned him to the lowest of the low**, he said, "They are a group of people who were returned to the lowest of ages during the time of the Messenger of God, may God bless him and grant him peace, and he was asked about them when their minds were lost, so God revealed their excuse that they will have the reward for what they did before their minds were lost."

### Tafsir al-Tabari

And His statement: **Then We returned him to the lowest of the low**. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: Then We returned him to the most decrepit of life.

Who said that?

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **Then We returned him to the lowest of the low**. He said: To the worst part of life.

Ibn Hamid told us: Hakam bin Salm, on the authority of Amr, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas: **Then We returned him to the lowest of the low**. He said: To the worst part of life.

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, **Then We returned him to the lowest of the low**. He said: He was returned to the lowest of ages. He grew old until his mind was gone. They were a group of people who were returned to the lowest of ages during the time of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, was asked when their minds had become foolish, so God revealed an excuse for them, that they would have the reward for what they had done before their minds were gone.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah was asked about His statement, **Then We returned him to the lowest of the low**. He said: They were returned to the worst of ages.

Ibn Bashar told us, he said: Muammil and Abd al-Rahman told us, they said: Sufyan told us, on the

authority of Hammad, on the authority of Ibrahim, regarding His statement, **Then We returned him to the lowest of the low**, he said: to the worst of life.

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

Abu Kuraib told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim, the same.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammil, on the authority of Qatada: **Then We returned him to the lowest of the low**. He said: We returned him to decrepitude.

Bishr told us. He said: Yazid told us. He said: Saeed told us, on the authority of Qatada. He said: Old age.

Yaqub told me, he said: Al-Mu'tamir told us, he said: I heard Al-Hakam narrating, on the authority of Ikrimah, **Then We returned him to the lowest of the low**. He said: The old man, his old age did not harm him if God sealed him with the best of what he had done.

Others said: Rather, the meaning of this is: Then we returned him to the Fire in the ugliest form.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'lya, **Then We returned him to the lowest of the low**. He said: In the worst form, in the form of a pig.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then We returned him to the lowest of the low**. He said: The Fire.

Abu Kurayb told us: Waki' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: To the Fire.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: In the Fire.

He said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: To the Fire.

Bishr told us, he said: Saeed told us, on the authority of Qatada, **Then We returned him to the lowest of the low**. He said: Al-Hasan said: Hell is his abode.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammil, on the authority of Qatada, who said: Al-Hasan said, regarding His statement, **Then We returned him to the lowest of the low**, he said: In the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then We returned him to the lowest of the low**, he said: To the Fire.

The most correct of the sayings on this, in my opinion, and the most similar to the interpretation of the verse, is the saying of the one who said: Its meaning is: Then We returned him to the worst of old age, to the age of

Surat al-Tin 95:5

Then We returned him to the lowest of the low.

the senile ones whose minds have gone from decrepitude and old age, so he is at the lowest of the lowest: in the decline of age and the loss of reason.

We said: This statement is more correct in this regard, because God the Most High mentioned and informed us about His creation of the son of Adam and His control over all conditions, thus providing evidence against those who deny His ability to resurrect after death. Do you not see that He says: **Then what can make you deny the Judgment after that?** meaning these arguments. It is impossible to provide evidence against a people who denied a meaning of the meanings, based on what they denied. Rather, the evidence against every people is that which they are unable to do at once, that which they witness and sense.

Or they acknowledge it, even if they are not good to it.

If this is the case, and the people were denying the fire that God threatened them with in the Hereafter, and were witnesses to the people of old age and fear after youth and endurance, it is known that He only used as evidence against them what they witnessed, of His disposition of His creation, and His transfer of them from a state of good character, youth and endurance, to old age, weakness, the passing of life, and the occurrence of senility.

## Tafsir al-Qurtubi

The Almighty's saying: **Then We returned him to the lowest of the low** meaning to the worst stage of life, which is old age after youth, and weakness after strength, until he becomes like a child in his first state. This was stated by Ad-Dahhak, Al-Kalbi, and others. Ibn Abi Nujayh narrated from Mujahid: **Then We returned him to the lowest of the low** to the Fire, meaning the disbeliever. This was also stated by Abu Al-Aaliyah. It was also said: When God described him with those sublime attributes with which man was created, he became arrogant and haughty, until he said: **I am your highest lord** (An-Nazi'at: 24). And when God knew this from His servant, and His judgment was issued from Him, He returned him to the lowest of the low, by making him filled with filth, laden with impurity, and He revealed it to him in an abhorrent manner, sometimes by choice and other times by force, until when He saw that in his situation, he returned to his destiny. Abdullah recited **the lowest of the low**. He said: **The lowest of the low** is plural, because human being is in the sense of a plural. If he had said: The lowest of the low, it would have been permissible, because the word human being is one. And you say: This is the best standing. And do not say the best of the standing, because you are implying one. If the one is not implied for it, then its name is returned in the singular and plural, like the saying of God the Almighty: **And he who has brought the truth and believed in it - those are the righteous**. (al-Zumar 39:33). And the saying of God the Almighty: **And indeed, when We make a man taste mercy from Us, he rejoices in it; but if evil befalls them**. (al-Shura 42:48). It has been said that the meaning of

**We returned him to the lowest of the low** is We returned him to misguidance, as God the Almighty said: **Indeed, mankind is in loss, Except for those who believe and do righteous deeds**. Meaning, except for these, so they will not be returned to that. The exception according to the one who said **the lowest of the low** is the Fire, connected. Whoever said it is old age, then it is disjunctive.

## Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives**. Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai**. Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them, then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds**. Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated

from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

### Fath al-Qadir

5- **Then We returned him to the lowest of the low** meaning, We returned him to the worst stage of life, which is old age and weakness after youth and strength until he becomes like a child and becomes senile and his mind is deficient. This is what a group of commentators said. Al-Wahidi said: The lowest of the low are the weak, the infirm, and the children, and the old man is the lowest of all of these. Mujahid, Abu Al-Aliyah, and Al-Hasan said: The meaning is, **Then We returned the disbeliever to the Fire**, because the Fire has levels, some of which are lower than others, so the disbeliever will be returned to the lowest of the low levels. This does not contradict the statement of God, the Most High, **Indeed, the hypocrites will be in the lowest depths of the Fire**, for there is nothing preventing the disbelievers and the hypocrites from being together in that lowest depth. His statement, **the lowest of the low** is either a state of the object, meaning, We returned him while he was the lowest of the low, or an attribute of an implied omitted word, meaning, a place at the lowest of the low.

### Tafsir al-Baghawi

5- **Then We returned him to the lowest of the low**, meaning to old age and the most decrepit stage, so his mind diminishes and his body weakens. The lowest of the low are the weak, the elderly, and children. So the old man is lower than all of these. **The lowest of the low** is an indefinite noun that includes all the gender, as you say: So-and-so is the most honorable of those who stand, but when you say it is a definite noun, you say: the most honorable of those who stand. And in the Qur'an of Abdullah: the lowest of the low.

Al-Hasan, Qatada, and Mujahid said: It means then We returned him to the Fire, meaning to the lowest of the low, because some parts of Hell are lower than others.

Abu Al-Aaliyah said: It means to the fire in the worst form, in the form of a pig.

### Tafsir al-Baidawi

5- **Then We returned him to the lowest of the low** by making him one of the people of the Fire or to the lowest of the low, which is the Fire. It was said that it is the most decrepit age, so his saying:



Surat al-Tin 95:6

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

## Surat al-Tin 95:6

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

## Tafsir al-Jalalayn

6 - *Except* but **those who believe and do righteous deeds will have a reward uninterrupted** and in the hadith: **If the believer reaches such old age that he is unable to work, what he used to do will be recorded for him.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Except for those who believe and do righteous deeds.** The people of interpretation differed about the meaning of this exception. Some of them said: It is a valid exception from His statement: **Then We returned him to the lowest of the low.** They said: It is only permissible to except those who believe and do righteous deeds, and they are a plural, from the ha' in His statement: **Then We returned him**, which is a metaphor for man, and man is in one word, because man, even though it is in one word, is in the meaning of the plural, because it means a species, as it was said: **By time, indeed, man is in loss.** (Al-'Asr: 1-2) They said: Likewise, it is permissible to say: **Then We returned him to the lowest of the low**, and the verb *af'al* is added to a group. They said: If it was intended for one specific purpose, that would not be permissible, just as it is not said: **This is the best of those who stand**, but it is said: **This is the best of those who stand.**

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Saeed bin Sabiq, on the authority of Asim al-Ahwal, on the authority of Ikrimah, who said: Whoever recites the Qur'an will not be returned to the worst of ages. Then he recited: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." He said: It will not be until he does not know anything after having known it. So according to this interpretation, His statement: **Then We return him to the lowest of the low** refers to a specific group of people, not including those who believe and do righteous deeds, because they are excluded from them.

Others said: Rather, those who believed and did righteous deeds may be included among those who were returned to the lowest of the low, because the worst of old age may be returned to the believer and the disbeliever. They said: The only exception made in His statement, **except those who believed and did righteous deeds**, is that the good deeds they used to do when their minds were sound and their bodies were healthy will continue for them after their old age and

senility.

It may be possible that his statement, **Except for those who believe and do righteous deeds**, is an isolated exception, because it would be better to say: Then We returned him to the lowest of the low, except for those who believe and do righteous deeds, for them is a reward uninterrupted, after the lowest of the low is returned.

Mention of the meaning of this saying:

Ibn Al-Muthanna told us, he said: Ibn Abi Ayy told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, **Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.** He said: So any man who used to do a righteous deed while he was strong and young, and then became unable to do it, the reward for that deed will continue to be given to him until he dies.

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, **Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.** He said: If someone works in obedience to God throughout his youth, then he grows old until his mind goes, then he will be credited with the same righteous deeds that he did in his youth, and he will not be held accountable for anything that he did in his old age and after his mind went away, because he is a believer and used to obey God in his youth.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, regarding His statement, **Then We returned him to the lowest of the low**, he said: To the worst of life. So when the believer reaches the worst of life, he is credited with the best of what he did in his youth and health, and this is His statement, **So they will have a reward uninterrupted.**

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim Abbas, **Then We returned him to the lowest of the low, except for those who believed and did righteous deeds.** Then he will be written down as a reward for what he did when he was healthy.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hammad bin Abi Sulayman, on the authority of Ibrahim, similarly.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim: **Except for those who believe and do righteous deeds.** He said: If he reaches such old age that he is unable to work, what he used to do will be recorded for him.

Others said: Rather, the meaning of this is **except for those who believe and do righteous deeds**, for He records their good deeds for them and overlooks their bad deeds.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of

Amr, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas: **Then We returned him to the lowest of the low, except for those who believed and did righteous deeds.** He said: They are those who have reached old age, and they will not be held accountable for actions they did in their old age, and they are decrepit and do not understand.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah was asked about His statement, **Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.** He said: God will give him his reward or his work, and will not hold him accountable if he is returned to the worst part of life.

Yaqub told me, he said: Al-Mu'tamir bin Sulayman told us, he said: I heard Al-Hakam narrating, on the authority of Ikrimah, **Then We returned him to the lowest of the low, except for those who believed and did righteous deeds.** He said: The old man's old age did not harm him, for God sealed his life with the best of what he had done.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Except for those who believe and do righteous deeds.** He said: Whoever is overtaken by old age and is doing righteous deeds, will have a reward like that of the one who was doing righteous deeds.

Others said: Rather, the meaning of this is: Then We returned him to the lowest of the low in Hell, except for those who believed and did righteous deeds, for them is a reward uninterrupted. So according to this interpretation: Except for those who believed and did righteous deeds is excluded from the ha' in His statement, **Then We returned him.** It is permissible to exclude them from it since it is a metaphor for man, and it has the meaning of the plural, as He said: **Indeed, man is in loss, except for those who believe and do righteous deeds** (Al-'Asr: 2-3).

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, **Then We returned him to the lowest of the low, except for those who believed.** Except for those who believed.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan said, regarding His statement, **Then We returned him to the lowest of the low, in the Fire, except for those who believed and did righteous deeds.** Al-Hasan said: It is like His statement, **By time, indeed, mankind is in loss, except for those who believed and did righteous deeds.**

The first of the opinions on this matter, in our view, that is most correct, is the opinion of those who said that its meaning is: Then We returned him to the most decrepit age, except for those who believed and did righteous deeds while they were healthy and young, for they will have a reward uninterrupted after their old age, in the same manner as they had for their deeds when they were strong enough to work.

We said that this is more correct because of what we described as evidence of the correctness of the statement that the interpretation of his saying, **Then We returned him to the lowest of the low** is to the most decrepit age.

They differed in the interpretation of his saying, **without being denied.** Some of them said: It means: They will have an undiminished reward.

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, **For them is a reward uninterrupted,** he said: undiminished.

Others said: Rather, it means: not counted.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid: **For them is a reward uninterrupted** is not calculated.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **For them is a reward uninterrupted.** He said: Uncalculated.

He said: Sufyan told us, on the authority of Hammad, on the authority of Ibrahim: **For them is a reward uninterrupted.** He said: Uncalculated.

It has been said that the meaning of this is: They will have an uninterrupted reward.

The most correct of the sayings on this matter is the saying of those who said: **They will have an undiminished reward, as they had during their days of health and youth.** In my opinion, this is from their saying: **A weak rope**, meaning one that is weak. From this is the saying of the poet:

They gave Hunaydah eight gifts. There was no extravagance in their giving. Meaning: there was no deficiency or error in it.

## Tafsir al-Qurtubi

God Almighty says: **Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.**

God the Almighty says: **Except for those who believe and do righteous deeds.** Their good deeds will be recorded for them and their bad deeds will be erased. This was stated by Ibn Abbas. He said: **And it is they who are overtaken by old age, and they will not be held accountable for what they did in their old age.**

Ad-Dahhak narrated on his authority that he said: If a servant of God *swt* used to pray a lot, fast a lot, and

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

give charity a lot in his youth, then he becomes weak in what he used to do in his youth, God the Almighty will grant him what he used to do in his youth. In a hadith, the Prophet (peace and blessings be upon him) said: **If a servant travels or falls ill, God will write for him the equivalent of what he used to do when he was healthy and settled.** It was also said: **Except for those who believe and do righteous deeds**, for he will not become senile or decrepit, and the mind of the one who has knowledge and acts upon it will not be lost. It was narrated on the authority of Asim Al-Ahwal on the authority of Ikrimah that he said: Whoever recites the Qur'an will not return to the worst of age. It was narrated on the authority of Ibn Umar that the Prophet (peace and blessings be upon him) said: **Blessed is he who lives long and does good deeds.** It was also narrated that when a believing servant dies, God commands his two angels to worship at his grave until the Day of Resurrection, and that is written for him.

God Almighty says: **For them is a reward uninterrupted.** Ad-Dahhak said: A reward without work. It was also said: It is definite.

## Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives.** Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai.** Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

**The first** is the place of figs and olives, which is Jerusalem, where God sent Jesus, son of Mary, peace be upon him. **The second** is Mount Sinai, which is Mount Sinai, where God spoke to Moses, son of Imran. **The third** is Mecca, which is the secure city, whoever enters it is safe, and it is where Muhammad, peace and blessings be upon him, was sent. They said: At the end of the Torah, these three places are mentioned: God came from Mount Sinai - meaning the place where God spoke to Moses, son of Imran - and shone from Seir - meaning the mountain of Jerusalem from which God sent Jesus - and appeared from the mountains of Paran - meaning the mountains of Mecca from which God sent Muhammad, peace and blessings be upon him. So He mentioned them, informing about them in order of existence according to their order in time, and for this reason He swore by the most honorable, then the more honorable of them,

then by the most honorable of them both.

And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

## Fath al-Qadir

**6- Except for those who believe and do righteous deeds.** According to the first opinion, this exception is disjunctive: that is, but those who believe, etc. The reason for this is that old age and being sent back to the worst part of life afflicts the believer just as it afflicts the disbeliever, so the exception of the believers in a connected way makes sense. According to the second opinion, the exception is connected from the pronoun **returned him**, for it is in the plural sense: that is, We

sent man back to the lowest of the low in the Fire.

**Except for those who believe and do righteous deeds.**

"For them is a reward uninterrupted." That is, uninterrupted. That is, for them is a permanent, uninterrupted reward for their acts of obedience. The exception is from the believers being excluded from the ruling of being sent back. He said: "The lowest of the low" is plural, because man is in the plural sense. If he had said "the lowest of the low," it would have been permissible, because man, considering the wording, is one. It was said that the meaning of "returned him to the lowest of the low" is: We sent him back to misguidance, as He said: "Indeed, mankind is in loss \* Except for those who believe and do righteous deeds." That is, except for these, for they will not be sent back to that.

### Tafsir al-Baghawi

Then He made an exception and said: 6- "Except for those who believe," for they will not be returned to the Fire. And whoever says the first statement said: We will return them to the lowest of the low, so their minds will be lost and their deeds will be cut off, and no good deeds will be recorded for them except for those who believe. "And do righteous deeds," for they will be recorded after old age and senility, just like those who used to do good deeds when they were young and healthy.

Ibn Abbas said: They are a group of people who were returned to the worst of ages during the time of the Messenger of God, may God bless him and grant him peace. God the Almighty revealed their excuse and informed them that they will have the reward for what they did before their minds were lost.

Ikrimah said: This old man's arrogance did not harm him, as God sealed his life with the best of what he had done.

Asim Al-Ahwal narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: **Except for those who have believed and done righteous deeds.** He said: **Except for those who have believed** and recited the Quran. He said: Whoever recites the Quran will not be relegated to the worst part of life. **For them is a reward uninterrupted**, not cut off, because it will be recorded for him as if he had done righteous deeds. Ad-Dahhak said: A reward without deeds.

### Tafsir al-Baidawi

6- "Except for those who believe and do righteous deeds" is an interrupted exception. "For them is a reward uninterrupted" is not interrupted at first, and it is a ruling based on the exception and established for it.

Surat al-Tin 95:7

So what will make you deny the Judgment after that?

## Surat al-Tin 95:7

So what will make you deny the Judgment after that?

## Tafsir al-Jalalayn

7 - **So what makes you deny it** O disbeliever *after* after what was mentioned of the creation of man in the best form and then his return to the worst of ages, which indicates the ability to resurrect **with the religion** with the reward preceded by the resurrection and the reckoning, meaning what makes you deny that and there is no one who can make it happen

## Tafsir al-Suyuti

## Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **So who could deny you after this?** Some of them said that it means: Who could deny you, O Muhammad, after these arguments that we have presented, with the religion, meaning: with obedience to God, and with the truth that He sent you with, and that God raised those in the graves? They said: *What* is in the meaning of *who*, because it refers to the son of Adam, and to whom the Prophet, may God bless him and grant him peace, was sent.

Others said: Rather, the meaning of this is: What makes you, O human being, lie about religion after these arguments?

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the religion after that?** Did the Prophet, may God bless him and grant him peace, mean me? He said: God forbid that it meant a human being.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of someone who heard Mujahid say: **So what makes you deny the religion after that?** I said: Does he mean the Prophet, may God bless him and grant him peace? He said: God forbid, it only means humans.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of someone who heard Mujahid say: **So what makes you deny the religion after that?** I said: Does he mean the Prophet, may God bless him and grant him peace? He said: God forbid! What he means by it is man.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Kalbi: **So what would deny you after the Recompense?** He only means man. He says: I created you in the best stature, so what would deny you, O man, after the Recompense?

Others said: What was meant by that was the

Messenger of God, may God bless him and grant him peace. It was said to him: Be certain, with what has come to you from God of the explanation, that God is the most just of judges.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So what can make you deny the Recompense after that?** means, be certain after the clarification that came to you from God, **Is not God the best of judges?**

The first and most correct of the sayings in this regard, in my opinion, is the saying of those who said: The meaning of *ma* is the meaning of *min*. The interpretation of the statement is: Who can deny you, O Muhammad, after what has come to you of this clarification from God regarding the religion? Meaning: With the obedience of God, and His rewarding of the servants for their deeds. Some of the Arab scholars have interpreted this to mean: So what would deny you that the people of knowledge are judged by their deeds? It is as if he said: Who can deny you with regard to reward and punishment, after it has become clear to him that We created man as We described him?

They differed about the meaning of his saying **by religion**. Some of them said: by accounting.

Who said that?

Abdul Rahman bin Al-Aswad Al-Tafawi told us: Muhammad bin Rabi'ah told us, on the authority of Al-Nadr bin Arabi, on the authority of Ikrimah, regarding his statement, **So what can make you deny the Judgment after that?** He said: The reckoning.

Others said: It means: by God's decree.

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: **So what makes you deny the Recompense after that?** He said: What makes you deny the judgment of God?

The more correct of the two opinions is the opinion of those who say: **The religion in this context is recompense and accountability.** This is because one of the meanings of **the religion** in Arabic speech is recompense and accountability, and from this is their saying: **As you judge, you will be judged.** I do not know of any meaning of **the religion** for *judgment* in either of their opinions, except that what is meant by that is: **So what would make you deny the command of God that He has judged you to give to Him in it?** In that case it would be like that.

## Tafsir al-Qurtubi

God Almighty says: **So who can deny you the Judgment after that?**

It was said: The address is to the disbeliever, as a rebuke and a binding argument. That is, if you know, O



human, that God created you in the best stature, and that He will return you to the worst age, and transfer you from one state to another, then what would make you deny the resurrection and recompense, when Muhammad, peace and blessings be upon him, informed you of them? It was also said: The address is to the Prophet, peace and blessings be upon him, meaning, be certain, with what came to you from God, the Almighty, that He is the Most Just of judges. Its meaning was narrated on the authority of Qatada. Qatada and Al-Farra' also said: The meaning is, who would deny you, O Messenger, after this clarification of the religion? Al-Tabari chose this. It is as if he said: Who is able to do that, meaning to deny you the reward and punishment, after what has become clear of Our ability to create man, the religion, and the recompense?

The poet said: Tamim has approached, just as our forefathers approached, just as their forefathers approached in the past.

### Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives.** Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai.** Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

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And the saying of God the Almighty: **Indeed, We created man in the best stature** This is what is sworn to, which is that God the Almighty created man in the best form and shape, erect in stature, with

well-proportioned limbs. **Then We returned him to the lowest of the low** meaning to the Fire. This was said by Mujahid, Abu Al-Aaliyah, Al-Hasan, Ibn Zayd, and others. Then after this beauty and freshness, their destiny is to the Fire if they do not obey God and follow the Messengers. For this reason, He said: **Except for those who believe and do righteous deeds.** Some of them said: **Then We returned him to the lowest of the low** meaning to the worst of ages. This was narrated from Ibn Abbas and Ikrimah, so Ikrimah said: Whoever compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

### Fath al-Qadir

**7- So what would make you deny the Judgment after this?** The address is to the disbelieving human being, and the question is for rebuke, rebuke, and to make the argument binding: that is, if you know, O human being, that God created you in the best stature, and that He will return you to the lowest of the low, then what would make you deny the Resurrection and the recompense? It was also said that the address is to the Prophet, peace and blessings be upon him: that is, what would make you deny it, O Muhammad, after the appearance of these clear proofs? So be certain, with what has come to you from God, that He is the Most Just of judges. Al-Farra' and Al-Akhfash said: The meaning is, who would deny you, O Messenger, after this clarification of the Judgment? It is as if he said: Who is able to do that? That is, to deny you the reward and punishment after what has become clear of Our

Surat al-Tin 95:7

So what will make you deny the Judgment after that?

ability to create man has become clear. Ibn Jarir chose this. And the Judgment: From this is the saying of the poet:

Tamim approached us as our forefathers approached us from ancient times

The other said:

When evil became clear, he became naked.

Only the enemy remains. We will approach them as they approached us.

## Tafsir al-Baghawi

Then he said: To make the argument binding:

7- **So what makes you lie?** That is, what makes you lie?

It was also said: What makes you lie? That is, what makes you lie, and it was also said: To deny, O human being, *after*, that is, after this argument and proof, **of the Judgment**, of the reckoning and recompense. The meaning is: Do you not reflect on your appearance, your youth, and your old age, and consider and say: The One who did this is able to resurrect me and hold me accountable, so what makes you lie about the recompense after these arguments?

## Tafsir al-Baidawi

7- **So what would make you lie?** That is, what would make you lie, O Muhammad, in terms of evidence or speech? **After the Recompense** with the reward after the appearance of these proofs. It was said that *what* means *who*. It was said that the address is to humanity, with a shift in attention. The meaning is, what drives you to this book?

## Surat al-Tin 95:8

Is not God the best of judges?

### Tafsir al-Jalalayn

8 - **Is not God the most just of judges?** He is the most just of judges and He has decreed the punishment for that. In the hadith: "Whoever recites 'By the Fig' to the end of it, let him say: Yes, and I am among the witnesses to that."

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Is not God the best of judges?** God Almighty says: Is not God, O Muhammad, the best of judges in His rulings and in distributing His judgments among His servants? And when the Messenger of God, may God bless him and grant him peace, recited that, according to what has reached us, he would say: Yes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Is not God the best of judges?** He mentioned that whenever the Prophet of God, may God bless him and grant him peace, recited it, he would say: **Yes, and I am among the witnesses to that.**

Abu Kurayb told us: Waki' told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, who said: When Ibn Abbas recited: **Is not God the best of judges?** he would say: Glory be to You, O God. And yes.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: When Qatada recited: **Is not God the best of judges?** he would say: **Yes, and I am among those who bear witness to that.** I think he would raise it. When he recited: **Is He not able to give life to the dead?** (Al-Qiyamah 59:40) he would say: Yes. And when he recited: **Then in what statement after it will they believe?** [Al-Murasilaat 50] they would say: **I believe in God and in what He has revealed.**

### Tafsir al-Qurtubi

The Almighty says: **Is not God the best of judges?** That is, the most perfect of judges in making everything He created. It was also said: **the best of judges** in ruling with truth and justice among creation, and in it is appreciation for those of the disbelievers who acknowledge an ancient Creator. When the interrogative letter alif is used with a negation or in speech with a meaning of suspension, it becomes an affirmation, as He said:

Aren't you better than those who ride mounts?

It was said: **Then who can deny you after that the Judgment? Is not God the best of judges?** It was abrogated by the verse of the sword. It was also said:

It is confirmed because there is no contradiction between them. Ibn Abbas and Ali ibn Abi Talib were the witnesses, so this is the preferred view. And God knows best. Al-Tirmidhi narrated it on the authority of Abu Hurayrah, who said:

Whoever recites Surah At-Tin wal-Zaytoon and recites, **Is not God the best of judges?** let him say, **Yes, and I am among the witnesses to that.** And God knows best.

### Tafsir Ibn Kathir

The commentators differed here on many sayings. It was said that what is meant by the fig is the mosque of Damascus, and it was said that it is the same, and it was said that it is the mountain near it. Al-Qurtubi said: It is the mosque of the People of the Cave. Al-Awfi narrated from Ibn Abbas that it is the mosque of Noah on Al-Judi. Mujahid said: It is this fig of yours. **And the olives.** Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others said: It is the mosque of Jerusalem. Mujahid and Ikrimah said: It is this olive that you press. **And Mount Sinai.** Ka'b Al-Ahbar and others said: It is the mountain on which God spoke to Moses, peace be upon him. **And this secure city** means Mecca. This was said by Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Ibrahim Al-Nakha'i, Ibn Zayd and Ka'b Al-Ahbar, and there is no disagreement on that. Some of the imams said: These are three places in each of which God sent a prophet sent from among the resolute ones who carry out the great laws:

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compiled the Qur'an will not be returned to the worst of ages. Ibn Jarir chose this. If this was what was meant, it would not have been good to exclude the believers from that, because old age may affect some of them. Rather, what is meant is what we mentioned, like the saying of God the Almighty: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And His saying: **For them is a reward uninterrupted** meaning one that is not cut off, as mentioned above.

Then he said: **So what makes you deny the Judgment after that?** meaning, O son of Adam, **that you are to belie the Judgment.** That is, the recompense in the Hereafter. You have known the beginning and you know that whoever has the power to begin is even more capable of returning. So what makes you deny the Hereafter when you have known this? Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, who said: I said to Mujahid: **So what makes you deny the Judgment after that?** He meant the Prophet (peace and blessings of God be upon him). He said: God forbid, he meant man. And this is what Ikrimah and others said. And the statement of God: **Is not God the Justest of Judges?** meaning, is He not the Justest of Judges who does not wrong or oppress anyone? And from His justice is that He will establish the Resurrection and avenge the oppressed in this world against the one who oppressed him. We have already mentioned in the hadith of Abu Hurairah, with a chain of transmission traceable to the Prophet, **So when one of you recites Surat At-Tin and Az-Zaytun and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** The end of the interpretation of Surat At-Tin and Az-Zaytun. Praise and thanks be to God.

## Fath al-Qadir

8- **Is not God the best of judges?** That is, is He not the One who did what we mentioned the best of judges in creation and management? So that you might think there will be no retribution or reward. It contains a severe warning to the disbelievers. The meaning of **the best of judges** is: the most perfect of judges in everything He creates. It was also said that the judgments of the judges are judgment and justice. When a question is added to a negation, the statement becomes an affirmation, as was explained previously in His statement: **Have We not expanded your breast for you?**

Al-Khatib and Ibn Asakir narrated that Al-Suyuti said, with a chain of transmission that includes an unknown person, on the authority of Al-Zuhri, on the authority of Anas, who said: When Surat At-Tin and Az-Zaytoon were revealed to the Messenger of God, may God bless him and grant him peace, he was extremely happy until we realized the intensity of his happiness. We asked Ibn Abbas about its interpretation, and he said: The fig is the land of Ash-Sham, and the olive is the land of Palestine, and Mount Sinai is where God spoke to Moses, and this secure city is Mecca. **Indeed, We created man in the best stature** Muhammad. **Then**

**We returned him to the lowest of the low** the worshippers of Al-Lat and Al-Uzza. **Except for those who believe and do righteous deeds, for they will have a reward uninterrupted** Abu Bakr, Umar, Uthman, and Ali. **So who can deny you the Recompense after that? Is not God the best of judges?** since He sent you among them as a Prophet and gathered you on piety, O Muhammad? An interpretation like this from Ibn Abbas does not constitute evidence because of the above, including that unknown person in its chain of transmission. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement, **By the fig and the olive**, he said: The mosque of Noah which was built on Al-Judi. And the olive, he said: Bayt al-Maqdis. **And Mount Sinai**, he said: The mosque of Al-Tur. **And this secure city**, he said: Mecca. **Indeed, We created man in the best stature.** "Then We return him to the lowest of the low," he said: He returns to the worst stage of old age until his mind is gone. They are a group who lived during the time of the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, was asked when their minds became foolish. God revealed an excuse for them, that they will have the reward for what they did before their minds were gone. **Then what can make you deny the Judgment after that?** He said: By the judgment of God. Ibn Mardawayh narrated something similar on his authority. Ibn Abi Hatim and Al-Hakim, who authenticated it, also narrated on his authority, **By the fig and the olive**, he said: The fruit that people eat. **And Mount Sinai**, he said: Al-Tur is the mountain, and Sinai is the blessed one. Sa'id ibn Mansur, 'Abd ibn Humaid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh also narrated from him: **Indeed, We created man in the best stature.** He said: **Indeed, We created him in the best stature.** He said: **Indeed, We returned him to the lowest of the low.** He said: To the most decrepit stage of life. **Except for those who have believed and done righteous deeds, for they will have a reward uninterrupted.** He said: **It will not be diminished.** He said: When a believer reaches the most decrepit stage of life and he did righteous deeds in his youth, he will be credited with a reward equal to what he did in his health and youth, and what he did in his old age will not harm him, and the sins he commits after reaching the most decrepit stage of life will not be recorded against him. Al-Hakim narrated - and he authenticated it - and Al-Bayhaqi in Al-Shu'ab narrated from Ibn 'Abbas who said: Whoever recites the Qur'an will not be credited with the most decrepit stage of life, and that is because of His statement: **Then We returned him to the lowest of the low, \* Except for those who have believed and done righteous deeds.** He said: This will not happen until he does not know anything after having known it. Ibn Abi Hatim narrated from him: **Then We returned him to the lowest of the low.** He said: To old age and weakness. When he grows old and too weak to work, he will be credited with a reward equal to what he did in his youth. Ahmad, Al-Bukhari and others narrated on the authority of Abu Musa who said: The Messenger of God (blessings and peace of God be upon him) said: **If a servant falls ill or travels, God will write for him a reward equivalent to what he used to do**

**when he was healthy and settled.** At-Tirmidhi and Ibn Mardawayh narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Whoever recites Surat At-Tin and Az-Zaytoon and then recites, 'Is not God the best of judges?' let him say, 'Yes, and I am, to that, among the witnesses.'** Ibn Mardawayh narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **When you recite Surat At-Tin and Az-Zaytoon and then recites, 'Is not God the best of judges?' then say, 'Yes.'** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that whenever he recited, 'Is not God the best of judges?' he would say, 'Glory be to You, O God.' So yes.

## Tafsir al-Baghawi

**8- Is not God the best of judges?** The most just of judges. Muqatil said: Does not God judge between you and the people who deny you, O Muhammad?

We narrated that the Messenger of God, may God bless him and grant him peace, said: Whoever recites **By the Fig and the Olive** and reaches the end of it: **Is not God the best of judges?** should say: Yes, and I am among the witnesses to that.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Walid told us, Shu'bah told us on the authority of Adi bin Thabit Al-Ansari, who said: I heard Al-Bara' bin Azib say: "The Prophet, may God bless him and grant him peace, was on a journey and he recited in the evening prayer in one of the two rak'ahs Surah Al-Tin and Al-Zaytoon."

## Tafsir al-Baidawi

**8- Is not God the most just of judges?** This is a confirmation of what came before, and the meaning is, is not the one who did that of creation and return **the most just of judges** in making and planning? And whoever is like that is able to restore and reward, as has been mentioned repeatedly.

On the authority of the Prophet, may God bless him and grant him peace: "Whoever recites Surat At-Tin, God will give him well-being and certainty as long as he lives. When he dies, God will give him a reward equal to the number of people who recited this surah."



Surat al-Alaq 96:1

Read in the name of your Lord who created

## Surat al-Alaq 96:1

Read in the name of your Lord who created

## Tafsir al-Jalalayn

1 - *Read* Find the reading. Subject: **In the name of your Lord who created** the creatures.

## Tafsir al-Suyuti

## Tafsir al-Tabari

He, may His praise be exalted, means by His saying, **Read in the name of your Lord**, Muhammad, may God bless him and grant him peace, says: Read, O Muhammad, in the remembrance of your Lord, **who created**. Then He explained who created and said:

## Tafsir al-Qurtubi

It is Meccan by consensus, and it is the first part of the Qur'an to be revealed, according to Abu Musa and Aisha, may God be pleased with them. It has nineteen verses.

God Almighty says: **Read in the name of your Lord who created**.

This Surah is the first part of the Qur'an to be revealed, according to most commentators. Gabriel brought it down to the Prophet (peace and blessings of God be upon him) while he was standing on Hira', and taught him five verses from this Surah. It was said that the first part to be revealed was **O you who are wrapped up in garments**, as stated by Jabir ibn Abdullah, and it has been mentioned previously. It was also said that the opening of the Book was the first part to be revealed, as stated by Abu Maysarah al-Hamadani. Ali ibn Abi Talib **may God be pleased with him** said: The first part of the Qur'an to be revealed was **Say, 'Come, I will recite what your Lord has prohibited to you.'** (al-An'am 6:151), but the correct version is the first. Aisha said:

The first thing that the Messenger of God, may God bless him and grant him peace, began with was a true vision. Then the angel came to him and said: "Read in the name of your Lord who created. Created man from a clot. Read, and your Lord is the Most Generous." Narrated by Al-Bukhari and in the two Sahihs on her authority, she said:

The first revelation that the Messenger of God (peace and blessings of God be upon him) received was a true vision in his sleep. He would not see a vision except that it would come like the break of dawn. Then seclusion became beloved to him, so he would seclude himself in the cave of Hira', spending many nights in seclusion. It was said that he would return to his family and take provisions for that, then he would

return to Khadija and take provisions for the same amount of time. Then the truth came to him while he was in the cave of Hira'. The angel came to him and said: *Read*. He said: **I cannot read**. He said: **Then he took me and covered me until I was exhausted, then he released me**. He said: *Read*. I said: **I cannot read**. He took me and covered me a second time until I was exhausted, then he released me." He said: *Read*. I said: **I cannot read**. He took me and covered me a third time until I was exhausted, then he released me." He said: **Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know**. The hadith in full. Abu Raja' Al-Attardi said: Abu Musa Al-Ash'ari used to visit us in this mosque - the mosque of Basra - and he would make us sit in circles and he would recite the Qur'an to us. It was as if I could see him between two of his white garments. This Surah was taken from him: **Read in the name of your Lord who created**. It was the first Surah that God revealed to Muhammad, may God bless him and grant him peace. Aisha, may God be pleased with her, narrated that it was the first Surah revealed to the Messenger of God, may God bless him and grant him peace. Then after it was **Nun and the Pen** (Al-Qalam 68:1), then after it was **O you who are wrapped up in your cloak** (Al-Muddaththir 72:1), then after it was **By the forenoon**. Al-Mawardi mentioned it. Al-Zuhri said: The first Surah to be revealed was: **Read in the name of your Lord** - until His saying - **that which he did not know**. The Messenger of God, may God bless him and grant him peace, became sad and began to climb the highest mountains. Gabriel came to him and said: **You are the Prophet of God**. He returned to Khadija and said: **Cover me and pour cold water over me**. Then, **O you who are wrapped up in your cloak** (Al-Muddaththir 72:1) was revealed.

The meaning of **Read in the name of your Lord** is read what has been revealed to you of the Qur'an, beginning with **in the name of your Lord**, which is to mention the name at the beginning of every surah. So the position of the *ba* in **in the name of your Lord** is the accusative case of state, the name of God. Based on this, what is recited is omitted, that is, read the Qur'an, and begin it with **in the name of God**, and in the name of God. Based on this, what is recited is that he says, **Read in the name of your Lord**, meaning in the name of your Lord, and the *ba* is redundant, like the saying of God Almighty: **It grows with oil** (al-Mu'minun 23:20), and as He said:

Black-eyed people do not recite the Surah

He meant: Do not recite the surahs. It was also said that the meaning of **Read in the name of your Lord** is to mention His name. He ordered him to begin the recitation in the name of God.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Alaq

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

Merciful

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "The first revelation that the Messenger of God (peace and blessings of God be upon him) received was a true vision in his sleep. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would go to Hira' and worship there for many nights, and take provisions for that. Then he would return to Khadija and take provisions for the same number of nights until revelation surprised him while he was in the cave of Hira'. The angel came to him there and said, 'Read.' The Messenger of God (peace and blessings of God be upon him) said, 'I said, 'I cannot read.' He said, 'He took hold of me and squeezed me until I was exhausted, then he released me and said, 'Read.' I said, 'I cannot read.' He squeezed me a second time until I was exhausted, then he released me and said, 'Read.' I said, 'I cannot read.' He squeezed me a third ... He squeezed me a third time until I was exhausted, then he released me and said, 'Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.'" He said: So he returned with her, her body trembling, until he entered upon Khadija and said: Cover me, cover me. So they covered him until the fear left him. Then he said: O Khadija, what is wrong with me? And he told her the report and said: I fear for myself.

She said to him: No, be of good cheer, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burden, welcome the guest, and help in times of need. Then Khadija took him until she brought him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusayy, who was Khadija's cousin and her father's brother. He had become a Christian in the pre-Islamic period and used to write the Arabic script. He wrote in Arabic whatever God willed him to write from the Gospel. He was a very old man who had gone blind. Khadija said: **O cousin, listen to your nephew.** Waraqa said: **My nephew, what do you see?** So the Messenger of God, may God bless him and grant him peace, told him what he had seen. Waraqa said: "This is the law that was revealed to Moses. Would that I were a young man in it, would that I be alive when your people expel you." The Messenger of God, may God bless him and grant him peace, said: **Will they expel me?** Waraqa said: "Yes, no man has ever come with what you have come with except that he returned to me. And if I live to see your day, I will support you with a decisive support."

Then Waraqa did not stay long before the revelation died and a period of time passed until the Messenger of God, may God bless him and grant him peace, became so sad, as we have heard, that he went out repeatedly to throw himself from the tops of high mountains. Whenever he reached the top of a mountain to throw himself from it, Gabriel would appear to him and say: **O Muhammad, you are truly the Messenger of God.** This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go

out for the same thing, and when he reached the top of the mountain, Gabriel would appear to him and say the same thing to him. This hadith is included in the two Sahihis from the hadith of al-Zuhri. We have discussed this hadith in terms of its chain of transmission, text, and meanings at the beginning of our detailed explanation of al-Bukhari. Whoever wants it, he can find it there, praise and thanks be to God. The first thing that was revealed from the Qur'an were these noble and blessed verses. They are the first mercy with which God had mercy on His servants and the first blessing with which He bestowed upon them. In them is the warning of the beginning of the creation of man from a clot, and that it is from His generosity that He taught man what he did not know, so He honored him and honored him with knowledge, which is the degree with which the father of humanity, Adam, was distinguished. Angels, and knowledge is sometimes in the mind, sometimes in the tongue, and sometimes in writing with the finger, mental, verbal, and formal, and the formal requires them both without the opposite, so this is why he said: **Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.** And in the hadith: They restricted knowledge to writing, and in it also: Whoever acts upon what he knows, God will inherit from him knowledge of that which he did not know.

### Fath al-Qadir

It is said to be Surat Al-Alaq, and it has nineteen verses, and it is said to have twenty verses.

It is Meccan without dispute, and it is the first surah to be revealed from the Quran. Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas, who said: The first surah to be revealed from the Quran was **Read in the name of your Lord who created.** Ibn Abi Shaybah, Ibn Ad-Durais, Ibn Al-Anbari, At-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Abu Nu'aym in Al-Hilyah narrated on the authority of Abu Musa Al-Ash'ari, who said: **Read in the name of your Lord who created** is the first surah revealed to Muhammad. Ibn Jarir, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi **who authenticated it** narrated on the authority of Aisha, who said: The first surah to be revealed from the Quran was **Read in the name of your Lord who created.** The evidence that this surah was the first to be revealed is the long hadith recorded in Bukhari, Muslim, and others on the authority of Aisha, in which it is stated that the Truth came to him while he was in the cave of Hira, and He said to him, *Read*. There are hadiths and narrations on this topic from a group of the Companions. The majority are of the view that this surah was the first to be revealed from the Quran.

The majority read 1- *Iqra'* with a sukoon on the hamza as a command to read. Asim read it in a narration from him with a fatha on the ra', as if he had changed the hamza to an alif and then deleted it for the command, and the command to read requires something to be read, so the meaning is: Read what is revealed to you, or what was sent down to you, or what you were commanded to read, and his saying: **In the name of your Lord** is related to something deleted which is a state: that is, read while confusing it with the name of

## Surat al-Alaq 96:1

Read in the name of your Lord who created

your Lord or beginning with the name of your Lord or opening, and it is possible that the ba' is extra, and the meaning is: Read the name of your Lord like the saying of the poet:

Black-eyed people do not recite the Surah

Abu Ubaidah said: He also said: The noun is a connection: meaning remember your Lord. It was said that the ba' means on: meaning read in the name of your Lord, it is said do such and such in the name of God, and on the name of God, as Al-Akhfash said. It was said that the ba' is for seeking assistance: meaning seeking assistance in the name of your Lord, and the Lord was described by His saying: **Who created** to remind of the blessing because creation is the greatest of blessings, and all other blessings are based on it. Al-Kalbi said: It means the creatures.

## Tafsir al-Baghawi

**1- Read in the name of your Lord who created.** Most commentators say that this surah is the first surah revealed from the Qur'an, and the first five verses revealed were from the beginning to His saying: **that which he did not know.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Urwah bin Al-Zubayr, on the authority of Aisha, the Mother of the Believers, that she said: "The first revelation that the Messenger of God, may God bless him and grant him peace, began with was a good vision in his sleep. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would seclude himself in the cave of Hira', and he would devote himself to worship there for many nights before he went back to his family. He would prepare provisions for that and then return to Khadija, and prepare provisions for the same number of nights until the truth came to him, while he was in the cave of Hira'. The angel came to him and said: Recite. He said: I am not a reader. He said: So he took me and covered me until I was exhausted, then he released me. He said: Recite. I said: I cannot read. So he took me and covered me for the third time until I was exhausted. Then he released me and said: "Read in the name of your Lord who created. Created man from a clot. Read, and your Lord is the Most Generous." So the Messenger of God (peace and blessings of God be upon him) returned with her, his heart trembling. He entered upon Khadija bint Khuwaylid and said: **Cover me up, cover me up.** So they covered him up until the fear left him. He said to Khadija: **What is wrong with me?** and told her what had happened, saying: **I feared for myself.** Khadija said: "No, by God, God will never disgrace you. You uphold the ties of kinship, bear burdens, provide for the needy, entertain guests, and assist in times of

need." Khadija took him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza - Khadija's cousin - who had converted to Christianity in the pre-Islamic period and used to write the Arabic script. He would write from the Gospel in Arabic whatever God willed him to write. He was a very old man who had gone blind. Khadija said to him, **O cousin, listen to what your nephew is saying.** Waraqa said, **O nephew, what do you see?** The Messenger of God (peace and blessings be upon him) told him what he had seen. Waraqa said, "This is the law that God sent down to Moses. Would that I were a young tree when your people expel you." The Messenger of God (peace and blessings be upon him) said, **Will they expel me?** He said, "Yes, no one has come with anything like what you have come with except that I will return. If I live to see your day, I will support you with a decisive support." Waraqa did not live long before he died, and the revelation ceased.

Muhammad ibn Ismail narrated this hadith in another place in his book, on the authority of Yahya ibn Bakir with this chain of transmission. He said: Abdullah ibn Muhammad told me, Abd al-Razzaq told us, Muammar told us, al-Zuhri said, Urwah told me on the authority of Aisha, and he mentioned the hadith. He said: **Read in the name of your Lord who created**, until he reached **that which he did not know**, and he added at the end of it, saying: "The revelation stopped for a period until the Prophet, may God bless him and grant him peace, became so sad, as we have heard, that he would go out repeatedly to throw himself down from the tops of lofty mountains. Whenever he reached the top of a mountain in order to throw himself down, Gabriel would appear to him and say: O Muhammad, you are truly the Messenger of God. This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go out for the same thing, and when he reached the top of a mountain, Gabriel would appear to him and say the same to him."

Ahmad ibn Abdun told us, Ahmad ibn Ibrahim al-Shuraihi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Abdullah ibn Hamid al-Warraaq told us, Makki ibn Abdun told us, Abd al-Rahman ibn Bishr told us, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The first surah to be revealed was the words of God Almighty: **Read in the name of your Lord.**

Abu Ubaidah said: Its meaning is: Read the name of your Lord, meaning that the letter *ba* is redundant, and the meaning is: mention His name. He was ordered to begin reading in the name of God as a form of discipline.

**He who created** Al-Kalbi said: He means the creatures.

## Tafsir al-Baidawi

**1- Read in the name of your Lord** meaning read the Qur'an beginning with His name, glory be to Him, or

seeking His help. **Who created** meaning the One to whom creation belongs or the One who created everything. Then He singled out what is more noble and more evident in its making and management and more indicative of the obligation of the worship intended by reading, saying:

Surat al-Alaq 96:2

He created man from a clot

## Surat al-Alaq 96:2

He created man from a clot

## Tafsir al-Jalalayn

2 - **The creation of man** the sex **from a clot** plural of a clot, which is a small piece of thick blood

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his statement: **He created man from a clot** means: from blood. And he said: from a clot, and what is meant by it is from a clot, because he went for the plural, just as one says: a tree and trees, and a reed and a reed, and likewise a clot and a clot. And he said k from a clot, and man is in one word, because it is in the meaning of a plural, even though it is in one word, and that is why it is said: from a clot.

## Tafsir al-Qurtubi

God Almighty says: **He created man from a clot.**

God the Almighty said: **He created man** meaning the son of Adam. **From a clot** meaning from blood, the plural of *alaqah* and *alaqah* is congealed blood, and when it flows, it is that which is poured out. He said: **from a clot** so he mentioned it in the plural form because he meant by *man* the plural, and all of them were created from a clot after the sperm. The clot is a piece of moist blood, it was called this because its moisture clings to whatever it passes over, so when it dries it is no longer a clot. The poet said:

We left him falling on his hands, chewing on them, and the jugular vein was stuck.

He specifically mentioned man as an honor to him. It was said that He wanted to demonstrate the extent of His blessings upon him by creating him from a lowly clot, until he became a normal, rational, and discerning human being.

## Tafsir Ibn Kathir

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "The first revelation that the Messenger of God, may God bless him and grant him peace, began with was a true vision in a dream. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would go to Hira' and devote himself to worship there for many nights, and take provisions for that, then he would return to Khadija and take provisions for the same number of

nights until revelation surprised him while he was in the cave of Hira'. The angel came to him there and said, 'Read.' The Messenger of God, may God bless him and grant him peace, said, 'I said, "I cannot read."' He said, 'So he took me and covered me until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a second time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, "Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord The Most Generous \* Who taught by the pen \* Taught man that which he did not know. He said: So he returned with her, her feet trembling, until he entered upon Khadija and said: Cover me up, cover me up. So they covered him up until the fear left him. Then he said: O Khadija, what is wrong with me? And he told her the report and said: I feared for myself.

She said to him: No, be of good cheer, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burden, welcome the guest, and help in times of need. Then Khadija took him until she brought him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusayy, who was Khadija's cousin and her father's brother. He had become a Christian in the pre-Islamic period and used to write the Arabic script. He wrote in Arabic whatever God willed him to write from the Gospel. He was a very old man who had gone blind. Khadija said: "O cousin, listen to your nephew." Waraqa said: **My nephew, what do you see?** So the Messenger of God, may God bless him and grant him peace, told him what he had seen. Waraqa said: "This is the law that was revealed to Moses. Would that I were a young man in it, would that I be alive when your people expel you." The Messenger of God, may God bless him and grant him peace, said: **Will they expel me?** Waraqa said: "Yes, no man has ever come with what you have come with except that he returned to me. And if I live to see your day, I will support you with a decisive support."

Then Waraqa did not stay long before the revelation died and a period of time passed until the Messenger of God, may God bless him and grant him peace, became so sad, as we have heard, that he went out repeatedly to throw himself from the tops of high mountains. Whenever he reached the top of a mountain to throw himself from it, Gabriel would appear to him and say: **O Muhammad, you are truly the Messenger of God.** This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go out for the same thing, and when he reached the top of the mountain, Gabriel would appear to him and say the same thing to him. This hadith is included in the two Sahihs from the hadith of al-Zuhri. We have discussed this hadith in terms of its chain of transmission, text, and meanings at the beginning of our detailed explanation of al-Bukhari. Whoever wants it, he can find it there, praise and thanks be to God. The first thing that was revealed from the Qur'an were these noble and blessed verses. They are the first mercy



with which God had mercy on His servants and the first blessing with which He bestowed upon them. In them is the warning of the beginning of the creation of man from a clot, and that it is from His generosity that He taught man what he did not know, so He honored him and honored him with knowledge, which is the degree with which the father of humanity, Adam, was distinguished. Angels, and knowledge is sometimes in the mind, sometimes in the tongue, and sometimes in writing with the finger, mental, verbal, and formal, and the formal requires them both without the opposite, so this is why he said: **Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.** And in the hadith: They restricted knowledge to writing, and in it also: Whoever acts upon what he knows, God will inherit from him knowledge of that which he did not know.

### Fath al-Qadir

2- **He created man from a clot** meaning the sons of Adam, and the clot is the congealed blood, and if it flows then it is the released. He said: from the clot with the plural of *alaq* because what is meant by man is the species, and the meaning is: He created the human species from the species of the clot. If what is meant by His saying is: He who created all creatures, then specifying man in mention is to honor him for what he has of wonderful creation and amazing craftsmanship. If what is meant by He who created is man, then the second is an explanation of the first. The point is in the ambiguity, then the explanation is from the mind turning and looking forward to knowing what was first ambiguous and then explained second.

### Tafsir al-Baghawi

Then he explained it and said:

2- **The creation of man** means the creation of the son of Adam, **from a clot**, plural of *leech*.

### Tafsir al-Baidawi

2- **He created man** or He who **created man** was vague at first then explained to glorify his creation and indicate the wonder of his nature. **From the one who connected** He pluralized it to *man* in the sense of plural. And since the first duty is to know God Almighty, He first revealed what indicates His existence, His great power and the perfection of His wisdom.

Surat al-Alaq 96:3

Read, and your Lord is the Most Generous.

## Surat al-Alaq 96:3

Read, and your Lord is the Most Generous.

## Tafsir al-Jalalayn

3 - *Read* confirmation of the first **and your Lord is the Most Generous** who is not comparable to Generous is a state of the pronoun in Read

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **Read, and your Lord is the Most Generous**. He says: Read, O Muhammad, and your Lord is the Most Generous. He says: Read, O Muhammad, and your Lord is the Most Generous.

## Tafsir al-Qurtubi

God Almighty says: **Read, and your Lord is the Most Generous**.

The Almighty's saying: *Read* is an emphasis, and the speech was completed, then He resumed and said: **And your Lord is the Most Generous**, meaning the Most Generous. Al-Kalbi said: He means the Forbearing regarding the ignorance of His servants, so He did not hasten to punish them. The first is more similar in meaning, because when He mentioned the aforementioned blessing, He indicated through it His generosity. It was said: **Read, and your Lord** meaning read, O Muhammad, and your Lord will help you and make you understand, even if you are not the one who recites. **The Most Generous** means the One who overlooks the ignorance of His servants.

## Tafsir Ibn Kathir

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "The first revelation that the Messenger of God, may God bless him and grant him peace, began with was a true vision in a dream. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would go to Hira' and devote himself to worship there for many nights, and take provisions for that, then he would return to Khadija and take provisions for the same number of nights until revelation surprised him while he was in the cave of Hira'. The angel came to him there and said, 'Read.' The Messenger of God, may God bless him and grant him peace, said, 'I said, "I cannot read."' He said, 'So he took me and covered me until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a second time until I was

exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, "Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord The Most Generous \* Who taught by the pen \* Taught man that which he did not know. He said: So he returned with her, her feet trembling, until he entered upon Khadija and said: Cover me up, cover me up. So they covered him up until the fear left him. Then he said: O Khadija, what is wrong with me? And he told her the report and said: I feared for myself.

She said to him: No, be of good cheer, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burden, welcome the guest, and help in times of need. Then Khadija took him until she brought him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusayy, who was Khadija's cousin and her father's brother. He had become a Christian in the pre-Islamic period and used to write the Arabic script. He wrote in Arabic whatever God willed him to write from the Gospel. He was a very old man who had gone blind. Khadija said: "O cousin, listen to your nephew." Waraqa said: **My nephew, what do you see?** So the Messenger of God, may God bless him and grant him peace, told him what he had seen. Waraqa said: "This is the law that was revealed to Moses. Would that I were a young man in it, would that I be alive when your people expel you." The Messenger of God, may God bless him and grant him peace, said: **Will they expel me?** Waraqa said: "Yes, no man has ever come with what you have come with except that he returned to me. And if I live to see your day, I will support you with a decisive support."

Then Waraqa did not stay long before the revelation died and a period of time passed until the Messenger of God, may God bless him and grant him peace, became so sad, as we have heard, that he went out repeatedly to throw himself from the tops of high mountains. Whenever he reached the top of a mountain to throw himself from it, Gabriel would appear to him and say: **O Muhammad, you are truly the Messenger of God**. This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go out for the same thing, and when he reached the top of the mountain, Gabriel would appear to him and say the same thing to him. This hadith is included in the two Sahihs from the hadith of al-Zuhri. We have discussed this hadith in terms of its chain of transmission, text, and meanings at the beginning of our detailed explanation of al-Bukhari. Whoever wants it, he can find it there, praise and thanks be to God. The first thing that was revealed from the Qur'an were these noble and blessed verses. They are the first mercy with which God had mercy on His servants and the first blessing with which He bestowed upon them. In them is the warning of the beginning of the creation of man from a clot, and that it is from His generosity that He taught man what he did not know, so He honored him and honored him with knowledge, which is the degree with which the father of humanity, Adam, was

distinguished. Angels, and knowledge is sometimes in the mind, sometimes in the tongue, and sometimes in writing with the finger, mental, verbal, and formal, and the formal requires them both without the opposite, so this is why he said: **Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.** And in the hadith: They restricted knowledge to writing, and in it also: Whoever acts upon what he knows, God will inherit from him knowledge of that which he did not know.

### Fath al-Qadir

3- **Read, and your Lord is the Most Generous** meaning do what you have been commanded to do regarding reading. The phrase **and your Lord is the Most Generous** is a new sentence to remove the apology the Prophet (peace and blessings be upon him) gave in his statement: **I am not a reader**, meaning that reading is the concern of one who reads and writes but is illiterate. So it was said to him: Read, and your Lord is the Most Generous. He who commanded you to read is the Most Generous. Al-Kalbi said: He means the Forbearing One who is ignorant of the ignorance of His servants, so He did not hasten to punish them. It was also said that He ordered him to read first for himself, then ordered him to read a second time to convey the message, so it is not for emphasis, and the first is more appropriate.

### Tafsir al-Baghawi

3- *Read*, he repeated it for emphasis, then he resumed and said: **And your Lord is the Most Generous**, Al-Kalbi said: The Forbearing One who is ignorant of His servants does not hasten to punish them.

### Tafsir al-Baidawi

3- *Read* is a repetition for exaggeration, or the first is absolute and the second is for conveying or in prayer. Perhaps when he was told: **Read in the name of your Lord**, he said: **I am not a reader**. So he was told: "Read: And your Lord is the Most Generous," the one who is more generous than every generous person, for He, glory be to Him, the Most High, bestows blessings without compensation and is patient without fear. Rather, He alone is truly generous.

Surat al-Alaq 96:4  
He who taught by the pen

## Surat al-Alaq 96:4

He who taught by the pen

## Tafsir al-Jalalayn

4 - **who taught** writing **with the pen** and the first to write with it was Idris, peace be upon him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **He who taught by the pen** means He created the book and the script.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Read in the name of your Lord who created.** He read until he reached, **He taught by the pen.** He said: The pen is a great blessing from God, were it not for it, life would not have been successful and it would not have been easy. It was said that this was the first surah in the Qur'an to be revealed to the Messenger of God, may God bless him and grant him peace.

Who said that?

Ahmad ibn Uthman al-Basri told me: Wahb ibn Jarir told us: My father told us: I heard al-Nu'man ibn Rashid say, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said: "The first revelation that the Messenger of God (peace and blessings of God be upon him) received was a true vision. It would come like the break of dawn. Then seclusion was made beloved to him, so he would stay in the cave of Hira', secluding himself there for many nights before returning to his family. Then he would return to his family and take provisions for the same amount of time, until the truth suddenly came to him and came to him and said: 'O Muhammad, you are the Messenger of God.' The Messenger of God said: 'So I knelt on my knees while I was standing, then I went back trembling in my back. Then I entered upon Khadija and said: 'Cover me up, cover me up,' until the fear left me. Then he came to me and said: 'O Muhammad, I am Gabriel and you are the Messenger of God.' I was about to throw myself from a high mountain, but he remained silent for a while while I was about to do that. He said: 'O Muhammad, I am Gabriel and you are the Messenger of God.' Then..." He said: Read. I said: What should I read? He said: He took me three times, until I was exhausted, then he said: Read in the name of your Lord who created. So I read, and then I came to Khadija and said: I fear for myself, so I told her my story. She said: Be of good cheer, for by God, God will never reward you. By God, you uphold family ties, speak the truth, fulfill your trusts, bear the burden, welcome your guests, and assist in times of need. Then she took me to Waraqa ibn Asad and said: Listen to your nephew. He asked me, and I told him my story. He said: This is the law that was

revealed to Moses, peace be upon him. Would that I were a young tree trunk during it, would that I were a young tree trunk during it, would that I were alive when your people expel you. I said: Will they expel me? They said: Yes, for no man has ever come with what you have come with except that he howls. If your day ever reaches me, I said: Will they expel me? He said: They are, no man has ever come with what you have come with, except that he returned, and if your day reaches me, I will scatter you as a victorious victory. Then the first thing that was revealed to me from the Qur'an after **he read** was: "Nun. By the pen and what they inscribe. You are not, by the grace of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character. So you will see, and they will see." (al-Qalam 68:1\_2\_3\_4\_5\_), **O you wrapped in garments, arise and warn.** (al-Muddaththir 74:1\_2), **By the forenoon and by the night when it is still.** (al-Duha 93:1\_2)

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he said: Urwah told me that Aisha told him, and he mentioned something similar, except that he did not say: Then the first thing that was revealed to me from the Qur'an was... the speech to the end.

Ibn Abi Al-Shawarib narrated: Abdul Wahid narrated: Sulayman Al-Shaibani narrated: Abdullah bin Shaddad narrated: Gabriel came to Muhammad and said: **O Muhammad, recite.** Gabriel said: **What should I recite?** He said: "So he hugged him and said: 'O Muhammad, recite.'" He said: **What should I recite?** He said: **In the name of your Lord who created,** until he reached: **He taught man that which he knew not.** He said: "Then he came to Khadija and said: O Khadija, I think it has happened to me." She said: **No, by God, your Lord would not do that to you, and you have never committed an immorality.** Khadija went to Waraqa and told him what had happened. He said: "If you are truthful, then your husband is a prophet, and certainty from his nation will be severe. If I live to see him, I will believe in him." Then Gabriel was slow to come to him, and Khadija said to him: **I think your Lord has abandoned you.** Then God revealed: "By the forenoon and by the night when it is still. Your Lord has not forsaken you, nor has He detested you." (al-Duha 93:1-3)

Ibrahim bin Saeed Al-Jawhari told us: Sufyan told us, on the authority of Al-Zuhri, on the authority of Urwa, on the authority of Aisha. Ibrahim said: Sufyan said: Ibn Ishaq preserved it for us that the first thing revealed from the Qur'an was: **Read in the name of your Lord who created.**

Abdul Rahman bin Bishr bin Al-Hakam Al-Naysaburi told us: Sufyan told us, on the authority of Muhammad bin Ishaq, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that the first Surah revealed from the Qur'an was **Read in the name of your Lord.**

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Amr ibn Dinar, on the authority of Ubayd ibn Umair, who said: The

first Surah revealed to the Messenger of God, may God bless him and grant him peace, was **Read in the name of your Lord who created.**

He said: Abd al-Rahman ibn Mahdi told us, he said: Shu'bah told us, on the authority of Umar ibn Dinar, he said: I heard Ubayd ibn Umair say, and he mentioned something similar.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Qara told us: Abu Raja' Al-Attardi told us: We were in the Great Mosque, and our reciter was Abu Musa Al-Ash'ari. It was as if I was looking at him between two white cloaks. Abu Raja' said: This surah was taken from him, **Read in the name of your Lord who created,** and it was the first surah revealed to Muhammad.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata' ibn Yasar, he said: The first surah to be revealed from the Qur'an was **Read in the name of your Lord.**

Ibn Bashar told us: Yahya and Abd al-Rahman ibn Mahdi told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The first thing to be revealed of the Qur'an was **Read in the name of your Lord.** Ibn Mahdi added: **Nun and the pen** (al-Qalam 68:1).

Abu Kurayb told us: Waki' told us, on the authority of Shu'bah, on the authority of Amr ibn Dinar, who said: I heard Ubayd ibn Umair say: The first thing revealed of the Qur'an was: **Read in the name of your Lord who created.**

He said: We were told by Wakee' on the authority of Qura bin Khalid on the authority of Abu Raja' al-Attardi, who said: I was looking at Abu Musa while he was reciting the Qur'an in the mosque of Basra, and he was wearing two white cloaks, so I took from him **Read in the name of your Lord who created,** which was the first surah revealed to Muhammad, may God bless him and grant him peace.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The first Surah to be revealed was **Read in the name of your Lord who created,** then **Nun and the Pen** (al-Qalam 68:1).

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

## Tafsir al-Qurtubi

God Almighty says: **Who taught by the pen.**

There are three issues:

First: The Almighty's saying: **Who taught by the pen** means handwriting and writing, i.e. He taught man handwriting with a pen. Saeed narrated on the authority of Qatadah who said: The pen is a great blessing from God, were it not for it, no religion would be established, and life would not be good. This indicates the perfection of His generosity, glory be to Him, that He taught His servants what they did not know, and transferred them from the darkness of

ignorance to the light of knowledge. He pointed out the virtue of the knowledge of writing, for it contains great benefits, which no one encompasses except Him. Sciences would not be recorded, judgments would not be recorded, the report and sayings of the ancients would not be controlled, and God's revealed books would not have been except by writing. Were it not for it, matters of religion and life would not have been set right. It is called a pen because it is cut, and from this comes the clipping of the nail. A modern poet described the pen and said:

As if he, while the ink is dyeing his head, is an old man who pretends to get a purchase

Why do I not notice it with the eye of His Majesty and with it the pages are raised to God?

On the authority of Abdullah bin Omar, he said:

O Messenger of God, may I write what I hear from you of the hadith? He said: **Yes, write, for God taught with the pen.** Mujahid narrated on the authority of Ibn Umar who said: God the Almighty created four things with His hand, then He said to all the living beings: Be, and they were: the Pen, the Throne, the Garden of Eden, and Adam, peace be upon him. There are three sayings about who taught him with the pen. The first is that it was Adam, peace be upon him, because he was the first to write, as Ka'b al-Ahbar said. The second is that it was Idris, and he was the first to write, as al-Dahhak said. The third is that it included everyone who wrote with the pen, because he did not know except through the teaching of God, the Exalted. Thus, He combined His blessings upon him in his creation, and made His blessings upon him in his teaching, completing the blessings upon him.

Second: It was authenticated on the authority of the Prophet, may God bless him and grant him peace, from the hadith of Abu Hurairah, who said:

When God created creation, He wrote in His book - which is with Him above the throne - **Indeed, My mercy prevails over My wrath.** And it was proven that he, peace be upon him, said:

(The first thing God created was the pen. He said to it, *Write*. So it wrote what would happen until the Day of Resurrection, and it is with Him in remembrance above His Throne.) And in the Sahih from the hadith of Ibn Masoud: that he heard the Messenger of God, may God bless him and grant him peace, say:

(When forty-two nights have passed over the sperm-drop, God sends an angel to it, who shapes it, creates its hearing, sight, skin, flesh, and bones. Then he says, **O Lord, is it male or female?** Your Lord decrees what He wills, and the angel writes it down. Then he says, **O Lord, his lifespan.** Your Lord says, **What He wills,** and the angel writes it down. Then he says, **O Lord, his provision,** so that your Lord may decree what He wills, and the angel writes it down. Then the angel comes out with the record in his hand, and he does not add to what he was commanded, nor does he subtract from it. God the Almighty says: **And over you are keepers, \* Noble and recording.** (al-Infitar 82:10-11))

Our scholars said: The pens are originally three: The



first pen: which God created with His hand, and He commanded it to write the angel and then say: O Lord, his term, and your Lord says: What He wills, and the angel writes, and then says: O Lord, his provision, so that your Lord may decree what He wills, and the angel writes, and then the angel comes out with the scroll in his hand, and he does not add to what he was commanded nor does he subtract from it. And God Almighty said: **And indeed, over you are keepers \* Noble and recording** (al-Infitar 82:10-11).

Our scholars said: Pens are originally three: The first pen: which God created with His hand, and commanded it to write. The second pen: the pens of the angels, which God placed in their hands to write with them destinies, events, and deeds. The third pen: the pens of people, which God placed in their hands to write their words and achieve their goals. In writing there are many virtues. Writing is part of eloquence, and eloquence is something that is unique to humans.

Third: Our scholars said: The Arabs were the least knowledgeable of creation about the Book, and the least knowledgeable of the Arabs about it was the Chosen One, may God bless him and grant him peace. He was turned away from his knowledge, so that his miracle would be more proven and his argument would be stronger. This has already been explained in Surat Al-Ankaboot. Hammad bin Salamah narrated on the authority of Al-Zubayr bin Abd Al-Salam, on the authority of Ayoub bin Abdullah Al-Fahri, on the authority of Abdullah bin Masoud, who said:

The Messenger of God, may God bless him and grant him peace, said: **Do not let your women live in rooms, and do not teach them how to write.** Our scholars said: The Prophet, may God bless him and grant him peace, warned them against that because letting them live in rooms exposes them to men, and that does not protect them or conceal them. This is because they do not control themselves until they look down on men, and then temptation and calamity occur. So he warned them against making rooms a means of temptation. It is as the Messenger of God, may God bless him and grant him peace, said:

“There is nothing better for women than for men not to see them, nor for them to see men. This is because women were created from men, so their desire is for men, and men were created in them with lust and were made a home for them, so neither of them can be trusted with the other.” Likewise, learning to write may be a cause of temptation, and if she learns to write, she will write to whomever she desires. Writing is one of the eyes, by which the witness sees the absent, and handwriting is the traces of his hand. This expresses the conscience in a way that the tongue does not utter, so it is more eloquent than the tongue. So the Messenger of God, may God bless him and grant him peace, wanted to cut off the causes of temptation from them, to protect them and purify their hearts.

## Tafsir Ibn Kathir

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: “The first revelation that the Messenger of God, may God bless him and grant him peace, began with was a true vision in a dream. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would go to Hira’ and devote himself to worship there for many nights, and take provisions for that, then he would return to Khadija and take provisions for the same number of nights until revelation surprised him while he was in the cave of Hira’. The angel came to him there and said, ‘Read.’ The Messenger of God, may God bless him and grant him peace, said, ‘I said, “I cannot read.”’ He said, ‘So he took me and covered me until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a second time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, “Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord The Most Generous \* Who taught by the pen \* Taught man that which he did not know. He said: So he returned with her, her feet trembling, until he entered upon Khadija and said: Cover me up, cover me up. So they covered him up until the fear left him. Then he said: O Khadija, what is wrong with me? And he told her the report and said: I feared for myself.

She said to him: No, be of good cheer, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burden, welcome the guest, and help in times of need. Then Khadija took him until she brought him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusayy, who was Khadija’s cousin and her father’s brother. He had become a Christian in the pre-Islamic period and used to write the Arabic script. He wrote in Arabic whatever God willed him to write from the Gospel. He was a very old man who had gone blind. Khadija said: “O cousin, listen to your nephew.” Waraqa said: **My nephew, what do you see?** So the Messenger of God, may God bless him and grant him peace, told him what he had seen. Waraqa said: “This is the law that was revealed to Moses. Would that I were a young man in it, would that I be alive when your people expel you.” The Messenger of God, may God bless him and grant him peace, said: **Will they expel me?** Waraqa said: “Yes, no man has ever come with what you have come with except that he returned to me. And if I live to see your day, I will support you with a decisive support.”

Then Waraqa did not stay long before the revelation died and a period of time passed until the Messenger of God, may God bless him and grant him peace, became so sad, as we have heard, that he went out repeatedly to throw himself from the tops of high mountains. Whenever he reached the top of a mountain to throw himself from it, Gabriel would appear to him and say: **O Muhammad, you are truly**

**the Messenger of God.** This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go out for the same thing, and when he reached the top of the mountain, Gabriel would appear to him and say the same thing to him. This hadith is included in the two Sahih from the hadith of al-Zuhri. We have discussed this hadith in terms of its chain of transmission, text, and meanings at the beginning of our detailed explanation of al-Bukhari. Whoever wants it, he can find it there, praise and thanks be to God. The first thing that was revealed from the Qur'an were these noble and blessed verses. They are the first mercy with which God had mercy on His servants and the first blessing with which He bestowed upon them. In them is the warning of the beginning of the creation of man from a clot, and that it is from His generosity that He taught man what he did not know, so He honored him and honored him with knowledge, which is the degree with which the father of humanity, Adam, was distinguished. Angels, and knowledge is sometimes in the mind, sometimes in the tongue, and sometimes in writing with the finger, mental, verbal, and formal, and the formal requires them both without the opposite, so this is why he said: **Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.** And in the hadith: They restricted knowledge to writing, and in it also: Whoever acts upon what he knows, God will inherit from him knowledge of that which he did not know.

### Fath al-Qadir

4- **Who taught by the pen** meaning He taught man how to write with a pen, so that by means of that he was able to learn everything that is written. Al-Zajaj said: He taught man how to write with a pen. Qatada said: The pen is a great blessing from God, the Almighty, were it not for it, no religion would have been established and life would not have been good. This indicates the perfection of His generosity in that He taught His servants what they did not know and transferred them from the darkness of ignorance to the light of knowledge. He pointed out the excellence of the knowledge of writing because of the great benefits it contains that no one encompasses except Him. Sciences would not have been recorded, judgments recorded, the report and statements of the ancients recorded, and the revealed books of God would not have been except by writing. Were it not for it, the affairs of religion and worldly affairs would not have been set straight. It is called a pen because it cuts.

### Tafsir al-Baghawi

4- **He who taught by the pen**, meaning handwriting and writing.

### Tafsir al-Baidawi

4- **Who taught by the pen** meaning writing with a pen. It was read with it to restrict knowledge and teach the distant with it.

Surat al-Alaq 96:5

He taught man that which he knew not.

## Surat al-Alaq 96:5

He taught man that which he knew not.

## Tafsir al-Jalalayn

5 - **He taught man** sex **what he did not know** before teaching him, such as guidance, writing, industry, and other things.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **He taught man that which he knew not**. God Almighty says: He taught man writing with the pen, and he did not know it, along with other things that he knew but did not know.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **He taught man that which he knew not**, he said: He taught man a mistake with the pen.

## Tafsir al-Qurtubi

God Almighty says: **He taught man that which he knew not**.

It was said: **The human being** here is Adam, peace be upon him. He taught him the names of everything, according to what came in the Quran in His saying: **And He taught Adam the names - all of them** (al-Baqarah 2:31). So everything remained, glory be to Him, and He taught Adam its name in every language. Adam mentioned it to the angels and their argument, and the angels complied with the command because they saw the honor of the situation, saw the majesty of the power, and heard of the greatness of the command. Then his descendants inherited it, one after the other, and they passed it on from one people to another. This has been fully discussed in Surah Al-Baqarah, praise be to God. It was also said: **The human being** here is the Messenger Muhammad, peace and blessings be upon him, as evidenced by His saying: **And He taught you that which you did not know** (An-Nisa': 113). Based on this, what is meant by **He taught you** is the future, because this was among the first of what was revealed. It was also said: It is general, based on His saying: **And God brought you forth from the wombs of your mothers not knowing a thing** (al-Nahl 16:78).

## Tafsir Ibn Kathir

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "The first revelation that the Messenger of God, may God bless him and grant him peace, began with was a true vision in a dream. He would not see a vision except that it would come like the break of dawn. Then seclusion was made beloved to him, so he would go to Hira' and devote himself to worship there for many nights, and take provisions for that, then he would return to Khadija and take provisions for the same number of nights until revelation surprised him while he was in the cave of Hira'. The angel came to him there and said, 'Read.' The Messenger of God, may God bless him and grant him peace, said, 'I said, "I cannot read."' He said, 'So he took me and covered me until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a second time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, *Read*. I said, **I cannot read**. He covered me a third time until I was exhausted, then he released me and said, "Read in the name of your Lord who created \* Created man from a clot \* Read, and your Lord The Most Generous \* Who taught by the pen \* Taught man that which he did not know. He said: So he returned with her, her feet trembling, until he entered upon Khadija and said: Cover me up, cover me up. So they covered him up until the fear left him. Then he said: O Khadija, what is wrong with me? And he told her the report and said: I feared for myself.

She said to him: No, be of good cheer, for by God, God will never disgrace you. You maintain kinship ties, speak the truth, bear the burden, welcome the guest, and help in times of need. Then Khadija took him until she brought him to Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusayy, who was Khadija's cousin and her father's brother. He had become a Christian in the pre-Islamic period and used to write the Arabic script. He wrote in Arabic whatever God willed him to write from the Gospel. He was a very old man who had gone blind. Khadija said: "O cousin, listen to your nephew." Waraqa said: **My nephew, what do you see?** So the Messenger of God, may God bless him and grant him peace, told him what he had seen. Waraqa said: "This is the law that was revealed to Moses. Would that I were a young man in it, would that I be alive when your people expel you." The Messenger of God, may God bless him and grant him peace, said: **Will they expel me?** Waraqa said: "Yes, no man has ever come with what you have come with except that he returned to me. And if I live to see your day, I will support you with a decisive support."

Then Waraqa did not stay long before the revelation died and a period of time passed until the Messenger of God, may God bless him and grant him peace, became so sad, as we have heard, that he went out repeatedly to throw himself from the tops of high mountains. Whenever he reached the top of a mountain to throw himself from it, Gabriel would appear to him and say: **O Muhammad, you are truly**

**the Messenger of God.** This would calm his nerves and make him feel at ease, and he would return. When the period of revelation was prolonged, he would go out for the same thing, and when he reached the top of the mountain, Gabriel would appear to him and say the same thing to him. This hadith is included in the two Sahih from the hadith of al-Zuhri. We have discussed this hadith in terms of its chain of transmission, text, and meanings at the beginning of our detailed explanation of al-Bukhari. Whoever wants it, he can find it there, praise and thanks be to God. The first thing that was revealed from the Qur'an were these noble and blessed verses. They are the first mercy with which God had mercy on His servants and the first blessing with which He bestowed upon them. In them is the warning of the beginning of the creation of man from a clot, and that it is from His generosity that He taught man what he did not know, so He honored him and honored him with knowledge, which is the degree with which the father of humanity, Adam, was distinguished. Angels, and knowledge is sometimes in the mind, sometimes in the tongue, and sometimes in writing with the finger, mental, verbal, and formal, and the formal requires them both without the opposite, so this is why he said: **Read, and your Lord is the Most Generous \* Who taught by the pen \* Taught man that which he did not know.** And in the hadith: They restricted knowledge to writing, and in it also: Whoever acts upon what he knows, God will inherit from him knowledge of that which he did not know.

### Fath al-Qadir

5- **He taught man that which he knew not.** This sentence is a substitute for the one before it: that is, He taught him by the pen general and particular matters that he did not know about them. It was said that what is meant by *man* here is Adam, as in His statement: **And He taught Adam the names - all of them.** It was also said that *man* here is the Messenger of God, may God bless him and grant him peace. It is better to understand *man* in general terms, and the meaning is: that whoever God, the Exalted, taught of this type by means of the pen, He taught him that which he did not know.

### Tafsir al-Baghawi

5- **He taught man that which he did not know,** is a type of guidance and clarification. It has also been said that He taught Adam all the names. It has also been said that the man here is Muhammad, may God bless him and grant him peace. Its explanation is: **And He taught you that which you did not know** (An-Nisa': 113).

### Tafsir al-Baidawi

5- **He taught man that which he did not know** by creating powers, establishing proofs, and sending down verses. He teaches you to read even if you are not a reader. The Almighty has enumerated the beginning and end of man's affair, demonstrating what He has bestowed upon him, that He has moved him

from the lowest of ranks to the highest, confirming His Lordship and realizing His honor. He first pointed to what indicates his knowledge by reason, then He alerted to what indicates it by hearing.

Surat al-Alaq 96:6

No indeed! Man does transgress.

## Surat al-Alaq 96:6

No indeed! Man does transgress.

## Tafsir al-Jalalayn

6 - *No Truly man does transgress*

## Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Abu Hurayrah who said: Abu Jahl said: Does Muhammad cover his face in the dust among you? It was said: Yes. He said: By al-Lat and al-Uzza, if I see him do that, I will step on his neck and cover his face in the dust. Then God revealed: No indeed! Man transgresses. The verses.

## Tafsir al-Tabari

And His saying: *No*, God Almighty says: This is not how a person should be, that his Lord should bestow His blessings upon him by perfecting his creation, teaching him what he did not know, and bestowing upon him what no one can match, then he should disbelieve in his Lord who did that to him, and transgress against Him, seeing that he has become self-sufficient.

And His statement: **Indeed, man transgresses \* Because he sees himself self-sufficient.** He says: Indeed, man transgresses his limits and becomes arrogant towards his Lord, and disbelieves in Him, because he sees himself self-sufficient. And it was said: That he saw himself self-sufficient is because *saw* needs a noun and a predicate, and the Arabs do the same with every verb that requires a noun and a verb, if the one reporting himself places it on himself, implying it, so he says: When do you see you going out? And when do you think you are walking? So if the verb only requires one direct object, they make the place of the implied object itself, so they say: You killed yourself, and they did not say: I killed you or I killed him.

## Tafsir al-Qurtubi

God the Almighty says: **No indeed, man transgresses** until the end of the Surah. It was said that it was revealed about Abu Jahl. It was also said that the entire Surah was revealed about Abu Jahl. He forbade the Prophet (peace and blessings of God be upon him) from praying, so God commanded His Prophet (peace and blessings of God be upon him) to pray in the mosque and recite the name of the Lord. Based on this, the Surah is not among the first to be revealed. It is possible that five verses from the beginning of it were the first to be revealed, then the rest were revealed about Abu Jahl, and the Prophet (peace and blessings of God be upon him) ordered that this be added to the beginning of the Surah, because the arrangement of the Surahs was by God's command. Don't you see that

God the Almighty's saying: **And fear a Day when you will be returned to God** (Al-Baqarah 2:281) was the last to be revealed, then it was added to what was revealed a long time before it. **No indeed** means truly, since there was nothing before it. The human being here is Abu Jahl. Transgression means exceeding the limit in disobedience.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the



authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah **in worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him:

What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

### Fath al-Qadir

And His statement: 6- *No* is a deterrent and warning to those who disbelieve in God's blessings upon them due to their transgression, even if it was not mentioned before. The meaning of **Indeed, man transgresses** is that he exceeds the limit and is arrogant towards his Lord. It was said that what is meant by man here is Abu Jahl, and he is the one meant by this and what follows it until the end of the Surah, and that the revelation of this and what follows it came after the five verses mentioned at the beginning of this Surah. It was said that *No* here means *truly*, as Al-Jurjani said, and he explained that by saying that there is nothing before or after it that *No* could be a rejection of.

### Tafsir al-Baghawi

6- **No, indeed, man transgresses**, exceeds his limits and acts arrogantly towards his Lord.

### Tafsir al-Baidawi

6- *No* is a deterrent to those who disbelieve in God's blessings through their transgression, even though it is not mentioned because the words indicate this. **Indeed, man transgresses.**

Surat al-Alaq 96:7  
That he saw him self-sufficient

## Surat al-Alaq 96:7

That he saw him self-sufficient

## Tafsir al-Jalalayn

7 - **If he saw him** meaning himself **that he was rich** with money. It was revealed about Abu Jahl. Saw is a scientific term and was rich is a second object and if he saw him is an object for it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **If he sees Him, he will be self-sufficient.**

## Tafsir al-Qurtubi

God the Almighty says: **If he saw Him** meaning if he saw himself becoming self-sufficient, meaning he became wealthy and rich. Ibn Abbas said in the narration of Abu Saleh that he said: When this verse was revealed and the polytheists heard about it, Abu Jahl came to him and said: "O Muhammad, you claim that whoever becomes self-sufficient transgresses. So turn the mountains of Mecca into gold for us, so that we may take some of it and transgress, abandoning our religion and following your religion." Gabriel, peace be upon him, came to him and said: "O Muhammad, give them a choice in that. If they wish, we will do to them what they want, but if they do not submit, we will do to them as we did to the people of the table." So the Messenger of God, peace and blessings be upon him, knew that the people would not accept that, so he refrained from them in order to preserve them. It was also said: **If he saw him, he became self-sufficient** with the clan, supporters, and helpers. The lam was omitted from the phrase **If he saw Him** as it is said: **You will transgress if you see your wealth.** Al-Farra' said: He did not say **he saw himself**, as it was said **he killed himself**, because *saw* is one of the verbs that take a noun and a predicate, like *think* and *belief*, so it is not limited to one object. The Arabs exclude the self from this category, saying: **I saw me and I thought I was going to**, "When do you see you outside?" and **When do you think you are going to leave?** Mujahid, Hamid, and Qanbal read on the authority of Ibn Kathir **that he saw him and was satisfied** with a shortened hamza. The rest read **saw him** with a long one, and this is the preferred choice.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him

and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayyad told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

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God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for

God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

### Fath al-Qadir

And his saying: 7- **That he saw him, he became self-sufficient** The reason for *yataghā*: that is, that he became self-sufficient because he saw himself self-sufficient, or because he saw himself self-sufficient. Seeing here means knowing, and if it was visual, it would have been impossible to combine the two pronouns in its verb for one thing because that is from the characteristics of the root word *klm* and the like. Al-Farra' said: He did not say **saw himself** as it was said **killed himself** because *saw* is one of the verbs that intend a noun and a predicate like *thinking* and *reckoning*, so it is not limited to one object. The Arabs exclude the self from this type, saying: **I saw me** and **I thought, when do you see you outside**, and **when do you think you are outside**, it was said that what is meant here is that he became self-sufficient with the tribe, supporters and money. The majority read **that he saw him** with a long hamza. Qanbal read it on the authority of Ibn Kathir with a shortened hamza. Muqatil said: When Abu Jahl acquired wealth, he would increase his clothing, his mount, his food, and his drink. That was his tyranny. Al-Kalbi said the same: Then God Almighty threatened and frightened.

### Tafsir al-Baghawi

7- **That**, because, **he saw him as rich**, that he saw himself as rich. Al-Kalbi said: He rises from one status to another in clothing, food, and other things.

Muqatil said: It was revealed about Abu Jahl. When he acquired wealth, he would increase his clothing, his mount, and his food. That was his tyranny.

### Tafsir al-Baidawi

7- **If he saw him, he would be independent** If he saw himself, and independent is its second object because it means he knew, and therefore it is permissible for its subject and object to be two pronouns for one person.

Surat al-Alaq 96:8

Indeed, to your Lord is the return.

## Surat al-Alaq 96:8

Indeed, to your Lord is the return.

## Tafsir al-Jalalayn

8 - **To your Lord, O human, is the return** The return is to frighten him, so the tyrant will be punished with what he deserves.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **Indeed, to your Lord is the return.** He says: Indeed, to your Lord, O Muhammad, is his return, so he will taste of His painful punishment what he cannot bear.

## Tafsir al-Qurtubi

The Almighty says: **Indeed, to your Lord is the return.** That is, the return of someone of this description, so We will reward him. Returning, reference, and returning are sources. It is said: He returned to Him, a return and a reference, and returning, on the weight of fa'ala.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayy said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace,

about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah in **worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us,

Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created until he reached this verse: We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder** and **Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

He said: 8- **Indeed, to your Lord is the return**, meaning the return. Returning, reference, and returning are sources. It is said: He returned to Him, a return, and returning. The preposition and noun were mentioned

before for the sake of restriction: meaning the return is to Him, glory be to Him, not to anyone else.

## Tafsir al-Baghawi

8- **To your Lord is the return**, meaning the reference in the afterlife. *Return*: a verbal noun in the form of *fa'li*.

## Tafsir al-Baidawi

8- **Indeed, to your Lord is the return**. The address is to the human being to pay attention, as a threat and warning against the consequences of tyranny. *Return* is a source like **good report**.



Surat al-Alaq 96:9

Have you seen the one who forbids

## Surat al-Alaq 96:9

Have you seen the one who forbids

## Tafsir al-Jalalayn

9 - **Have you seen** in the three places of astonishment **the one who forbids** is Abu Jahl

## Tafsir al-Suyuti

And Ibn Jarir narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was praying, and Abu Jahl came to him and forbade him, so God revealed: Have you seen the one who forbids a servant when he prays, until his saying: false and wrong.

## Tafsir al-Tabari

It is mentioned that this verse and the one after it were revealed about Abu Jahl bin Hisham, because he said, as we have been told: If I see Muhammad praying, I will step on his neck. It was mentioned that the Messenger of God, may God bless him and grant him peace, had forbidden him to pray, so God said to His Prophet Muhammad, may God bless him and grant him peace: Have you seen, O Muhammad, the son of Jahl who forbids you from praying at the Station, while he is turning away from the truth and belying it? The Most High is His praise, His Prophet and the believers are amazed at the ignorance of Abu Jahl and his audacity towards his Lord, in forbidding Muhammad from praying to his Lord, while he is with Him and belying Him.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Have you seen he who forbids \* a servant when he prays?** He said: Abu Jahl forbids Muhammad, may God bless him and grant him peace, when he prays.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Have you seen he who forbids \* a servant when he prays?** It was revealed about the enemy of God, Abu Jahl, because he said: If I see Muhammad praying, I will step on his neck. So God revealed what you hear.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding the statement of God, **Have you seen he who forbids \* a servant when he prays?** He said: Abu Jahl said: If I see Muhammad, may God bless him and grant him peace, praying, I will step on his neck. He said: And it was said: **Every nation has a Pharaoh, and the Pharaoh of this nation is Abu Jahl.**

Ishaq bin Shaheen Al-Wasiti told us: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was praying, when Abu Jahl came to him and forbade him from praying. Then God revealed: **Have you seen he who forbids \* a servant when he prays?** ... to His saying: **false, sinful.**

## Tafsir al-Qurtubi

God Almighty said: **Have you seen the one who forbids?** He is Abu Jahl.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

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## Fath al-Qadir

9- Have you seen the one who forbids?

## Tafsir al-Baghawi

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9- Have you seen the one who forbids?

Surat al-Alaq 96:10  
a slave when he prays

## Surat al-Alaq 96:10

a slave when he prays

## Tafsir al-Jalalayn

10 - *Abd*' is the Prophet, may God bless him and grant him peace **when he prays**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **A slave when he prays.**

## Tafsir al-Qurtubi

God Almighty said: **A servant**, meaning Muhammad, may God bless him and grant him peace. Abu Jahl said:

If I see Muhammad praying, I will step on his neck, said Abu Hurairah. Then God revealed these verses in amazement at him. It was also said that there is an omission in the speech, and the meaning is: Is this person who forbids prayer safe from punishment?

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayy said us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

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admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist**, meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock**, meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock**, meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group**, meaning his people and clan, meaning let him call them and seek their help. **We will call the guards**, who are the angels of punishment, until it is known who will prevail, our group or his group.

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### Fath al-Qadir

10- **A slave when he prays.** The commentators said: The one who forbids is Abu Jahl, and what is meant by the slave is Muhammad, may God bless him and grant him peace. It contains a disparagement of his actions and a denunciation of his deed, to the point that it is as

if he is such that everyone who can see can see him.

### Tafsir al-Baghawi

10- **A slave who prays**, was revealed about Abu Jahl. The Prophet, may God bless him and grant him peace, forbade him from praying.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abdullah bin Muadh and Muhammad bin Abdul A'la Al-Qaisi told us, they said: Al-Mu'tamir told us, on the authority of his father, Na'im bin Abi Hind told me, on the authority of Abi Hazim, on the authority of Abi Hurairah, who said: Abu Jahl said: Does Muhammad cover his face with dust in your presence? It was said: Yes. He said: By Al-Lat and Al-'Uzza, if I see him do that, I will step on his neck and cover his face with dust. He said: So he came to the Messenger of God, may God bless him and grant him peace, while he was praying, intending to step on his neck, but he was surprised by him and he turned back on his heels and protected himself with his hands. It was said to him: What is the matter with you, O Abu Al-Hakam? He said: There is a trench of fire between me and him, and terror and wings. The Messenger of God, may God bless him and grant him peace, said: If he came near me, the angels would snatch him limb by limb. He said: So God revealed - we do not know in the hadith of Abu Hurairah or something that reached him -: "No indeed! Man transgresses \* Because he thinks himself self-sufficient. Indeed, to your Lord is the return. Have you seen he who forbids \* A servant when he prays?" The verses.

The meaning of **Have you seen** here is to express astonishment at the addressee.

### Tafsir al-Baidawi

10- **A slave when he prays** was revealed about Abu Jahl who said, **If I saw Muhammad prostrating, I would step on his neck.** So he came to him and turned back on his heels. So he was asked, **What is the matter with you?** He said, **Between me and him is a trench of fire, terror, and wings.** So it was revealed, and the word *slave* and its indefiniteness are to emphasize the ugliness of the prohibition and to indicate the complete servitude of the one prohibited.



Surat al-Alaq 96:11

Have you seen if he is on the right path?

## Surat al-Alaq 96:11

Have you seen if he is on the right path?

## Tafsir al-Jalalayn

11 - **Have you seen if the one who is forbidden is on the right path?**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says, **Have you seen if Muhammad is on the right path?** meaning: on the right path and correctness in his prayer to his Lord.

## Tafsir al-Qurtubi

God Almighty says: **Have you seen if he is on the right path \* Or enjoins righteousness**

Oh Abu Jahl, have you seen that if Muhammad was like this, would not the one who forbade him from piety and prayer lead to his doom?

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have**

**you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah in **worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the



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Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder** and **Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

11- **Have you seen if he is on the right path?** meaning the servant who is forbidden to pray, and he is Muhammad, may God bless him and grant him peace.

## Tafsir al-Baghawi

Repeat this word for emphasis:

11- **Have you seen if he is on the right path?** meaning: the forbidden servant, who is Muhammad, may God bless him and grant him peace.

## Tafsir al-Baidawi

11- **Have you seen if he is on the right path?**

Surat al-Alaq 96:12  
Or he enjoined piety

## Surat al-Alaq 96:12

Or he enjoined piety

## Tafsir al-Jalalayn

12 - or for division **command of piety**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Or he commanded piety** or this Muhammad commanded the one who forbade prayer, to fear God and to fear His punishment.

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: **Have you seen if he was upon guidance \* or enjoined piety?** He said: Muhammad was upon guidance and enjoined piety.

## Tafsir al-Qurtubi

God Almighty says: **Or He enjoins piety.**

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace,

about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

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### Fath al-Qadir

12- **Or he commanded piety** meaning sincerity, monotheism, and righteous deeds that protect one from the Fire.

### Tafsir al-Baghawi

12- **Or he commanded piety** means sincerity and monotheism.

### Tafsir al-Baidawi

12- **Or he commanded piety.** Have you seen the repetition of the first and the same in his saying:

Surat al-Alaq 96:13

Have you seen if he denies and turns away?

## Surat al-Alaq 96:13

Have you seen if he denies and turns away?

## Tafsir al-Jalalayn

13 - **Have you seen if he** that is, the one who forbade the Prophet *denies* (and turns away) from faith?

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **Have you seen if Abu Jahl, whom Muhammad sent, denied it and turned away?** He says, **and turned away from him**, and did not believe him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Have you seen if he lies and turns away?** meaning: Abu Jahl.

## Tafsir al-Qurtubi

God the Almighty says: **Have you seen if he denies and turns away? \* Does he not know that God sees?** Meaning, Abu Jahl denied the Book of God the Almighty and turned away from faith. Al-Farra' said: The meaning is **Have you seen he who forbids \* a servant when he prays** while he is on the right path and commands piety, and the one who forbids is a liar and has turned away from the remembrance. So how strange is this! Then he says: Woe to him! Did Abu Jahl not believe that God sees? Meaning, He sees him and knows his actions. So this is a confirmation and a rebuke. It was said: Each one of **have you seen** is a substitute for the first. **Does he not know that God sees** is the predicate.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayyad told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for

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God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God

(peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder** and **Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

13- **Have you seen if he denies and turns away?**  
meaning Abu Jahl, he denied what the Messenger of God, may God bless him and grant him peace, brought and turned away from faith. His saying, **Have you seen** in the three places means tell me, because seeing was a reason for informing about what was seen, so the question about it was made in the same way as asking about its object, and the address is to everyone who is suitable for it. Here, **Have you seen** is mentioned three times, and after the third, an interrogative sentence is stated, so it is in the position of its second object. Its first object is omitted, and it is a pronoun referring to the one who ends the reality, the first object of the first **Have you seen**. The second object of the first **Have you seen** is omitted, and it is an interrogative sentence like the sentence that comes after the second **Have you seen**. As for the second **Have you seen**, no object was mentioned for it, neither the first nor the second. The first was omitted because the objects of the third **Have you seen** indicate it, so the second was omitted from the first, the first from the third, and the two from the second. The request of everyone who **have seen** for the interrogative sentence is not by way of dispute because it requires an omission, and sentences do not omit, only individual words omit. It was only mentioned by way of omission for the sake of indication. As for the answer to the condition mentioned with **Have you seen** in the other two places, it is omitted, its meaning: if he was on guidance or ordered piety.

## Tafsir al-Baghawi

13- **Have you seen if he lies, and turns away**, meaning Abu Jahl, **and turns away**, from the faith.

The interpretation of the verse is: Have you seen the one who forbids a servant from praying? The one who is forbidden is on the right path, commanding piety, and the one who forbids is a liar who has turned away from faith. How strange is this!

## Tafsir al-Baidawi

13- **Have you seen if he lies and turns away?**



Surat al-Alaq 96:14

Does he not know that God sees?

## Surat al-Alaq 96:14

Does he not know that God sees?

## Tafsir al-Jalalayn

14 - **Does he not know that God sees** what he has done, that is, He knows it and will reward him for it. That is, I am amazed at him, O addressee, in terms of his prohibition of prayer, and in terms of the one who is prohibited from guidance commanding piety, and in terms of the one who prohibits being a liar who has turned away from faith.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: Did Abu Jahl not know that when he forbade Muhammad from worshipping his Lord and praying to Him, that God sees him and he fears His wrath and punishment? It was also said: Have you seen the one who forbids a servant from praying? Have you seen if he is on the right path? So I repeated **have you seen** three times as a substitute. The meaning is: Have you seen the one who forbids a servant from praying, while he is a liar and has turned away from his Lord? Does he not know that God sees him.

## Tafsir al-Qurtubi

God Almighty says: **Does he not know that God sees?**

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayyad told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of

knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and

step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah **in worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder** and **Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

14- **Doesn't he know that God sees?** It was omitted because it was mentioned in the answer to the second condition. The meaning of **Doesn't he know that God sees** is that He is aware of his conditions and will reward him for them. So how did he dare to do what he dared to do? The question is for rebuke and rebuke. It was said that the first **have you seen** is its first relative object and the object of the second. It was said that each one of **have you seen** is a substitute for the first, and **Doesn't he know that God sees** is the predicate.

## Tafsir al-Baghawi

14- **Did he not know**, meaning Abu Jahl, **that God sees**, and will punish him for it.

## Tafsir al-Baidawi

14- **Does he not know that God sees?** The conditional is its second object, and the answer to the condition is omitted, indicated by the answer to the second condition, which is in the position of its divisor. The meaning is, tell me about someone who forbade some of God's servants from praying, if the one who forbade was guided in what he forbade, or commanding *piety* in what he commanded of worshipping idols, as he believes, or if he was denying the truth and turning away from what is right, as you say, **Does he not know that God sees** and is aware of his conditions, whether he is guided or misguided. It was said that the meaning is, **Have you seen the one who forbids \* a servant** from praying, and the one who is forbidden is guided, commanding piety, and the one who forbade is a denier and turned away. What is more amazing than that? It was said that the address in the second verse is to the disbeliever, for He, glory be to Him, is like a judge who has two opponents present, addressing this one once and the other another time, as if he said, **O disbeliever, tell me if his prayer is guidance and his supplication to God, glory be to Him, is an order to piety, should I forbid him?** Perhaps He mentioned the order to piety, so He limited himself to mentioning the prayer as an invitation to action, or because the prohibition of the servant if he prays could possibly be for it or for something else, and its general conditions are confined to completing himself with worship and others with supplication.

Surat al-Alaq 96:15

No indeed! If he does not desist, We will surely seize him by the forelock.

## Surat al-Alaq 96:15

No indeed! If he does not desist, We will surely seize him by the forelock.

## Tafsir al-Jalalayn

15 - *No* a deterrent to him. *If* the lam of an oath **he does not desist** from what he is doing of disbelief **We will surely drag him by the forelock** We will drag him by the forelock into the Fire.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **No, if he does not desist**, meaning: It is not as he said that he will step on Muhammad's neck. He says: He is not able to do that, and he cannot reach him.

His statement: **If he does not desist**, meaning: If Abu Jahl does not desist from Muhammad, **We will surely seize him by the forelock**, meaning: We will seize him by the front of his head, and crush him and humiliate him. It is said: **I seized him by the hand**, meaning: **I took him by the hand**. It was also said: **We will surely seize him by the forelock**, meaning: **We will blacken his face**. So it was sufficient to mention the forelock of the entire face, if the forelock is at the front of the face. It was also said: The meaning of this is: **We will seize him by the forelock and lead him to the Fire**, as He said: **Then he will be seized by the forelocks and the feet**. (al-Rahman 55:41)

## Tafsir al-Qurtubi

God Almighty says: **No! If he does not desist, We will surely seize him by the forelock, a lying, sinful forelock**.

God the Almighty said: **No! If he does not desist** meaning Abu Jahl from harming you, O Muhammad. **We will surely seize him** meaning We will seize him **by the forelock** and humiliate him. It was also said: We will seize him by the forelock on the Day of Resurrection, and he will be folded up with his feet, and he will be thrown into the Fire, as God the Almighty said: **He will be seized by the forelocks and the feet** (al-Rahman 55:41). So the verse - even though it is about Abu Jahl - is a lesson to the people, and a threat to whoever refuses or prevents others from obedience. Linguists say: **Safa'at bi-shay'** if you seize it and pull it violently. It is also said: **Safa'at bi-shay'a safa'a he seized his horse by the forelock**. He said:

People who, when they shout a lot, you see them from between the bridle of a mare or a whip

It was said: It is taken from the fire and the sun

scorched him: if it changed his face to a black state, as he said:

I am a burning fire in a cauldron of a wedding, and I am like the trunk of a basin, hollow and humble.

The forelock: the hair at the front of the head. It may also be used to refer to a person as a whole, as one would say: **This is a blessed forelock**, referring to the entire person. The forelock was specifically mentioned as is the Arab custom when someone they wanted to humiliate or insult would be seized by the forelock.

Al-Mubarrad said: **Saf' means pulling violently, meaning we will drag him by the forelock to the Fire**. It was also said: **Saf' means striking**, meaning we will slap his face. All of them are close in meaning, meaning they will all hit him when seizing him, then he will be dragged to Hell.

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge**. This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

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of Resurrection. Then He said: **A lying, sinful forelock**, meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group**, meaning his people and clan, meaning let him call them and seek their help. **We will call the guards**, who are the angels of punishment, until it is known who will prevail, our group or his group.

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Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind

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God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication**. It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

### Fath al-Qadir

15- *No!* is a deterrent to the one who forbids, and the lam in His statement: **If he does not desist** is the one that introduces the oath: meaning, by God, if he does not desist from what he is doing and is not deterred, **We will surely seize him by the forelock**. Seizing is a strong pulling, and the meaning is: We will seize him by the forelock and drag him to the Fire. This is like His statement: **He will be seized by the forelocks and feet**. It is said that you seized something: if you grasp it and pull it, and it is said that he seized his horse by its forelock. Al-Raghib said: Seizing is seizing by the blackness of the horse: meaning by the blackness of its forelock. And considering the blackness, it is said: He has a scorching anger in it, considering the smoky color that rises on the face of one who is intensely angry. And the falcon is called asfa' because of the flash of black in it, and a woman is scorched in color. It is said that it is taken from the scorching of fire and al-Shams 91: if it changes its face to black, and from this is the saying of the poet:

Surat al-Alaq 96:15

No indeed! If he does not desist, We will surely seize him by the forelock.

I burn the fire in the wedding cauldron

### Tafsir al-Baghawi

15- *No*, he does not know that, **if he does not desist**, from harming his Prophet, may God bless him and grant him peace, and denying him, **we will surely seize him by the forelock**, we will take him by the forelock and drag him to the Fire, as He said, **and he will be seized by the forelocks and the feet** (al-Rahman 55:41). It is said: **I seized something**, if you took it and pulled it violently, and the forelock is the hair at the front of the head.

### Tafsir al-Baidawi

15- *No* is a deterrent to the one who forbids. **If he does not desist** from what he is doing. **We will surely seize him by the forelock**. We will seize him by the forelock and drag him by it to the Fire. Seizing means grasping and pulling something forcefully. It was read *lansafan'a* with a doubled *nun* and *lasfa'an* and it is written in the Qur'an with an *alif* according to the rule of stopping and sufficing with the *lam* instead of the addition because it is known that what is meant is the forelock of the aforementioned.



## Surat al-Alaq 96:16

A lying, sinful forelock

### Tafsir al-Jalalayn

16 - *forelock* an indefinite substitute for a definite **false, wrong** describing it as such is a metaphor and what is meant is its owner

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **A lying, sinful forelock**, so he lowered the forelock in response to the first forelock by repetition, and described the forelock as lying and sinful, and the meaning is for its owner.

### Tafsir al-Qurtubi

Then he said instead: **A lying, sinful forelock**, meaning the forelock of Abu Jahl was lying in what it said and sinful in its actions. The sinner will be punished and taken to task. The one who makes a mistake will not be taken to task. Describing the forelock as lying and sinful is like describing faces with regard to sight in the Almighty's saying:

**To her Lord** (al-Qiyamah 75:23). It was said: that is, its owner is a liar and a sinner, just as it is said: He fasts during the day, and stands in prayer at night, meaning he is fasting during the day, then standing in prayer at night.

### Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayyad told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

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## Surat al-Alaq 96:16

### A lying, sinful forelock

**worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

And his saying: 16- *forelock* instead of forelock, and the indefinite noun was replaced by the definite noun to describe it by saying: **lying, sinful**. This is according to the doctrine of the Kufians, as they do not permit the replacement of the indefinite noun by the definite noun except on the condition of describing it. As for the doctrine of the Basrans, it is permissible to replace the indefinite noun by the definite noun without a condition, and they recited:

No, by your father, he is better than you. The snorting and neighing hurt me.

The majority of scholars read the word **nasiyah kadhithiyah khaatith** in the genitive case, as we have mentioned. Al-Kisa'i, in a narration from him, read it in the nominative case, implying a subject, i.e., it is *nasihah*. Abu Haywah, Ibn Abi Ubla, and Zayd ibn Ali read it in the accusative case, indicating blame. Muqatil said: He informed us that he was a wicked sinner, so he said *nasih kadhithiyah khaatith*, meaning: its owner is a liar and sinner.

## Tafsir al-Baghawi

Then he said instead: 16- **A lying, sinful forelock**, meaning its owner is a liar and sinner. Ibn Abbas said: "When Abu Jahl forbade the Messenger of God, may God bless him and grant him peace, from praying, the Messenger of God, may God bless him and grant him peace, rebuked him. Abu Jahl said: Are you rebuking me, O Muhammad? You know that there is no one in it who has more people than me? Then he said: By God, I will fill this valley for you, if you wish, with purebred horses and beardless men."

## Tafsir al-Baidawi

16- **A lying, sinful forelock** instead of the forelock, but it is permissible to describe it, and it was read in the nominative case as it is a forelock and in the accusative case as a censure and description of it as a lie and a mistake, and they are for its owner on the metaphorical attribution of exaggeration.

## Surat al-Alaq 96:17

Then let him call his group

### Tafsir al-Jalalayn

17 - **So let him call his group** meaning the people of his group, which is the assembly in which people meet and talk. He said to the Prophet, may God bless him and grant him peace, when he rebuked him for forbidding him from praying: "I know that there is no man in it who has a larger group than me. I will fill this valley for you, if you wish, with bare horses and beardless men."

### Tafsir al-Suyuti

Al-Tirmidhi and others narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was praying when Abu Jahl came and said: Did I not forbid you from this? The Prophet, may God bless him and grant him peace, rebuked him. Abu Jahl said: You know that there is no club larger than mine. Then God revealed: So let him call his club and We will call the guards. Al-Tirmidhi said: Hasan Sahih.

### Tafsir al-Tabari

And His saying: **So let him call his group**, God Almighty says: So let Abu Jahl call the people of his council and his supporters, his tribe and his people, and the group is the assembly.

This was said, as far as we have been informed, because when Abu Jahl forbade the Prophet (peace and blessings of God be upon him) from praying at the Maqam, the Messenger of God (peace and blessings of God be upon him) rebuked him and spoke harshly to him. Abu Jahl said: **Why do you threaten me, Muhammad, when I am the one who calls out the most in the valley?** God, the Most High, said: **No! If he does not desist, We will surely seize him by the forelock.** So let him then call Nadia, for if he calls Nadia, We will call the guards of Hell.

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

Mentioning the narrated effects in this regard:

Ibn Wakee' narrated: Abu Khalid al-Ahmar narrated to us, and Abu Kurayb narrated to us: Al-Hakam ibn Juma' narrated to us: Ali ibn Musahhir narrated to us, all of them, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: 'O Muhammad, did I not forbid you from this?' And he threatened him. The Messenger of God, may God bless him and grant him peace, was harsh with him and rebuked him. He said: 'O Muhammad, with what do you threaten me? By God, I am the one who calls out most often in this valley.' Then God revealed: 'So let him call his assembly. We will call the guards of punishment.' Ibn Abbas said: If he had called his

assembly, the guards of punishment would have seized him immediately."

Ishaq bin Shahin told me: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was praying when Abu Jahl came to him and forbade him from praying. Then God revealed: 'Have you seen he who forbids \* a servant when he prays?' up to His saying: 'a lying sinner.' He said: 'He knows that I am the one who calls out the most in this valley.' The Prophet, may God bless him and grant him peace, became angry and said something. Dawud said: 'I did not remember it.' Then God revealed: 'Then let him call his assembly. We will call the guards.' Ibn Abbas said: 'By God, if he had done that, the angels would have seized him from his place.'"

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of his father: Nu'aym ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? It was said: Yes. He said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. He said: So he came to the Messenger of God, may God bless him and grant him peace, while he was praying, to tread on his neck. He said: They were not surprised by him except that he turned back on his heels and protected himself with his hands. He said: So it was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror, and wings. He said: So the Messenger of God, may God bless him and grant him peace, said: If he came near me, the angels would snatch him away limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - "No indeed! Man transgresses \* Because he thinks himself self-sufficient. \* Indeed, to your Lord is the return. \* Have you seen the one who..." He forbids \* a servant when he prays \* Have you seen if he is upon guidance \* Or enjoins piety \* Have you seen if he lies and turns away? **He means Abu Jahl** Does he not know that God sees? \* No! If he does not desist, We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group.

He calls his people, **We will call the guards angels, No! Do not obey him, but prostrate and draw near.**

Ibn Humayd narrated: Yahya ibn Wadh narrated: Yunus ibn Abi Ishaq informed us, on the authority of al-Walid ibn al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad prays again at the Maqam, I will kill him. Then God revealed: **Read in the name of your Lord**, until he reached this verse: "We will surely seize him by the forelock, a lying, sinful forelock. So let him call his group. We will call the guards of Hell." Then the Prophet, may God bless him and grant him peace, came while he was praying, and it was said to him: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking on.

Abu Kurayb told us: Zakrina bin Adi told us: Ubayd God bin Amr told us, on the authority of Abdul Karim,

Surat al-Alaq 96:17  
Then let him call his group

on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God, may God bless him and grant him peace, praying at the Kaaba, I will come to him and step on his neck. The Messenger of God, may God bless him and grant him peace, said: **If he did, the angels would seize him right there.**

And what we said about the meaning of the club, the people of interpretation said.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **So let him call his group**, he said: So let him call his supporter.

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, **We will call the guards**, he said: the angels.

## Tafsir al-Qurtubi

The Almighty said: **So let him call his group** meaning the people of his council and his tribe, so let him seek their help. **We will call the Zabaniyah** meaning the rough and strong angels - according to Ibn Abbas and others - and one of them is Zabani, as Al-Kisa'i said. Al-Akhfash said: Zabin. Abu Ubaidah: Zabaniyah. It was also said: Zabani. It was also said: It is a collective noun, like Ababil and Ubaid. Qatada said: They are the police in the speech of the Arabs. It is taken from Zaban, which means payment, and from it comes the word Muzabanah in selling. It was also said: They were called the Zabaniyah because they work with their feet, as they work with their hands. Abu Al-Layth Al-Samarqandi - may God have mercy on him - narrated it, saying:

It was narrated in the hadith that when the Prophet (peace and blessings of God be upon him) recited this surah and reached the verse: **We will surely seize him by the forelock**, Abu Jahl said: **I will call my people so that they will protect your Lord from me.** God the Almighty said: "Then let him call his group. We will call the guards." When the guards were mentioned, he returned in fear. It was said to him: **Were you afraid of him?** He said: "No! But I saw a horseman threatening me with the guards. I did not know who the guards were." The horseman leaned towards me, and I was afraid that he would eat me. It is reported that the heads of the guards are in the sky and their feet are on the ground, so they push the unbelievers into Hell. It was said that they are the greatest angels in creation and the most violent. The Arabs give this name to one who is very violent. The poet said:

Vaccinated in the extreme, obeyed in the battle,  
guards of the enemy, whose dreams are overcome by  
the thirsty

## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist**, meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock**, meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock**, meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group**, meaning his people and clan, meaning let him call them and seek their help. **We will call the guards**, who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of



Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah **in worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

### Fath al-Qadir

17- **So let him call his club** meaning the people of his club. The club is the council in which people sit and gather from the family and clan. The meaning is: let him call his clan and people to help him and support him. From this comes the poet's saying:

And the council continued after you, Kalib

Any of his people. It was said that Abu Jahl said to the Messenger of God, may God bless him and grant him peace: Are you threatening me, while I am the valley's most frequenters? Then the verse was revealed: "So let him call his assembly. We will call the Zabaniyah," meaning the rough and strong angels. This is what Al-Zajjaj said. Al-Kisa'i, Al-Akhfash, and Isa bin Omar said: Their singular is Zaban. Abu Ubaidah said: Zabaniyah. It was also said: Zabani. It was also said that it is a collective noun with no singular form, like Ubaidid and Ababeel. Qatada said: They are the police in the speech of the Arabs. The origin of Zaban is pushing, and from it is the saying of the poet:

He is surprised at what he sees of our groans, even if war has made him weak.

The Arabs give this name to someone who is very violent, and from it the poet said:

Vaccinated in the extreme, obeyed in the battle, guards who defeated the bones of their dreams

The public read *sanda'u* with a noon, and did not write the waw as in his saying: **The Day the caller calls.** Ibn Abi Ubaidah read *sayda'u* with the banner for the object and raised the guards for the deputy.

### Tafsir al-Baghawi

God Almighty said: 17- **So let him call his group**, meaning his people and clan, meaning let him seek their help.



Surat al-Alaq 96:17

Then let him call his group

### **Tafsir al-Baidawi**

17- **So let him call his group** meaning the people of his group to help him, which is the council in which the people meet. It was narrated that Abu Jahl, may God curse him, passed by the Messenger of God, may God bless him and grant him peace, while he was praying and said: Did I not forbid you? The Messenger of God, may God bless him and grant him peace, was harsh with him, and he said: Are you threatening me when I am the most prominent group of people in the valley? So this was revealed.

## Surat al-Alaq 96:18

We will call the guards of Hell

### Tafsir al-Jalalayn

18 - **We will call the angels** the harsh and strong angels to destroy him, as in the hadith. If he called his group, the angels would take him in plain sight.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Abdullah bin Abi Al-Hudhayl: The Zabaniyah have their feet on the ground, but their heads are in the sky.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada, regarding His statement, **We will call the guards of Hell**, the Prophet, may God bless him and grant him peace, said: **If Abu Jahl had done that, the guards of Hell, the angels, would have seized him in plain sight.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **We will call the guards.** He said: The angels.

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, the angels.

### Tafsir al-Qurtubi

"On the authority of Ikrimah, on the authority of Ibn Abbas:

**We will call the angels.** He said: Abu Jahl said: If I saw Muhammad praying, I would have slapped him on the neck. The Prophet, may God bless him and grant him peace, said: **If he did, the angels would have seized him right there.** Abu Isa said: This is a strange hadith. And "Ikrimah narrated on the authority of Ibn Abbas, who said:

Abu Jahl passed by the Prophet (peace and blessings of God be upon him) while he was praying at the Maqam and said: "Didn't I forbid you from this, O Muhammad?" The Messenger of God (peace and blessings of God be upon him) spoke harshly to him. Abu Jahl said: **What do you threaten me with, O Muhammad? By God, I have the largest group of people in this valley.** Then God, the Almighty, revealed: "So let him call his assembly. We will call the guards of punishment." Ibn Abbas said: **By God, if he had called his assembly, the guards of punishment would have seized him immediately.** At-Tirmidhi narrated it with the same meaning, and said: **It is good, strange, and authentic.** In Arabic, the word *nadi* means the assembly in which people gather, meaning they meet.

What is meant is the people of the assembly, as Jarir said:

They have a council of humiliated, ruddy-haired men.

Zuhair said:

They have beautiful faces and beautiful positions.

Another said:

And the council continued after you, Kalib

He said: I called the man, I call him when I sit with him.

Zuhair said:

The neighbor of the house and the man calling in front of the neighborhood, their contract is the same

### Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: "Indeed, to your Lord is the return" meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umays told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: "Indeed, man transgresses \* Because he sees himself self-sufficient" and said to the other: "Only those fear God, from among His servants, who have knowledge." This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call

## Surat al-Alaq 96:18

### We will call the guards of Hell

them and seek their help. **We will call the guards**, who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad, al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah **in worship** came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does

Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him**, meaning, O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

### Fath al-Qadir

18- "We will call the guards."

### Tafsir al-Baghawi

18- **We will call the guards of Hell**, plural of *Zabni*, taken from *Zabn*, which means to push. Ibn Abbas said: He means the guards of Hell, who were called thus because they push the people of Hell into it. Al-Zajaj said: They are the harsh, strong angels. Ibn Abbas said: If he had called his group, the guards of God would have taken him.

### Tafsir al-Baidawi

18- "We will call the guards" to drag him to the fire. It is originally a condition, and its singular is *zayna* like *afariya* from *zaban*, which means pushing, or *zayni* according to the lineage, and its root is *zabani*, and the

taa is a substitute for the yaa.

Surat al-Alaq 96:19

No! Do not obey him, but prostrate and draw near.

## Surat al-Alaq 96:19

No! Do not obey him, but prostrate and draw near.

## Tafsir al-Jalalayn

19 - *No* deter him **do not obey him** O Muhammad in abandoning the prayer **and prostrate** pray to God **and draw near** to Him by obeying Him

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: *No* God Almighty says: The matter is not as Abu Jahl says, when he forbids Muhammad from worshipping his Lord and praying to Him. **Do not obey him** God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Do not obey Abu Jahl in what he commands you to do of abandoning prayer to your Lord. *Prostrate* to your Lord and **draw near** to Him, and by endearing yourself to Him by obeying Him, for Abu Jahl will not be able to harm you, and we will protect you from him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **No! Do not obey him, but prostrate and draw near.** He mentioned to us that it was revealed about Abu Jahl, who said: If I see Muhammad praying, I will step on his neck. So God revealed: **No! Do not obey him, but prostrate and draw near.** When the Prophet of God, may God bless him and grant him peace, heard what Abu Jahl had said, he said: If he had done that, the guards would have snatched him away.

## Tafsir al-Qurtubi

God Almighty said: **No! Do not obey him, but prostrate and draw near.**

*No*, meaning it is not as Abu Jahl thinks. **Do not obey them**, meaning in what they call you to of abandoning prayer. **And prostrate**, meaning pray to God. **And draw near**, meaning draw near to God, the Most High, through obedience and worship. It was said that the meaning is: When you prostrate, draw near to God through supplication. Ata' narrated on the authority of Abu Hurairah who said:

The Messenger of God, may God bless him and grant him peace, said: **The closest a servant is to his Lord, and the most beloved to Him, is when his forehead is on the ground, prostrating to God.**

Our scholars said: "This is because it is the ultimate in servitude and humiliation, and God has the ultimate in glory, and He has glory that has no measure. So the further you are from His description, the closer you are to His Paradise, and the closer you are to His proximity in His home." In the authentic hadith:

The Prophet, may God bless him and grant him peace, said: "As for bowing, glorify the Lord in it. As for prostration, strive hard in supplication, for it is likely that your supplication will be answered." And he said the best of what he said:

If the necks are humbled to you in humility, then their glory lies in their humility.

Zaid bin Aslam said:

Prostrate yourself, O Muhammad, in prayer, and approach the fire, O Abu Jahl.

God the Almighty says: **And prostrate.** This is from the prostration. It may mean prostration in prayer, or it may mean the prostration of recitation in this surah. Ibn al-Arabi said: **It appears that it is the prostration of prayer**, because God the Almighty says: **Have you seen him who forbids \* a servant when he prays?** - to His saying - **No! Do not obey him, but prostrate and draw near.** If it were not for what was proven in the Sahih of Muslim and other imams from Abu Hurayrah that he said: I prostrated with the Messenger of God (blessings and peace of God be upon him) in **When the heaven is split** (al-Inshiqaq 23:1), and in **Read in the name of your Lord who created** (al-Alaq 23:1) twice. This was a clear statement that what was meant was the prostration of recitation. Ibn Wahb narrated from Hammad ibn Zayd from Asim ibn Bahdalah from Zur ibn Hubaish from Ali ibn Abi Talib **may God be pleased with him** who said:

The obligatory prostrations are four: {Alif, Lam, Meem. A revelation from the Most Gracious, the Most Merciful}, {An-Najm}, and {Read in the name of your Lord}. Ibn al-Arabi said: "If this is correct, then the second prostration of Surat al-Hajj is required, even if it is combined with bowing, because its meaning is bow in the place of bowing, and prostrate in the place of prostration." Abu Nafi' and Mufaf said: **Malik used to prostrate himself specifically at the end of this surah from {Read in the name of your Lord}, and Ibn Wahb considered it to be one of the obligatory prostrations.**

I said: "And we have narrated from the hadith of Malik bin Anas, on the authority of Rabia bin Abi Abd al-Rahman, on the authority of Nafi', on the authority of Ibn Umar, who said:

When God revealed, "Read in the name of your Lord who created," the Messenger of God, may God bless him and grant him peace, said to Muadh, **Write it, Muadh.** So Muadh took the tablet, the pen, and the nun - which is the inkwell - and Muadh wrote it. When he reached, **No! Do not obey him, but prostrate and draw near**, the tablet prostrated, the pen fell, and the nun prostrated, saying, **O God, raise our remembrance through it, O God, reduce our burden through it, O God, forgive our sins through it.** Muadh said, "I prostrated, I informed the Messenger of God, may God bless him and grant him peace, so he prostrated."

The Surah has been completed. Praise be to God for what He has opened, granted, and bestowed. To Him be praise and gratitude.



## Tafsir Ibn Kathir

God the Almighty tells us that man is joyful, evil, arrogant and tyrannical when he sees himself rich and has a lot of money. Then He threatens him, warns him and admonishes him, saying: **Indeed, to your Lord is the return** meaning, to God is the final destination and the return, and He will hold you accountable for your wealth, from where you gathered it and how you spent it. Ibn Abi Hatim said: Zaid bin Ismail al-Sayegh told us, Jaafar bin Awn told us, Abu Umayyad told us, on the authority of Awn, who said: Abdullah said: Two insatiable people will never be satisfied: the one with knowledge and the one with the worldly life, and they are not equal. As for the one with knowledge, the pleasure of the Most Merciful increases, while as for the one with the worldly life, he persists in his transgression. Then Abdullah recited: **Indeed, man transgresses \* Because he sees himself self-sufficient** and said to the other: **Only those fear God, from among His servants, who have knowledge.** This has been narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "Two insatiable people will never be satisfied: the seeker of knowledge and the seeker of the worldly life."

Then God the Almighty said: **Have you seen he who forbids \* a servant when he prays?** This was revealed about Abu Jahl, may God curse him. He threatened the Prophet, may God bless him and grant him peace, about praying at the House, so God the Almighty admonished him in the best way first, saying: **Have you seen if he is upon guidance?** That is, what do you think if the one you are forbidding is upon the straight path in his actions, or he has enjoined piety, and you are rebuking him and threatening him about his prayer? For this reason, He said: **Does he not know that God sees?** That is, does this person who forbids this one who is being guided not know that God sees him and hears his words? And He will reward him for his actions in the most perfect way. Then the Almighty said, threatening and warning: **No! If he does not desist,** meaning if he does not turn back from his discord and stubbornness, **We will surely seize him by the forelock,** meaning we will make it black on the Day of Resurrection. Then He said: **A lying, sinful forelock,** meaning the forelock of Abu Jahl is lying in its speech and sinful in its actions. **So let him call his group,** meaning his people and clan, meaning let him call them and seek their help. **We will call the guards,** who are the angels of punishment, until it is known who will prevail, our group or his group.

Al-Bukhari said: Yahya told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see Muhammad praying at the Kaaba, I will step on his neck. This report reached the Prophet, peace and blessings be upon him, and he said: If he does, the angels will seize him. Then he said: Amr ibn Khalid followed him, on the authority of Ubaydullah, meaning Ibn Amr, on the authority of Abd al-Karim. And this is how it was narrated by al-Tirmidhi and al-Nasa'i in their Tafsir, on the authority of Abd al-Razzaq. And this is how it was narrated by Ibn Jarir, on the authority of Abu Kurayb, on the authority of Zakariya ibn Adi, on the authority of Ubaydullah ibn Amr. Ahmad,

al-Tirmidhi, al-Nasa'i and Ibn Jarir narrated, and this is its wording, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, was praying at the Maqam when Abu Jahl ibn Hisham passed by him and said: O Muhammad, did I not forbid you from this? And he threatened him. But the Messenger of God, peace and blessings be upon him, was stern with him and rebuked him. He said: O Muhammad, with what do you threaten me? By God, I am the one who calls out the most to this valley. Then God revealed, "So let him call his group. We will call the guards of Hell." Ibn Abbas said, **If he had called his group, the angels of punishment would have seized him immediately.** Al-Tirmidhi said, **Hassan Sahih.**

Imam Ahmad also said: Ismail bin Yazid Abu Yazid told us, Furat told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Jahl said: If I see the Messenger of God praying at the Kaaba, I will come to him and step on his neck. He said: If he did, the angels would seize him clearly. If the Jews wished for death, they would die and see their places in Hell. If those who challenged the Messenger of God to Mubalahah in worship came out, they would return without finding wealth or family. Ibn Jarir also said: Ibn Hamid told us, Yahya bin Wadheeh told us, Yunus bin Abi Ishaq told us, on the authority of Al-Walid bin Al-Aizar, on the authority of Ibn Abbas, who said: Abu Jahl said: If Muhammad returns to praying at the Maqam, I will kill him. Then God, the Almighty, revealed: **Read in the name of your Lord who created** until he reached this verse: **We will surely seize him by the forelock \* A lying, sinful forelock \* So let him call his group \* We will call the guards of Hell.** So the Prophet, may God bless him and grant him peace, came and prayed. It was said: What is preventing you? He said: The battalions between me and him have turned black. Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him.

Ibn Jarir said: Ibn Abd al-A'la told us, al-Mu'tamir told us, on the authority of his father, Na'im ibn Abi Hind told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: So he said: By al-Lat and al-'Uzza, if I see him praying like that, I will tread on his neck and I will prostrate his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying, intending to tread on his neck. He said: They were surprised by him when he turned back on his heels and protected himself with his hands. He said: It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. He said: The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away, limb by limb. He said: And God revealed - I do not know whether it was in the hadith of Abu Hurayrah or not - **No indeed! Man transgresses** to the end of the surah. Ahmad ibn Hanbal, Muslim, al-Nasa'i and Ibn Abi Hatim narrated it on the authority of Mu'tamir ibn Sulayman.

God the Almighty said: **No, do not obey him,** meaning,

No! Do not obey him, but prostrate and draw near.

O Muhammad, do not obey him in what he forbids you from, such as constant and frequent worship. Pray wherever you wish, and do not worry about him, for God will protect you and help you, and He will safeguard you from the people. **And prostrate and draw near**, as is proven in Sahih Muslim on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Amara ibn Ghaziyah, on the authority of Sumay, on the authority of Abu Salih, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **The closest a servant is to his Lord is when he is prostrating, so increase your supplication.** It was also mentioned that the Messenger of God (peace and blessings of God be upon him) used to prostrate during **When the heaven is split asunder and Read in the name of your Lord who created**, the last verse of the interpretation of Surat Iqra. Praise and thanks be to God, and with Him comes success and protection.

## Fath al-Qadir

Then he repeated the deterrence and admonition, saying: 19- **No, do not obey him**, meaning do not obey him in what he calls you to of abandoning prayer. **And prostrate**, meaning pray to God, not caring about him or paying attention to his prohibition. **And draw near**, meaning draw near to Him, the Almighty, through obedience and worship. It was said that the meaning is: When you prostrate, draw near to God through supplication. Zayd ibn Aslam said: **And you prostrate, O Muhammad, and you draw near, O Abu Jahl, to the Fire, and the first is more appropriate.** Prostration, it appears that what is meant by it is prayer, and it was said that it is the prostration of recitation, and the evidence for this is what was proven from him, may God bless him and grant him peace, of prostrating when reciting this verse, as will come, God willing.

Ibn Abi Shaybah, Ibn Jarir, and Abu Nu'aym in Al-Dala'il narrated on the authority of Abdullah bin Shaddad, who said: "Gabriel came to Muhammad, may God bless him and grant him peace, and said: 'O Muhammad, recite. What should I recite?' So he hugged him and said: 'O Muhammad, recite.' He said: 'What should I recite?' He said: 'Recite in the name of your Lord who created,' until he reached 'that which he did not know.'" In the two Sahihs and others, on the authority of Aisha, "Then the angel came to him and said: 'Recite.' He said: 'I said, 'I cannot recite.' He said: 'So he took hold of me and squeezed me until I was exhausted, then he let me go and said: 'Recite.' I said, 'I cannot recite.' He squeezed me a second time until I was exhausted, then he let me go and said: 'Recite.' I said, 'I cannot recite.' He took hold of me and squeezed me a third time until I was exhausted, then he said: 'Recite in the name of your Lord who created. He created man from a clot. Recite, and your Lord is the Most Generous. He taught by the pen.'" **The verse.** Abdur-Razzaq, Abd ibn Humayd, Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Abu Jahl said: If I see Muhammad praying at the Ka'bah, I will step on his neck. When this report

reached the Prophet (peace and blessings of God be upon him), he said: **If he did, the angels would seize him right in front of him.** Ibn Abi Shaybah, Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on his authority that he said: The Prophet (peace and blessings of God be upon him) was praying when Abu Jahl came and said: Did I not forbid you from this? You know that there is no man there who has a larger assembly than me. So God revealed: "So let him call his assembly. We will call the guards of Hell." So the Prophet (peace and blessings of God be upon him) came praying, and it was said: What is preventing you? He said: What is between me and him has become black." Ibn Abbas said: By God, if he had moved, the angels would have seized him while the people were looking at him. Ahmad, Muslim, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: Abu Jahl said: Does Muhammad prostrate his face in the dust among you? They said: Yes. He said: By Al-Lat and Al-'Uzza, if I see him praying like that, I will tread on his neck and I will rub his face in the dust. So he came to the Messenger of God (peace and blessings of God be upon him) while he was praying to tread on his neck. He said: No sooner did they see him than he turned back on his heels and protected himself with his hand. It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror and wings. The Messenger of God (peace and blessings of God be upon him) said: If he came near me, the angels would snatch him away limb by limb. He said: And God revealed: {No indeed! Man transgresses \* Because he thinks himself self-sufficient} to the end of the surah, meaning Abu Jahl. **So let him call his group** meaning his people. **We will call the guards** meaning the angels. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Have you seen he who forbids \* a servant when he prays?** He said: Abu Jahl bin Hisham when he threw a caterpillar at the Messenger of God (peace and blessings of God be upon him) while he was prostrating to God Almighty. Ibn al-Mundhir narrated on his authority regarding his statement: **We will surely seize him**, he said: We will surely take him. Ibn Jarir also narrated on his authority: **Then let him call his group**, he said: His supporter. We have already mentioned that the Prophet (peace and blessings of God be upon him) used to prostrate in **When the heaven is split asunder and in Read in the name of your Lord who created.**

## Tafsir al-Baghawi

Then he said:

19- *No*, it is not as Abu Jahl said. **Do not obey him**, in abandoning prayer, **but prostrate**, pray to God, **and draw near**, to God.

Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us, Abu Umar al-Qasim ibn Ja'far al-Hashemi told us, Abu Ali Muhammad ibn Ahmad al-Lu'lu'i told us, Abu

Dawud Sulayman ibn al-Ash'ath told us, Ahmad ibn Salih, Ahmad ibn Amr ibn al-Siraj, and Muhammad ibn Salamah told us: Wahb told us, Amr ibn al-Harith told me, on the authority of 'Ammarah ibn Ghaziyah, on the authority of Sumay, the freed slave of Abu Bakr, that he heard Abu Salih Dhakwan narrating on the authority of Abu Hurayrah, "The Messenger of God, may God bless him and grant him peace, said: The closest a servant is to his Lord is when he is prostrating, so increase your supplications during that time."

### **Tafsir al-Baidawi**

19- *No* is also a deterrent to the one who forbids. **Do not obey him** means remain steadfast in your obedience. **And prostrate** means continue in your prostration. **And draw near** means draw near to your Lord. In the hadith, **The closest a servant is to his Lord is when he prostrates.**

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Alaq will be given a reward as if he had recited the entire Mufasssal.**

Surat al-Qadr 97:1

Indeed, We sent it down during the Night of Decree.

## Surat al-Qadr 97:1

Indeed, We sent it down during the Night of Decree.

## Tafsir al-Jalalayn

1 - **Indeed, We sent it down** meaning the Qur'an as a single sentence from the Preserved Tablet to the lowest heaven **on the Night of Decree** meaning the great honor

## Tafsir al-Suyuti

Al-Tirmidhi, Al-Hakim and Ibn Jarrar narrated on the authority of Al-Hasan bin Ali, who said: The Prophet, may God bless him and grant him peace, saw Umayya on his pulpit and that displeased him. Then, **Indeed, We have granted you, [O Muhammad], Al-Kawthar** was revealed, and **Indeed, We sent it down during the Night of Decree** was revealed. "And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The Umayyads will rule after you." Al-Qasim Al-Harrani said: **So we counted it and it was a thousand months, neither more nor less.** Al-Tirmidhi said: **It is strange.** Al-Muzani and Ibn Kathir said: **It is very strange.**

Ibn Abi Hatim and Al-Wahidi narrated on the authority of Mujahid that the Messenger of God, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore weapons in the way of God for a thousand months. The Muslims were amazed at that, so God revealed: "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months in which that man wore weapons in the way of God."

## Tafsir al-Tabari

God Almighty says: Indeed, We sent down this Qur'an all at once to the lowest heaven on the Night of Decree, which is the Night of Judgment in which God decrees the decree of the year. It is a source of their saying: God decreed this matter for me, so He decrees a decree.

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

Who said that?

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: "The entire Qur'an was revealed in one piece on the Night of Decree in Ramadan to the lowest heaven. So whenever God wanted to bring about something on earth, He would send it down from there until He had gathered it together."

Ibn Al-Muthanna told us, he said: Abd Al-Wahhab told us, he said: Dawud told us, on the authority of Ikrimah,

on the authority of Ibn Abbas, he said: God sent down the Qur'an to the lowest heaven on the Night of Decree, and whenever God wanted to reveal something from it, He revealed it, and it is His saying: **Indeed, We sent it down during the Night of Decree.**

He said: Ibn Abi Uday narrated to us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned something similar, and added to it: And there were twenty years between its beginning and its end.

He said: Amr bin Asim Al-Kalabi told us, he said: Al-Mu'tamir bin Sulayman Al-Taymi told us, he said: Imran Abu Al-Awam told us, he said: Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, that he said regarding the words of God, **Indeed, We sent it down during the Night of Decree**, he said: The first part of the Qur'an was revealed on the Night of Decree.

Ya'qub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Hakim ibn Jubayr, on the authority of Ibn Abbas, the Qur'an was revealed in one night from the highest heaven to the lowest heaven all at once, then it was distributed over the years. Ibn Abbas recited this verse: **So I swear by the positions of the stars** (Al-Waqi'ah: 75). He said: It was revealed in separate parts.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, regarding His statement, **Indeed, We sent it down during the Night of Decree**, he said: We have been informed that the Qur'an was sent down to the heavens in one piece.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Muslim, on the authority of Saeed ibn Jubayr: The Qur'an was revealed all at once, then our Lord revealed on the Night of Decree, **On that Night every matter of wisdom is made distinct** (al-Dukhan 44:4).

He said: Jarir narrated to us, on the authority of Mansur, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **Indeed, We sent it down during the Night of Decree.** He said: The Qur'an was sent down all at once on the Night of Decree to the lowest heaven, so it was like the position of the stars. So God would send it down to His Messenger, some of it after some. Then he recited, "And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly." (al-Furqan 25:32)

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The Night of Decree is the Night of Judgement.

Abu Kurayb told us: Waki' told us, on the authority of

Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, We sent it down during the Night of Decree.** He said: The Night of Judgment.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Muhammad ibn Suqah, on the authority of Saeed ibn Jubayr: The pilgrims are called to prayer on the Night of Decree, and they write down their names and the names of their fathers, and none of them are left out, nor are any of them added to, nor are any of them subtracted from.

Yaqub told me, he said: Ibn Ali told us, he said: Rabi'ah bin Kulthum, Thaqal, told us: A man said to Al-Hasan, and I was listening: Did you see the Night of Decree in every Ramadan? He said: Yes, by God, besides whom there is no god, it is in every Ramadan and it is the Night of Decree. In it every wise matter is decreed, in it God decrees every term, deed and provision, until its like.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Umar, who said: The Night of Decree is in every Ramadan.

## Tafsir al-Qurtubi

It is Medinan according to most commentators, as mentioned by Al-Tha'labi. Al-Mawardi reported the opposite. I said: It is Medinan according to Ad-Dahhak and one of the two opinions of Ibn Abbas. Al-Waqidi mentioned that it was the first Surah revealed in Medina. It has five verses.

God Almighty says: **Indeed, We sent it down during the Night of Decree.**

God the Almighty says: **Indeed, We sent it down** meaning the Qur'an, even though it is not mentioned in this surah, because the meaning is known, and the entire Qur'an is like a single surah. He also said: **The month of Ramadan in which was revealed the Qur'an** (Al-Baqarah 2:185) and He said: "Ha Meem. By the clear Book. Indeed, We sent it down during a blessed night" (Ad-Dukhan 44:1-3) meaning: on the Night of Decree. Ash-Sha'bi said: The meaning is that We began sending it down on the Night of Decree. It was also said: Rather, Gabriel, peace be upon him, sent it down all at once on the Night of Decree, from the Preserved Tablet to the lowest heaven, to the House of Honour. Gabriel dictated it to the scribes, then Gabriel would send it down to the Prophet, peace and blessings be upon him, piece by piece. And between its beginning and its end there were twenty-three years, as Ibn Abbas said, and it was mentioned earlier in Surah Al-Baqarah. Al-Mawardi narrated on the authority of Ibn Abbas, who said: The Qur'an was revealed in the month of Ramadan, on the Night of Decree, on a blessed night, all at once from God, from the Preserved Tablet to the noble scribes in the lowest heaven. The noble scribes sent it to Gabriel for twenty years, and Gabriel sent it to the Prophet, may God bless him and grant him peace, for twenty years. Ibn al-Arabi said: "This is false. There is no intermediary

between Gabriel and God, nor between God, nor between Gabriel and Muhammad, peace be upon them both."

God the Almighty says: **On the Night of Decree.** Mujahid said: On the Night of Judgment. **And what will make you know what is the Night of Decree?** He said: The Night of Judgment. The meaning is the Night of Decree. It was called this because God the Almighty decrees on that night whatever He wills of His command, until a similar time next year, of matters of death, life span, provision, and other things. He entrusts it to the managers of all affairs, who are four angels: Israfil, Michael, Azrael, and Gabriel, peace be upon them. Ibn Abbas said: What will happen in the year of provision, rain, life, and death is written in the Mother of the Book, even the pilgrims. Ikrimah said: The pilgrims to the House of God the Almighty are written down on the Night of Decree by their names and the names of their fathers. None of them are left out, nor are any additions made to them. Saeed ibn Jubayr said the same. This meaning was mentioned at the beginning of Surah Ad-Dukhan. Ibn Abbas also said: God the Almighty decrees matters on the night of mid-Sha'ban and entrusts them to their owners on the Night of Decree. It was said: It was named thus because of its greatness, value and honor, from their saying: So-and-so has value, meaning honor and status. Al-Zuhri and others said this. It was also said: It was named thus because the acts of obedience in it have great value and abundant reward. Abu Bakr Al-Warraq said: It was named thus because whoever has no value or importance becomes one of importance on this night if he stays up for it. It was also said: It was named thus because a book of value was revealed in it, to a messenger of value, to a nation of value. It was also said: Because angels of value and importance descend in it. It was also said: Because God sends down goodness, blessings and forgiveness in it. Sahl said: It was named thus because God Almighty decreed mercy for the believers in it. Al-Khalil said: Because the earth becomes cramped on it for the angels, like His saying: **And he whose provision is restricted** (al-Talaq 65:7) meaning cramped.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Qadr

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

God the Almighty informs us that He revealed the Qur'an on the Night of Decree, which is the blessed night about which God the Almighty said: **The month of Ramadan in which was revealed the Qur'an.** Ibn Abbas and others said: God revealed the Qur'an all at once from the Preserved Tablet to the House of Honour in the lowest heaven, then it was revealed in detail according to events over a period of twenty-three years to the Messenger of God, may God bless him and grant him peace. Then God the Almighty said, magnifying the importance of the Night of Decree, which He chose for the revelation of the



Indeed, We sent it down during the Night of Decree.

great Qur'an, saying: **And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months.**

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Mahmud bin Ghailan narrated to us, Abu Dawud Al-Tayalisi narrated to us, Al-Qasim bin Al-Fadl Al-Hadani narrated to us on the authority of Yusuf bin Saad, who said: A man stood up to Al-Hasan bin Ali after he had pledged allegiance to Muawiyah and said: You have blackened the faces of the believers, or O you who blackened the faces of the believers. He said: Do not rebuke me, may God have mercy on you, for the Prophet, may God bless him and grant him peace, saw the Umayyads on his pulpit and that upset him. Then, **Indeed, We have granted you, O Muhammad, Al-Kawthar** was revealed, meaning a river in Paradise. And, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months" was revealed. After you, the Umayyads will rule it, O Muhammad. Al-Qasim said: So we counted it and it was a thousand months, not a day more and not less. Then Al-Tirmidhi said: This is a strange hadith that we do not know except from this source from the hadith of Al-Qasim bin Al-Fadl. It has been said on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, and Al-Qasim bin Al-Fadl Al-Hadani is trustworthy. Yahya Al-Qattan and Abd Al-Rahman bin Mahdi deemed him trustworthy. He said: His sheikh is Yusuf bin Saad. It is said that Yusuf bin Mazen is an unknown man, and this hadith is not known with this wording except from this source.

This hadith was narrated by Al-Hakim in his Mustadrak on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen. Al-Tirmidhi's statement: This Yusuf is unknown is questionable, as a group of people narrated on his authority, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration on the authority of Ibn Ma'en, he said: He is trustworthy. Ibn Jarir narrated it on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, thus he said. This necessitates confusion in this hadith, and God knows best. Moreover, this hadith, in any case, is very strange. Our Sheikh, the Imam, the Hafiz, the Proof, Abu Al-Hajjaj Al-Mizzi said: It is a strange hadith.

**I said** And the statement of Al-Qasim bin Al-Fadl Al-Hadani that he calculated the period of the Umayyads and found it to be a thousand months, not a day more or less, is not correct, because Muawiyah bin Abi Sufyan, may God be pleased with him, became independent in the kingdom when Al-Hasan bin Ali handed over the leadership to him in the year forty, and the pledge of allegiance was gathered for Muawiyah and that was called the Year of the Community, then they continued in it in succession in the Levant and elsewhere, and nothing came out of them except the period of the rule of Abdullah bin Al-Zubayr in the Two Holy Mosques, Ahwaz and some countries, which was close to nine years, but their hand did not leave the leadership completely, and even from some countries until the Abbasids usurped

the caliphate from them in the year one hundred and thirty-two, so the total of their period was ninety-two years, and that is more than a thousand months, because a thousand months is an expression for eighty-three years and four months, and it is as if Al-Qasim bin Al-Fadl omitted from their period the days of Ibn Al-Zubayr, and on this basis what he said is close to correctness in the calculation, and God knows best.

What indicates the weakness of this hadith is that it was brought to criticize the Umayyad state, and if that was intended, it would not have been in this context. Preferring the Night of Decree over their days does not indicate criticizing their days, for the Night of Decree is very noble, and the noble surah came to praise the Night of Decree, so how can it be praised by preferring it over the days of the Umayyads, which are criticised according to this hadith? Is this not like what the speaker said:

Haven't you seen that the sword's value is diminished if it is said that the sword is sharper than the stick?

Another said:

If you prefer a person of excellence over a person of deficiency, then the praise is from deficiency.

Then what is understood from the verse is that the thousand months mentioned in the verse are the days of the Umayyads and the surah is Meccan, so how can it be referred to as the thousand months being the state of the Umayyads, when the wording of the verse and its meaning do not indicate it, and the pulpit was only made in Medina some time after the Hijrah? All of this indicates the weakness and objectionability of the hadith, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muslim told us, meaning Ibn Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "The Prophet, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore arms in the way of God for a thousand months." He said: **The Muslims were amazed at that.** He said: "Then God, the Almighty, revealed: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.'"

Ibn Jarir said: Ibn Hamid told us, Hakam bin Muslim told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: There was a man among the Children of Israel who would stand at night until morning, then fight the enemy during the day until evening. He did that for a thousand months, so God revealed this verse: **The Night of Decree is better than a thousand months.** Standing that night is better than the deeds of that man. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Muslima bin Ali told me, on the authority of Ali bin Urwa, who said: "The Messenger of God, may God bless him and grant him peace, mentioned one day four of the Children of Israel who worshipped God for eighty years, without disobeying Him for the blink of an eye. He mentioned Job, Zachariah, Ezekiel bin Al-Ajouz, and Joshua bin Nun. He said: The companions of the Messenger of

God, may God bless him and grant him peace, were amazed by that, so Gabriel came to him and said: O Muhammad, your nation is amazed by the worship of these people for eighty years, without disobeying Him for the blink of an eye. God has revealed something better than that. So he recited to him: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' This is better than what you and your nation are amazed at. He said: The Messenger of God, may God bless him and grant him peace, was pleased by that, and the people with him."

Sufyan al-Thawri said: I heard from Mujahid that the Night of Decree is better than a thousand months. He said: Working during it, fasting during it, and praying during it are better than a thousand months. Narrated by Ibn Jarir. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim ibn Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The Night of Decree is better than a thousand months in which there is no Night of Decree. This is what Qatadah ibn Di'amah, al-Shafi'i, and others said. Amr ibn Qays al-Mula'i said: Working during it is better than working during a thousand months. This statement that it is better than the worship of a thousand months in which there is no Night of Decree is the choice of Ibn Jarir, and it is correct, not anything else. It is like the statement of the Prophet (peace and blessings of God be upon him): **A night's guarding in the cause of God is better than a thousand nights in any other dwelling.** Narrated by Ahmad. As it came regarding the one who intends to go on Friday with good form and a good intention, he will be credited with the deeds of a year, the reward of fasting and praying during it, and other similar meanings.

Imam Ahmad said: Ismail bin Ibrahim told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When Ramadan came, the Messenger of God (blessings and peace of God be upon him) said: "The month of Ramadan has come to you, a blessed month. God has enjoined fasting upon you. In it the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained. In it is a night that is better than a thousand months. Whoever is deprived of its goodness is indeed deprived." An-Nasa'i narrated it from the hadith of Ayoub. Since worshipping Laylat al-Qadr is equivalent to worshipping a thousand months, it is proven in the two Sahih on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever stands in prayer on Laylat al-Qadr out of faith and in the hope of reward, will be forgiven for his previous sins.** God the Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** That is, the angels descend frequently on this night due to its great blessings. The angels descend with the descent of blessings and mercy, just as they descend when the Qur'an is recited, and they surround circles of remembrance, and they lower their wings for the sincere seeker of knowledge out of respect for him. As for the Spirit, it was said that what is meant by it here is Gabriel, peace be upon him, so it is a case of connecting the specific to the general. It was also said

that they are a type of angels, as mentioned previously in Surat An-Naba', and God knows best.

And the Almighty's saying: **From every matter** Mujahid said: Peace is from every matter. Saeed bin Mansour said: Isa bin Yunus told us, Al-A'mash told us, from Mujahid, regarding His saying: "Peace is it" he said: It is safe, Satan cannot do evil or harm in it. Qatadah and others said: Matters are decided in it, and lives and provisions are determined, as God Almighty said: **Therein is decided every matter of wisdom** and His saying: "Peace is it until the break of dawn" Saeed bin Mansour said: Hisham told us, from Abu Ishaq, from Al-Sha'bi, regarding His saying: "From every matter \* Peace is it until the break of dawn" he said: The angels' greeting on the Night of Decree to the people of the mosques until dawn breaks. Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: "From every person, peace is it until the break of dawn." Al-Bayhaqi narrated in his book, The Virtues of Times, on the authority of Ali, a strange narration about the angels descending and passing by those who pray on the Night of Decree and the blessing being attained by those who pray. Ibn Abi Hatim narrated on the authority of Ka'b Al-Ahbar a strange and amazing long narration. Very much so, in the descent of the angels from Sidrat al-Muntaha to the earth, accompanied by Gabriel, peace be upon him, and their supplication for the believing men and women.

Abu Dawud al-Tayalisi said: Imran, meaning al-Qattan, narrated to us from Qatadah, from Abu Maymunah, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said regarding the Night of Decree: **It is the twenty-seventh or twenty-ninth night, and the angels on earth that night are more numerous than the pebbles.** Al-A'mash narrated from al-Minhal from Abd al-Rahman ibn Abi Laila, regarding the verse: "From every matter is peace," he said: No new matter occurs on it. Qatadah and Ibn Zayd said regarding the verse: "Peace it is," meaning it is all good, with no evil in it until the break of dawn. This is supported by what Imam Ahmad narrated: Haywah ibn Shuraih narrated to us, Baqiyah narrated to us, Buhayr ibn Sa'd narrated to me, from Khalid ibn Ma'dan, from Ubadah ibn as-Samit, that the Messenger of God, may God bless him and grant him peace, said: "The Night of Decree is in the last ten. Whoever stands in prayer during them, seeking reward for them, then God will forgive him his past and future sins. And it is an odd-numbered night: the ninth, the seventh, the fifth, the third, or the last night."

The Messenger of God (peace and blessings be upon him) said: "The sign of the Night of Decree is that it is clear and bright, as if there were a shining moon in it, calm and still, neither cold nor hot, and it is not permissible for a star to be thrown out in it until morning. Its sign is that the sun rises on that morning, level with no rays, like the moon on a full moon, and it is not permissible for Satan to come out with it on that day." This is a good chain of transmission, but there is some ambiguity in the text and some of its wording is objectionable. Abu Dawud al-Tayalisi said: Zam'ah told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings be upon him) said about the Night of Decree: **It is a clear,**

Indeed, We sent it down during the Night of Decree.

**calm, and bright night, neither hot nor cold, and the sun on that morning becomes weak and red.** Ibn Abi 'Aasim al-Nabeel narrated with his chain of transmission on the authority of Jabir ibn 'Abdullah that the Messenger of God (peace and blessings be upon him) said: "I saw the Night of Decree, but I forgot it, and it is in the last ten of its nights. It is clear and bright, neither hot nor cold, as if there is a moon in it, and Satan does not come out of it until dawn breaks."

*Chapter* Scholars differed over whether the Night of Decree was present among previous nations or is it unique to this nation? There are two opinions: Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri said: Malik told us that he heard that the Messenger of God (blessings and peace of God be upon him) was shown the lifespans of the people who came before him, or whatever God willed of that, and it was as if the lifespans of his nation were too short for them to achieve the same deeds as others in their long lifespans, so God gave him the Night of Decree, which is better than a thousand months. This was narrated from another chain of transmission, and what Malik said necessitates that this Night of Decree be unique to this nation. The author of al-'Adda, one of the imams of the Shafi'i school, transmitted it from the majority of scholars, and God knows best. Al-Khattabi reported a consensus on this, and al-Radi transmitted it with certainty from the school of thought. What the hadith indicates is that it was present among previous nations as it is in our nation.

Imam Ahmad ibn Hanbal said: Yahya ibn Saeed narrated to us from Ikrimah ibn Ammar, Abu Zamil Samak al-Hanafi narrated to me, Malik ibn Marthad ibn Abdullah narrated to me, Marthad narrated to me: I asked Abu Dharr. I said: How did you ask the Messenger of God (peace and blessings of God be upon him) about the Night of Decree? He said: I used to ask people about it. I said: O Messenger of God, tell me about the Night of Decree. Is it in Ramadan or in any other month? He said: Rather, it is in Ramadan. I said: It is with the prophets as long as they are alive, and when they die, it is taken away, or does it last until the Day of Resurrection? He said: Rather, it lasts until the Day of Resurrection. I said: In which Ramadan is it? He said: Seek it in the first ten days and the last ten days. Then the Messenger of God (peace and blessings of God be upon him) spoke and spoke again, then I took advantage of his distraction and said: In which of the twenty days is it? He said: Seek it in the last ten days. Do not ask me about anything after that.

Then the Messenger of God (peace and blessings be upon him) spoke, and I seized the opportunity while he was distracted and said: O Messenger of God, I swear to you by my right over you, why don't you tell me in which of the last ten it is? He became angry with me in a way he had never been angry before since I had been with him and said: **Seek it in the last seven, do not ask me about anything after them.** An-Nasa'i narrated it on the authority of Al-Fallas on the authority of Yahya ibn Sa'id al-Qattan on his authority. This indicates what we have mentioned, and that it will remain until the Day of Resurrection in every year after the Prophet (peace and blessings be upon him), unlike

what some Shi'a groups have claimed, that it has been completely lifted based on what they understood from the hadith that we will cite later, in which he (peace be upon him) said: **It has been lifted, and perhaps it will be good for you,** because what is meant is that the knowledge of its time has been lifted specifically. This indicates that the Night of Decree occurs only in the month of Ramadan, and not as narrated on the authority of Ibn Mas'ud and those scholars of Kufa who followed him, that it occurs throughout the year and is hoped for in all months equally.

Abu Dawud narrated this in his Sunan, saying: Chapter: Clarification that the Night of Decree is in every Ramadan. Hamid bin Zanjawayh al-Sami narrated to us, Saeed bin Abi Maryam informed us, Muhammad bin Ja'far bin Abi Katheer informed us, Musa bin Uqbah informed me, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Abdullah bin Umar, who said: "The Messenger of God, may God bless him and grant him peace, was asked, and I was listening, about the Night of Decree, and he said: It is in every Ramadan." The men in this chain of transmission are trustworthy, except that Abu Dawud said: Shu'bah and Sufyan narrated it on the authority of Abu Ishaq, so they stopped it. A narration has been reported on the authority of Abu Hanifah, may God have mercy on him, that it is hoped for in every month of Ramadan, and this is a view that al-Ghazali reported, but al-Rafi'i found it very strange.

*Chapter* Then it has been said that it occurs on the first night of the month of Ramadan. This is narrated on the authority of Abu Razin, and it has been said that it occurs on the night of the seventeenth. Abu Dawud narrated a hadith on the authority of Ibn Mas'ud, and he narrated a hadith on the authority of him and Zayd ibn Arqam and Uthman ibn Abi al-'As, and it is a statement on the authority of Muhammad ibn Idris al-Shafi'i, and it is narrated on the authority of al-Hasan al-Basri, and they explained it by saying that it is the night of Badr, and it was a Friday night, the seventeenth of the month of Ramadan, and on its morning was the Battle of Badr, and it is the day about which God Almighty said: **The Day of Discrimination.** It was said that it was the night of the nineteenth, as narrated on the authority of Ali and Ibn Masoud, may God be pleased with them both, and it was said that it was the night of the twenty-first, based on the hadith of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, performed I'tikaf in the first ten days of Ramadan, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then he performed I'tikaf in the middle ten days, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon on the morning of the twentieth of Ramadan and said: Whoever performed I'tikaf with me should return, for I saw the Night of Decree, but I forgot it, and it is in the last ten days, in an odd-numbered night. I saw myself prostrating in mud and water."

The roof of the mosque was made of palm fronds and

we could not see anything in the sky. Then a lightning bolt came and it rained, so the Prophet (peace and blessings of God be upon him) led us in prayer until I saw traces of mud and water on the forehead of the Messenger of God (peace and blessings of God be upon him), confirming his vision. In another version: **On the morning of the twenty-first.** Both of them were narrated in Saheeh al-Bukhaari and Saheeh Muslim. Ash-Shafi'i said: This hadeeth has the most authentic narration. It was also said to be the night of the twenty-third, based on the hadeeth of 'Abdullah ibn Unays in Saheeh Muslim, which is close in context to the narration of Abu Sa'eed, and God knows best. It was also said to be the night of the twenty-fourth. Abu Dawud at-Tayalisi said: Hammad ibn Salamah narrated to us from al-Juwayri from Abu Nadrah from Abu Sa'eed that the Messenger of God (peace and blessings of God be upon him) said: **The Night of Decree is the night of the twenty-fourth.** Its chain of narration is trustworthy. Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of al-Sanabhi, on the authority of Bilal, who said: The Messenger of God, may God bless him and grant him peace, said: **The Night of Decree is the night of the twenty-fourth.** Ibn Lahi'ah is weak, and what contradicts him is what al-Bukhari narrated on the authority of Asbagh, on the authority of Ibn Wahb, on the authority of Amr bin al-Harith, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Abu Abdullah al-Sanabhi, who said: Bilal, the muezzin of the Messenger of God, may God bless him and grant him peace, told me that it is the first of the seven nights of the last ten. This is the more correct report, and God knows best.

Thus, it was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, Jabir, Al-Hasan, Qatadah, and 'Abdullah ibn Wahb that it is the night of the twenty-fourth. The hadith of Wathilah ibn Al-Asqa', with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, was mentioned in Surat al-Baqarah 2: **The Qur'an was revealed on the night of the twenty-fourth.** It was also said that it is the night of the twenty-fifth, as Al-Bukhari narrated on the authority of 'Abdullah ibn 'Abbas that the Messenger of God, may God bless him and grant him peace, said: **Seek it in the last ten nights of Ramadan, on the ninth night remaining, on the seventh night remaining, on the fifth night remaining.** Many interpreted it as the odd-numbered nights, which is more apparent and well-known. Others interpreted it as the even-numbered nights, as Muslim narrated on the authority of Abu Sa'id that he interpreted it as such, and God knows best. It was also said that it is the night of the twenty-seventh, as Muslim narrated in his Sahih on the authority of Ubayy ibn Ka'b on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh.

Imam Ahmad said: Sufyan told us, I heard Abda and Asim on the authority of Zur, I asked Abi bin Kaab, I said, Abu al-Mundhir, your brother Ibn Masoud says, whoever stands for a year will attain the Night of Decree. He said, may God have mercy on him, he knew that it was in the month of Ramadan and that it was the night of the twenty-seventh, then he swore. I said, How do you know that? He said, **By the sign or**

**the verse that he told us about, the sun will rise on that day without rays, meaning the sun.** Muslim narrated it on the authority of Sufyan ibn Uyaynah, Shu'bah, and Al-Awza'i, on the authority of Abdah, on the authority of Zur, on the authority of Abu, and he mentioned it and in it he said: **By God, there is no god but Him, it is in Ramadan.** He swears, he does not make an exception. "By God, I know which Laylat Al-Qadr is, which the Messenger of God, may God bless him and grant him peace, commanded us to stand in prayer. It is the night of the twenty-seventh, and its sign is that the sun will rise in the morning white without rays." In this regard, there are reports from Mu'awiyah, Ibn 'Umar, Ibn 'Abbas, and others on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh. This is the opinion of a group of the Salaf, and it is the main opinion of the school of Imam Ahmad ibn Hanbal, may God have mercy on him. It is also a narration from Abu Hanifah. It has been reported from some of the Salaf that he tried to extract its being the night of the twenty-seventh from the Qur'an from his saying: **it is,** because it is the twenty-seventh word in the surah, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ishaq ibn Ibrahim al-Dabari narrated to us, Abd al-Razzaq narrated to us, Muammar narrated to us, on the authority of Qatadah and Asim, that they heard Ikrimah say: Ibn Abbas said: Umar ibn al-Khattab summoned the companions of Muhammad (peace and blessings of God be upon him) and asked them about the Night of Decree, and they agreed that it was in the last ten nights. Ibn Abbas said: So I said to Umar: I know - or I think - which Night of Decree it is. Umar said: Which night is it? I said: The seventh that has passed - or the seventh that remains - of the last ten nights. Umar said: How did you know that? Ibn Abbas said: I said: God created seven heavens and seven earths and seven days, and the month revolves around seven, and He created man from seven, and He eats from seven and prostrates on seven, and the circumambulation of the House is seven, and the stoning of the Jamarat is seven for reasons that He mentioned. Umar said: You have understood something that we have not understood. Qatadah used to add to Ibn Abbas's statement: And eats from seven. He said: It is the statement of God the Most High: **Then We grow therein grain \* And grapes** (al-An'am 2:17). This is a good, strong chain of transmission and a very strange text. And God knows best.

It is said that it is on the twenty-ninth night. Imam Ahmad ibn Hanbal said: Abu Saeed, a client of Banu Hashim, told us, Saeed ibn Salamah told us, Abdullah ibn Muhammad ibn Aqeel told us, on the authority of Umar ibn Abd al-Rahman, on the authority of Ubadah ibn al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, about the Night of Decree. The Messenger of God, may God bless him and grant him peace, said: **In Ramadan, seek it in the last ten nights, for it is on the odd-numbered nights of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or on the last night.** Imam Ahmad said: Sulayman ibn Dawud, who is Abu Dawud al-Tayalisi, told us, Imran al-Qattan told us, on the authority of Qatadah, on the authority of Abu Maymunah, on the authority of Abu Hurayrah, that



Indeed, We sent it down during the Night of Decree.

the Messenger of God, may God bless him and grant him peace, said about the Night of Decree: **It is on the night of the twenty-seventh or twenty-ninth, and the angels on earth that night are more numerous than the number of pebbles.** Ahmad is the only one to narrate it, and its chain of transmission is sound. It was said that it is on the last night, based on what was mentioned in this hadith above, and based on what al-Tirmidhi and al-Nasa'i narrated from the hadith of Uyyaynah ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Bakrah, that the Messenger of God, may God bless him and grant him peace, said: **On nine remaining nights.** Or seven days remain, or five days remain, or three days remain, or the last night. That is, seek the Night of Decree. Al-Tirmidhi said: It is good and authentic. In Al-Musnad, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the Night of Decree: **It is the last night.**

*Chapter* Al-Shafi'i said about these narrations: "The Prophet (peace and blessings of God be upon him) answered the questioner when he was asked: 'Shall we seek the Night of Decree on such-and-such a night?' He said: 'Yes, but the Night of Decree is specific and does not move.'" Al-Tirmidhi narrated it with the same meaning from him. It was narrated from Abu Qilabah that he said: The Night of Decree moves among the last ten nights. What he narrated from Abu Qilabah was stated explicitly by Malik, Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawr, Al-Muzani, Abu Bakr ibn Khuzaymah, and others. It was narrated from Al-Shafi'i and Al-Qadi narrated it from him, and it is more likely, and God knows best. This statement may be supported by what is proven in the two Sahihs on the authority of Abdullah ibn Umar that some men from among the companions of the Prophet (peace and blessings of God be upon him) saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God (peace and blessings of God be upon him) said: **I see that your dreams agree on the last seven days, so whoever seeks it, let him seek it in the last seven days.** And in them also on the authority of Aisha **may God be pleased with her**, "that the Messenger of God (peace and blessings of God be upon him) said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'" And its wording is from Al-Bukhari.

Al-Shafi'i argues that it does not move and that it is a specific part of the month based on what Al-Bukhari narrated in his Sahih on the authority of Ubadah ibn al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, came out to tell us about Laylat al-Qadr, but two Muslims argued. He said: 'I came out to tell you about Laylat al-Qadr, but so-and-so and so-and-so argued, so it was taken away. Perhaps that is better for you, so seek it on the ninth, the seventh, and the fifth.'" The evidence for this is that if it were not specific and continuous, they would not have known about it in every year, because if it moved, they would not have known about its specificity except for that year only, unless it is said that he only came out to inform them about it for that year only. His statement, **So-and-so and so-and-so argued, so it was**

**taken away**, is an allusion to what is said that arguing cuts off benefit and beneficial knowledge, as came in the hadith, **Indeed, a servant is deprived of provision because of the sin he commits.** His statement, **So it was taken away**, means that knowledge of its specificity was taken away from you, not that it was completely taken away from existence, as the ignorant Shi'a say, because after this he said, **So seek it on the ninth, the seventh, and the fifth.**

And His saying: **And perhaps it will be better for you** means that it is not specified for you. For if it is vague, its seekers will strive to seek it in all places of hope, and thus it will be more for worship, unlike if they know its exact location, for their efforts will be limited to performing it only. Rather, wisdom required it to be vague so that worship will be general throughout the month in seeking it, and striving will be greater in the last ten days. For this reason, the Messenger of God, may God bless him and grant him peace, would seclude himself in the last ten days of Ramadan until God, the Almighty, took him, then his wives secluded themselves after him. They both narrated it from the hadith of Aisha. On the authority of Ibn Umar, the Messenger of God (blessings and peace of God be upon him) used to seclude himself during the last ten days of Ramadan. Aisha said: "When the last ten days of Ramadan came, the Messenger of God (blessings and peace of God be upon him) would stay up at night, wake up his family, and tighten his belt." **Bukhari and Muslim** It was said that what was meant by this was avoiding women. It is possible that it is a metaphor for both matters, as Imam Ahmad narrated: Surayj told us, Abu Ma'shar told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "When ten days of Ramadan remained, the Messenger of God (blessings and peace of God be upon him) would tighten his belt and avoid his women." **Bukhari and Muslim** It was narrated only by Ahmad.

It was narrated from Malik, may God have mercy on him, that the Night of Decree is sought equally in all ten nights, and no one night is more likely to be preferred than another. I saw it in the commentary of al-Rafi'i, may God have mercy on him. It is recommended to supplicate frequently at all times, especially in the month of Ramadan, and more so in the last ten nights, and then on the odd nights. It is recommended to supplicate frequently: **O God, You are the Pardoner and You love forgiveness, so forgive me**, as Imam Ahmad narrated: Yazid, who is Ibn Harun, al-Jariri, who is Sa'id Ibn Iyas, narrated from Abdullah Ibn Buraydah that Aisha said: **O Messenger of God, if I encounter the Night of Decree, what should I supplicate?** He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" It was narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah on the authority of Kahmas Ibn al-Hasan, from Abdullah Ibn Buraydah, from Aisha, who said: "I said: O Messenger of God, if I know which Night of Decree is it, what should I say on it?" He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" This is the wording of al-Tirmidhi, who then said: **This is a good and authentic hadith.** Al-Hakim included it in his Mustadrak, and he said:



**This is authentic.** The condition of the two sheikhs, and it was also narrated by Al-Nasa'i through the chain of transmission of Sufyan Al-Thawri on the authority of Alqamah bin Marthad on the authority of Sulayman bin Buraidah on the authority of Aisha who said: **I said, O Messenger of God, if I encounter the Night of Decree, what should I say on it?** He said: **Say, 'O God, You are the Forgiving and You love forgiveness, so forgive me.'**

**A strange trace and a wondrous report related to the Night of Decree was mentioned** Narrated by Imam Abu Muhammad bin Abi Hatim when interpreting this noble Surah, he said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar bin Hatim told us, Musa bin Saeed told us, meaning al-Rasibi, on the authority of Hilal bin Abi Jablah, on the authority of Abu Abd al-Salam, on the authority of his father, on the authority of Ka'b, that he said: The Lote Tree of the Utmost Boundary is on the border of the seventh heaven, which is next to Paradise, so it is on the border of the air of this world and the air of the Hereafter. Its height in Paradise, its roots and branches are from under the Throne. In it are angels, and no one knows their number except God, the Almighty, the Majestic. They worship God, the Almighty, on its branches, in every place there is an angel, and the station of Gabriel, peace be upon him, is in its middle. So God calls Gabriel to descend on every Night of Decree with the angels who inhabit the Lote Tree of the Utmost Boundary, and there is no angel among them who has not been given compassion and mercy for the believers. So they descend with Gabriel on the Night of Decree when the sun sets, and there is no spot on the Night of Decree except that there is an angel on it, either prostrating or standing, supplicating for the believers. And the believing men and women, unless it is a church, a synagogue, a fire place, an idol, or some of your places where you throw away filth, or a house in which there is a drunkard, or a house in which there is an intoxicant, or a house in which there is an idol erected, or a house in which there is a hanging bell or a urinal, or a place in which there is a courtyard like the courtyard of a house, then they will not cease that night calling upon the believing men and women, and Gabriel will not leave any of the believers without shaking hands with them, and the sign of that is that his skin will shudder, his heart will soften, and his eyes will tear up, for that is from shaking hands with Gabriel.

Ka'b mentioned that whoever says on the Night of Decree: **There is no god but God** three times, God will forgive him for one, save him from the Fire for one, and admit him into Paradise for one. So we said to Ka'b al-Ahbar, **O Abu Ishaq, are you truthful?** Ka'b al-Ahbar said: **And does anyone say, 'There is no god but God' on the Night of Decree except someone who is truthful?** By the One in Whose Hand is my soul, the Night of Decree will be so heavy on the disbeliever and the hypocrite that it will be as if there is a mountain on his back. The angels will remain like this until dawn comes. The first to ascend is Gabriel until he is facing the horizon higher than the sun, and he will spread his wings. He has two green wings that he will not spread except at that hour, and the sun will have no rays. Then he will call an angel, and he will ascend, and the light of the angels and the light of Gabriel's wings will

meet. The sun will remain perplexed that day. Gabriel and those with him will spend that day between the earth and the lowest heaven, supplicating, showing mercy, and asking forgiveness for the believing men and women, and for those who fasted Ramadan out of faith and in the hope of reward. He will supplicate for those who thought that if they lived until the next year, they would fast Ramadan for the sake of God. When they reach the evening, they will enter the lowest heaven and sit in circles, and the angels of the lowest heaven will gather around them. They will ask them about a man and a woman, and they will talk to them until they say, **What did so-and-so do?** and **How did you find him this year?**

They will say: We found so-and-so the first year on this night worshipping, and we found him an innovator this year, and we found so-and-so an innovator, and we found him a worshipper this year. He said: They will stop seeking forgiveness for that and will turn to seeking forgiveness for that, and they will say: We found so-and-so and so-and-so remembering God, and we found so-and-so bowing and so-and-so prostrating, and we found him reciting the Book of God. He said: They will be like that day and night until they ascend to the second heaven, and in each heaven there is a day and a night until they reach their place at the Lote Tree of the Limit. Then the Lote Tree of the Limit will say to them: O my inhabitants, tell me about the people and name them for me, for I have a right over you, and I love those whom God loves. Ka'b al-Ahbar mentioned that they will count for it and tell it the names of men and women and the names of their fathers. Then Paradise will turn to the Lote Tree and say: Tell me what your inhabitants from among the angels have told you, and it will tell it.

He said: Paradise will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so, O God, hasten them to me. Gabriel will reach his place before them, and God will inspire him and he will say: I found so-and-so prostrating, so forgive him. So he will forgive him. Then Gabriel will hear all the bearers of the Throne and they will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so and His forgiveness for so-and-so. And Gabriel will say: O Lord, I found Your servant so-and-so whom You found the first year following the Sunnah and worship, and this year I found him having committed an act of sin and turning away from what He was commanded to do. So God will say: O Gabriel, if he repents and admonishes Me three hours before he dies, I will forgive him. Then Gabriel will say: Praise be to You, my God, You are more merciful than all of Your creation and You are more merciful to Your servants than Your servants are to themselves. He said: Then the Throne and everything around it and the veils and the heavens and whoever is in them will shake saying: Praise be to God, the Most Merciful. Ka'b said that whoever fasts Ramadan and tells himself when he breaks his fast after Ramadan not to disobey God, will enter Paradise without being asked or held accountable. End of the interpretation of Surah Laylat al-Qadr. All praise and thanks be to God.

Surat al-Qadr 97:1

Indeed, We sent it down during the Night of Decree.

## Fath al-Qadir

It is five verses

It is Meccan according to most commentators. This is what Al-Mawardi said. Al-Tha'labi said: It is Medinan according to most commentators. Al-Waqidi stated that it was the first surah revealed in Medina. Ibn Mardawayh narrated on the authority of Ibn Abbas, Ibn Al-Zubayr, and Aisha that it was revealed in Mecca.

The pronoun in **We sent it down** refers to the Qur'an, even though it was not mentioned before. It was sent down all at once on the Night of Decree to the lowest heaven from the Preserved Tablet. It was sent down to the Prophet (peace and blessings of God be upon him) in stages according to need, and there were twenty-three years between its first and last revelation to the Messenger of God (peace and blessings of God be upon him). In another verse: **Indeed, We sent it down during a blessed night**, which is the Night of Decree. In another verse: **The month of Ramadan in which the Qur'an was revealed**, and the Night of Decree is in the month of Ramadan. Mujahid said: **In the Night of Decree is the night of judgment.**

## Tafsir al-Baghawi

1- **Indeed, We sent it down during the Night of Decree**, meaning the Qur'an, as a metaphor for something not mentioned. He sent it down all at once on the Night of Decree from the Preserved Tablet to the lowest heaven, and placed it in the House of Honour. Then Gabriel, peace be upon him, would send it down in stages over twenty years.

## Tafsir al-Baidawi

1- **Indeed, We sent it down during the Night of Decree.**

The pronoun refers to the Qur'an, which is emphasized by the implication of *from* without mentioning it, as evidence of its greatness, which does not require mentioning it explicitly. He also glorified it by attributing its revelation to it, and he glorified the time in which it was revealed by saying:

## Surat al-Qadr 97:2

And what can make you know what the Night of Decree is?

### Tafsir al-Jalalayn

2 - **And what would make you know** I will inform you, O Muhammad **what the Night of Decree is** glorifying its importance and expressing amazement at it

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And what will make you know what the Night of Decree is?** He says: What makes you feel, O Muhammad, what the Night of Decree is?

### Tafsir al-Qurtubi

God Almighty says: **And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months.**

Al-Farra' said: Everything in the Qur'an that includes the verse, **And what would make you know?** He made him know. But whatever includes the verse, **And what would make you know?** He did not make him know. Sufyan said the same, and it has been mentioned previously.

### Tafsir Ibn Kathir

God Almighty tells us that He sent down the Qur'an on the Night of Decree, which is the blessed night about which God Almighty said, **The month of Ramadan in which was sent down the Qur'an.** Ibn Abbas and others said: God sent down the Qur'an all at once from the Preserved Tablet to the House of Honour in the lowest heaven, then it was sent down in detail according to events over twenty-three years to the Messenger of God, may God bless him and grant him peace. Then God Almighty said, magnifying the importance of the Night of Decree, which He chose for the revelation of the great Qur'an, saying: **And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months.**

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Mahmud bin Ghailan narrated to us, Abu Dawud Al-Tayalisi narrated to us, Al-Qasim bin Al-Fadl Al-Hadani narrated to us on the authority of Yusuf bin Saad, who said: A man stood up to Al-Hasan bin Ali after he had pledged allegiance to Muawiyah and said: You have blackened the faces of the believers, or O you who blackened the faces of the believers. He said: Do not rebuke me, may God have mercy on you, for the Prophet, may God bless him and grant him peace, saw the Umayyads on his pulpit and that upset him.

Then, **Indeed, We have granted you, O Muhammad, Al-Kawthar** was revealed, meaning a river in Paradise. And, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months" was revealed. After you, the Umayyads will rule it, O Muhammad. Al-Qasim said: So we counted it and it was a thousand months, not a day more and not less. Then Al-Tirmidhi said: This is a strange hadith that we do not know except from this source from the hadith of Al-Qasim bin Al-Fadl. It has been said on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, and Al-Qasim bin Al-Fadl Al-Hadani is trustworthy. Yahya Al-Qattan and Abd Al-Rahman bin Mahdi deemed him trustworthy. He said: His sheikh is Yusuf bin Saad. It is said that Yusuf bin Mazen is an unknown man, and this hadith is not known with this wording except from this source.

This hadith was narrated by Al-Hakim in his Mustadrak on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen. Al-Tirmidhi's statement: This Yusuf is unknown is questionable, as a group of people narrated on his authority, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration on the authority of Ibn Ma'en, he said: He is trustworthy. Ibn Jarir narrated it on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, thus he said. This necessitates confusion in this hadith, and God knows best. Moreover, this hadith, in any case, is very strange. Our Sheikh, the Imam, the Hafiz, the Proof, Abu Al-Hajjaj Al-Mizzi said: It is a strange hadith.

**I said** And the statement of Al-Qasim bin Al-Fadl Al-Hadani that he calculated the period of the Umayyads and found it to be a thousand months, not a day more or less, is not correct, because Muawiyah bin Abi Sufyan, may God be pleased with him, became independent in the kingdom when Al-Hasan bin Ali handed over the leadership to him in the year forty, and the pledge of allegiance was gathered for Muawiyah and that was called the Year of the Community, then they continued in it in succession in the Levant and elsewhere, and nothing came out of them except the period of the rule of Abdullah bin Al-Zubayr in the Two Holy Mosques, Ahwaz and some countries, which was close to nine years, but their hand did not leave the leadership completely, and even from some countries until the Abbasids usurped the caliphate from them in the year one hundred and thirty-two, so the total of their period was ninety-two years, and that is more than a thousand months, because a thousand months is an expression for eighty-three years and four months, and it is as if Al-Qasim bin Al-Fadl omitted from their period the days of Ibn Al-Zubayr, and on this basis what he said is close to correctness in the calculation, and God knows best.

What indicates the weakness of this hadith is that it was brought to criticize the Umayyad state, and if that was intended, it would not have been in this context. Preferring the Night of Decree over their days does not indicate criticizing their days, for the Night of Decree is very noble, and the noble surah came to praise the Night of Decree, so how can it be praised by preferring

## Surat al-Qadr 97:2

### And what can make you know what the Night of Decree is?

it over the days of the Umayyads, which are criticised according to this hadith? Is this not like what the speaker said:

Haven't you seen that the sword's value is diminished if it is said that the sword is sharper than the stick?

Another said:

If you prefer a person of excellence over a person of deficiency, then the praise is from deficiency.

Then what is understood from the verse is that the thousand months mentioned in the verse are the days of the Umayyads and the surah is Meccan, so how can it be referred to as the thousand months being the state of the Umayyads, when the wording of the verse and its meaning do not indicate it, and the pulpit was only made in Medina some time after the Hijrah? All of this indicates the weakness and objectionability of the hadith, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muslim told us, meaning Ibn Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "The Prophet, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore arms in the way of God for a thousand months." He said: **The Muslims were amazed at that.** He said: "Then God, the Almighty, revealed: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.'"

Ibn Jarir said: Ibn Hamid told us, Hakam bin Muslim told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: There was a man among the Children of Israel who would stand at night until morning, then fight the enemy during the day until evening. He did that for a thousand months, so God revealed this verse: **The Night of Decree is better than a thousand months.** Standing that night is better than the deeds of that man. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Muslima bin Ali told me, on the authority of Ali bin Urwa, who said: "The Messenger of God, may God bless him and grant him peace, mentioned one day four of the Children of Israel who worshipped God for eighty years, without disobeying Him for the blink of an eye. He mentioned Job, Zachariah, Ezekiel bin Al-Ajouz, and Joshua bin Nun. He said: The companions of the Messenger of God, may God bless him and grant him peace, were amazed by that, so Gabriel came to him and said: O Muhammad, your nation is amazed by the worship of these people for eighty years, without disobeying Him for the blink of an eye. God has revealed something better than that. So he recited to him: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' This is better than what you and your nation are amazed at. He said: The Messenger of God, may God bless him and grant him peace, was pleased by that, and the people with him."

Sufyan al-Thawri said: I heard from Mujahid that the Night of Decree is better than a thousand months. He said: Working during it, fasting during it, and praying

during it are better than a thousand months. Narrated by Ibn Jarir. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The Night of Decree is better than a thousand months in which there is no Night of Decree. This is what Qatadah ibn Di'amah, al-Shafi'i, and others said. Amr ibn Qays al-Mula'i said: Working during it is better than working during a thousand months. This statement that it is better than the worship of a thousand months in which there is no Night of Decree is the choice of Ibn Jarir, and it is correct, not anything else. It is like the statement of the Prophet (peace and blessings of God be upon him): **A night's guarding in the cause of God is better than a thousand nights in any other dwelling.** Narrated by Ahmad. As it came regarding the one who intends to go on Friday with good form and a good intention, he will be credited with the deeds of a year, the reward of fasting and praying during it, and other similar meanings.

Imam Ahmad said: Ismail bin Ibrahim told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When Ramadan came, the Messenger of God (blessings and peace of God be upon him) said: "The month of Ramadan has come to you, a blessed month. God has enjoined fasting upon you. In it the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained. In it is a night that is better than a thousand months. Whoever is deprived of its goodness is indeed deprived." An-Nasa'i narrated it from the hadith of Ayoub. Since worshipping Laylat al-Qadr is equivalent to worshipping a thousand months, it is proven in the two Sahihs on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever stands in prayer on Laylat al-Qadr out of faith and in the hope of reward, will be forgiven for his previous sins.** God the Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** That is, the angels descend frequently on this night due to its great blessings. The angels descend with the descent of blessings and mercy, just as they descend when the Qur'an is recited, and they surround circles of remembrance, and they lower their wings for the sincere seeker of knowledge out of respect for him. As for the Spirit, it was said that what is meant by it here is Gabriel, peace be upon him, so it is a case of connecting the specific to the general. It was also said that they are a type of angels, as mentioned previously in Surat An-Naba', and God knows best.

And the Almighty's saying: **From every matter** Mujahid said: Peace is from every matter. Saeed bin Mansour said: Isa bin Yunus told us, Al-A'mash told us, from Mujahid, regarding His saying: "Peace is it" he said: It is safe, Satan cannot do evil or harm in it. Qatada and others said: Matters are decided in it, and lives and provisions are determined, as God Almighty said: **Therein is decided every matter of wisdom** and His saying: "Peace is it until the break of dawn" Saeed bin Mansour said: Hisham told us, from Abu Ishaq, from Al-Sha'bi, regarding His saying: "From every matter \* Peace is it until the break of dawn" he said: The angels'

greeting on the Night of Decree to the people of the mosques until dawn breaks. Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: "From every person, peace is it until the break of dawn." Al-Bayhaqi narrated in his book, *The Virtues of Times*, on the authority of Ali, a strange narration about the angels descending and passing by those who pray on the Night of Decree and the blessing being attained by those who pray. Ibn Abi Hatim narrated on the authority of Ka'b Al-Ahbar a strange and amazing long narration. Very much so, in the descent of the angels from Sidrat al-Muntaha to the earth, accompanied by Gabriel, peace be upon him, and their supplication for the believing men and women.

Abu Dawud al-Tayalisi said: Imran, meaning al-Qattan, narrated to us from Qatadah, from Abu Maymunah, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said regarding the Night of Decree: **It is the twenty-seventh or twenty-ninth night, and the angels on earth that night are more numerous than the pebbles.** Al-A'mash narrated from al-Minhal from Abd al-Rahman ibn Abi Laila, regarding the verse: "From every matter is peace," he said: No new matter occurs on it. Qatadah and Ibn Zayd said regarding the verse: "Peace it is," meaning it is all good, with no evil in it until the break of dawn. This is supported by what Imam Ahmad narrated: Haywah ibn Shuraih narrated to us, Baqiyah narrated to us, Buhayr ibn Sa'd narrated to me, from Khalid ibn Ma'dan, from Ubadah ibn as-Samit, that the Messenger of God, may God bless him and grant him peace, said: "The Night of Decree is in the last ten. Whoever stands in prayer during them, seeking reward for them, then God will forgive him his past and future sins. And it is an odd-numbered night: the ninth, the seventh, the fifth, the third, or the last night."

The Messenger of God (peace and blessings be upon him) said: "The sign of the Night of Decree is that it is clear and bright, as if there were a shining moon in it, calm and still, neither cold nor hot, and it is not permissible for a star to be thrown out in it until morning. Its sign is that the sun rises on that morning, level with no rays, like the moon on a full moon, and it is not permissible for Satan to come out with it on that day." This is a good chain of transmission, but there is some ambiguity in the text and some of its wording is objectionable. Abu Dawud al-Tayalisi said: Zam'ah told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings be upon him) said about the Night of Decree: **It is a clear, calm, and bright night, neither hot nor cold, and the sun on that morning becomes weak and red.** Ibn Abi 'Aasim al-Nabeel narrated with his chain of transmission on the authority of Jabir ibn 'Abdullah that the Messenger of God (peace and blessings be upon him) said: "I saw the Night of Decree, but I forgot it, and it is in the last ten of its nights. It is clear and bright, neither hot nor cold, as if there is a moon in it, and Satan does not come out of it until dawn breaks."

*Chapter* Scholars differed over whether the Night of Decree was present among previous nations or is it unique to this nation? There are two opinions: Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri said: Malik told us that he heard that the Messenger of God (blessings

and peace of God be upon him) was shown the lifespans of the people who came before him, or whatever God willed of that, and it was as if the lifespans of his nation were too short for them to achieve the same deeds as others in their long lifespans, so God gave him the Night of Decree, which is better than a thousand months. This was narrated from another chain of transmission, and what Malik said necessitates that this Night of Decree be unique to this nation. The author of al-'Adda, one of the imams of the Shafi'i school, transmitted it from the majority of scholars, and God knows best. Al-Khattabi reported a consensus on this, and al-Radi transmitted it with certainty from the school of thought. What the hadith indicates is that it was present among previous nations as it is in our nation.

Imam Ahmad ibn Hanbal said: Yahya ibn Saeed narrated to us from Ikrimah ibn Ammar, Abu Zamil Samak al-Hanafi narrated to me, Malik ibn Marthad ibn Abdullah narrated to me, Marthad narrated to me: I asked Abu Dharr. I said: How did you ask the Messenger of God (peace and blessings of God be upon him) about the Night of Decree? He said: I used to ask people about it. I said: O Messenger of God, tell me about the Night of Decree. Is it in Ramadan or in any other month? He said: Rather, it is in Ramadan. I said: It is with the prophets as long as they are alive, and when they die, it is taken away, or does it last until the Day of Resurrection? He said: Rather, it lasts until the Day of Resurrection. I said: In which Ramadan is it? He said: Seek it in the first ten days and the last ten days. Then the Messenger of God (peace and blessings of God be upon him) spoke and spoke again, then I took advantage of his distraction and said: In which of the twenty days is it? He said: Seek it in the last ten days. Do not ask me about anything after that.

Then the Messenger of God (peace and blessings be upon him) spoke, and I seized the opportunity while he was distracted and said: O Messenger of God, I swear to you by my right over you, why don't you tell me in which of the last ten it is? He became angry with me in a way he had never been angry before since I had been with him and said: **Seek it in the last seven, do not ask me about anything after them.** An-Nasa'i narrated it on the authority of Al-Fallas on the authority of Yahya ibn Sa'id Al-Qattan on his authority. This indicates what we have mentioned, and that it will remain until the Day of Resurrection in every year after the Prophet (peace and blessings be upon him), unlike what some Shi'a groups have claimed, that it has been completely lifted based on what they understood from the hadith that we will cite later, in which he (peace be upon him) said: **It has been lifted, and perhaps it will be good for you,** because what is meant is that the knowledge of its time has been lifted specifically. This indicates that the Night of Decree occurs only in the month of Ramadan, and not as narrated on the authority of Ibn Mas'ud and those scholars of Kufa who followed him, that it occurs throughout the year and is hoped for in all months equally.

Abu Dawud narrated this in his Sunan, saying: Chapter: Clarification that the Night of Decree is in every Ramadan. Hamid bin Zanjawayh al-Sami narrated to us, Saeed bin Abi Maryam informed us, Muhammad bin Ja'far bin Abi Katheer informed us,



Musa bin Uqbah informed me, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Abdullah bin Umar, who said: "The Messenger of God, may God bless him and grant him peace, was asked, and I was listening, about the Night of Decree, and he said: It is in every Ramadan." The men in this chain of transmission are trustworthy, except that Abu Dawud said: Shu'bah and Sufyan narrated it on the authority of Abu Ishaq, so they stopped it. A narration has been reported on the authority of Abu Hanifah, may God have mercy on him, that it is hoped for in every month of Ramadan, and this is a view that al-Ghazali reported, but al-Rafi'i found it very strange.

*Chapter* Then it has been said that it occurs on the first night of the month of Ramadan. This is narrated on the authority of Abu Razin, and it has been said that it occurs on the night of the seventeenth. Abu Dawud narrated a hadith on the authority of Ibn Mas'ud, and he narrated a hadith on the authority of him and Zayd ibn Arqam and Uthman ibn Abi al-'As, and it is a statement on the authority of Muhammad ibn Idris al-Shafi'i, and it is narrated on the authority of al-Hasan al-Basri, and they explained it by saying that it is the night of Badr, and it was a Friday night, the seventeenth of the month of Ramadan, and on its morning was the Battle of Badr, and it is the day about which God Almighty said: **The Day of Discrimination**. It was said that it was the night of the nineteenth, as narrated on the authority of Ali and Ibn Masoud, may God be pleased with them both, and it was said that it was the night of the twenty-first, based on the hadith of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, performed I'tikaf in the first ten days of Ramadan, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then he performed I'tikaf in the middle ten days, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon on the morning of the twentieth of Ramadan and said: Whoever performed I'tikaf with me should return, for I saw the Night of Decree, but I forgot it, and it is in the last ten days, in an odd-numbered night. I saw myself prostrating in mud and water."

The roof of the mosque was made of palm fronds and we could not see anything in the sky. Then a lightning bolt came and it rained, so the Prophet (peace and blessings of God be upon him) led us in prayer until I saw traces of mud and water on the forehead of the Messenger of God (peace and blessings of God be upon him), confirming his vision. In another version: **On the morning of the twenty-first**. Both of them were narrated in Saheeh al-Bukhaari and Saheeh Muslim. Ash-Shafi'i said: This hadeeth has the most authentic narration. It was also said to be the night of the twenty-third, based on the hadeeth of 'Abdullah ibn Unays in Saheeh Muslim, which is close in context to the narration of Abu Sa'eed, and God knows best. It was also said to be the night of the twenty-fourth. Abu Dawud at-Tayalisi said: Hammad ibn Salamah narrated to us from al-Juwayri from Abu Nadrah from Abu Sa'eed that the Messenger of God (peace and

blessings of God be upon him) said: **The Night of Decree is the night of the twenty-fourth**. Its chain of narration is trustworthy. Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of al-Sanabhi, on the authority of Bilal, who said: The Messenger of God, may God bless him and grant him peace, said: **The Night of Decree is the night of the twenty-fourth**. Ibn Lahi'ah is weak, and what contradicts him is what al-Bukhari narrated on the authority of Asbagh, on the authority of Ibn Wahb, on the authority of Amr bin al-Harith, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Abu Abdullah al-Sanabhi, who said: Bilal, the muezzin of the Messenger of God, may God bless him and grant him peace, told me that it is the first of the seven nights of the last ten. This is the more correct report, and God knows best.

Thus, it was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, Jabir, Al-Hasan, Qatadah, and 'Abdullah ibn Wahb that it is the night of the twenty-fourth. The hadith of Wathilah ibn Al-Asqa', with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, was mentioned in Surat al-Baqarah 2: **The Qur'an was revealed on the night of the twenty-fourth**. It was also said that it is the night of the twenty-fifth, as Al-Bukhari narrated on the authority of 'Abdullah ibn 'Abbas that the Messenger of God, may God bless him and grant him peace, said: **Seek it in the last ten nights of Ramadan, on the ninth night remaining, on the seventh night remaining, on the fifth night remaining**. Many interpreted it as the odd-numbered nights, which is more apparent and well-known. Others interpreted it as the even-numbered nights, as Muslim narrated on the authority of Abu Sa'id that he interpreted it as such, and God knows best. It was also said that it is the night of the twenty-seventh, as Muslim narrated in his Sahih on the authority of Ubayy ibn Ka'b on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh.

Imam Ahmad said: Sufyan told us, I heard Abda and Asim on the authority of Zur, I asked Abi bin Kaab, I said, Abu al-Mundhir, your brother Ibn Masoud says, whoever stands for a year will attain the Night of Decree. He said, may God have mercy on him, he knew that it was in the month of Ramadan and that it was the night of the twenty-seventh, then he swore. I said, How do you know that? He said, **By the sign or the verse that he told us about, the sun will rise on that day without rays, meaning the sun**. Muslim narrated it on the authority of Sufyan ibn Uyaynah, Shu'bah, and Al-Awza'i, on the authority of Abdah, on the authority of Zur, on the authority of Abu, and he mentioned it and in it he said: **By God, there is no god but Him, it is in Ramadan**. He swears, he does not make an exception. "By God, I know which Laylat Al-Qadr is, which the Messenger of God, may God bless him and grant him peace, commanded us to stand in prayer. It is the night of the twenty-seventh, and its sign is that the sun will rise in the morning white without rays." In this regard, there are reports from Mu'awiyah, Ibn 'Umar, Ibn 'Abbas, and others on the authority of the Messenger of God, may God bless him and grant him

peace, that it is the night of the twenty-seventh. This is the opinion of a group of the Salaf, and it is the main opinion of the school of Imam Ahmad ibn Hanbal, may God have mercy on him. It is also a narration from Abu Hanifah. It has been reported from some of the Salaf that he tried to extract its being the night of the twenty-seventh from the Qur'an from his saying: **it is**, because it is the twenty-seventh word in the surah, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ishaq ibn Ibrahim al-Dabari narrated to us, Abd al-Razzaq narrated to us, Muammar narrated to us, on the authority of Qatadah and Asim, that they heard Ikrimah say: Ibn Abbas said: Umar ibn al-Khattab summoned the companions of Muhammad (peace and blessings of God be upon him) and asked them about the Night of Decree, and they agreed that it was in the last ten nights. Ibn Abbas said: So I said to Umar: I know - or I think - which Night of Decree it is. Umar said: Which night is it? I said: The seventh that has passed - or the seventh that remains - of the last ten nights. Umar said: How did you know that? Ibn Abbas said: I said: God created seven heavens and seven earths and seven days, and the month revolves around seven, and He created man from seven, and He eats from seven and prostrates on seven, and the circumambulation of the House is seven, and the stoning of the Jamarat is seven for reasons that He mentioned. Umar said: You have understood something that we have not understood. Qatadah used to add to Ibn Abbas's statement: And eats from seven. He said: It is the statement of God the Most High: **Then We grow therein grain \* And grapes** (al-An'am 2:17). This is a good, strong chain of transmission and a very strange text. And God knows best.

It is said that it is on the twenty-ninth night. Imam Ahmad ibn Hanbal said: Abu Saeed, a client of Banu Hashim, told us, Saeed ibn Salamah told us, Abdullah ibn Muhammad ibn Aqeel told us, on the authority of Umar ibn Abd al-Rahman, on the authority of Ubadah ibn al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, about the Night of Decree. The Messenger of God, may God bless him and grant him peace, said: **In Ramadan, seek it in the last ten nights, for it is on the odd-numbered nights of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or on the last night.** Imam Ahmad said: Sulayman ibn Dawud, who is Abu Dawud al-Tayalisi, told us, Imran al-Qattan told us, on the authority of Qatadah, on the authority of Abu Maymunah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said about the Night of Decree: **It is on the night of the twenty-seventh or twenty-ninth, and the angels on earth that night are more numerous than the number of pebbles.** Ahmad is the only one to narrate it, and its chain of transmission is sound. It was said that it is on the last night, based on what was mentioned in this hadith above, and based on what al-Tirmidhi and al-Nasa'i narrated from the hadith of Uyaynah ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Bakrah, that the Messenger of God, may God bless him and grant him peace, said: **On nine remaining nights.** Or seven days remain, or five days remain, or three days remain, or the last night. That is, seek the Night of Decree. Al-Tirmidhi said: It is

good and authentic. In Al-Musnad, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the Night of Decree: **It is the last night.**

Chapter Al-Shafi'i said about these narrations: "The Prophet (peace and blessings of God be upon him) answered the questioner when he was asked: 'Shall we seek the Night of Decree on such-and-such a night?' He said: 'Yes, but the Night of Decree is specific and does not move.'" Al-Tirmidhi narrated it with the same meaning from him. It was narrated from Abu Qilabah that he said: The Night of Decree moves among the last ten nights. What he narrated from Abu Qilabah was stated explicitly by Malik, Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawr, Al-Muzani, Abu Bakr ibn Khuzaymah, and others. It was narrated from Al-Shafi'i and Al-Qadi narrated it from him, and it is more likely, and God knows best. This statement may be supported by what is proven in the two Sahihs on the authority of Abdullah ibn Umar that some men from among the companions of the Prophet (peace and blessings of God be upon him) saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God (peace and blessings of God be upon him) said: **I see that your dreams agree on the last seven days, so whoever seeks it, let him seek it in the last seven days.** And in them also on the authority of Aisha **may God be pleased with her**, "that the Messenger of God (peace and blessings of God be upon him) said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'" And its wording is from Al-Bukhari.

Al-Shafi'i argues that it does not move and that it is a specific part of the month based on what Al-Bukhari narrated in his Sahih on the authority of Ubadah ibn al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, came out to tell us about Laylat al-Qadr, but two Muslims argued. He said: 'I came out to tell you about Laylat al-Qadr, but so-and-so and so-and-so argued, so it was taken away. Perhaps that is better for you, so seek it on the ninth, the seventh, and the fifth.'" The evidence for this is that if it were not specific and continuous, they would not have known about it in every year, because if it moved, they would not have known about its specificity except for that year only, unless it is said that he only came out to inform them about it for that year only. His statement, **So-and-so and so-and-so argued, so it was taken away**, is an allusion to what is said that arguing cuts off benefit and beneficial knowledge, as came in the hadith, **Indeed, a servant is deprived of provision because of the sin he commits.** His statement, **So it was taken away**, means that knowledge of its specificity was taken away from you, not that it was completely taken away from existence, as the ignorant Shi'a say, because after this he said, **So seek it on the ninth, the seventh, and the fifth.**

And His saying: **And perhaps it will be better for you** means that it is not specified for you. For if it is vague, its seekers will strive to seek it in all places of hope, and thus it will be more for worship, unlike if they know its exact location, for their efforts will be limited to performing it only. Rather, wisdom required it to be vague so that worship will be general throughout the

month in seeking it, and striving will be greater in the last ten days. For this reason, the Messenger of God, may God bless him and grant him peace, would seclude himself in the last ten days of Ramadan until God, the Almighty, took him, then his wives secluded themselves after him. They both narrated it from the hadith of Aisha. On the authority of Ibn Umar, the Messenger of God (blessings and peace of God be upon him) used to seclude himself during the last ten days of Ramadan. Aisha said: "When the last ten days of Ramadan came, the Messenger of God (blessings and peace of God be upon him) would stay up at night, wake up his family, and tighten his belt." **Bukhari and Muslim** It was said that what was meant by this was avoiding women. It is possible that it is a metaphor for both matters, as Imam Ahmad narrated: Surayj told us, Abu Ma'shar told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "When ten days of Ramadan remained, the Messenger of God (blessings and peace of God be upon him) would tighten his belt and avoid his women." **Bukhari and Muslim** It was narrated only by Ahmad.

It was narrated from Malik, may God have mercy on him, that the Night of Decree is sought equally in all ten nights, and no one night is more likely to be preferred than another. I saw it in the commentary of al-Rafi'i, may God have mercy on him. It is recommended to supplicate frequently at all times, especially in the month of Ramadan, and more so in the last ten nights, and then on the odd nights. It is recommended to supplicate frequently: **O God, You are the Pardoner and You love forgiveness, so forgive me**, as Imam Ahmad narrated: Yazid, who is Ibn Harun, al-Jariri, who is Sa'id Ibn Iyas, narrated from Abdullah Ibn Buraydah that Aisha said: **O Messenger of God, if I encounter the Night of Decree, what should I supplicate?** He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" It was narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah on the authority of Kahmas Ibn al-Hasan, from Abdullah Ibn Buraydah, from Aisha, who said: "I said: O Messenger of God, if I know which Night of Decree is it, what should I say on it?" He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" This is the wording of al-Tirmidhi, who then said: **This is a good and authentic hadith**. Al-Hakim included it in his Mustadrak, and he said: **This is authentic**. The condition of the two sheikhs, and it was also narrated by Al-Nasa'i through the chain of transmission of Sufyan Al-Thawri on the authority of Alqamah bin Marthad on the authority of Sulayman bin Buraidah on the authority of Aisha who said: **I said, O Messenger of God, if I encounter the Night of Decree, what should I say on it?** He said: **Say, 'O God, You are the Forgiving and You love forgiveness, so forgive me.'**

**A strange trace and a wondrous report related to the Night of Decree was mentioned** Narrated by Imam Abu Muhammad bin Abi Hatim when interpreting this noble Surah, he said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar bin Hatim told us, Musa bin Saeed told us, meaning al-Rasibi, on the authority of Hilal bin Abi Jablah, on the authority of Abu

Abd al-Salam, on the authority of his father, on the authority of Ka'b, that he said: The Lote Tree of the Utmost Boundary is on the border of the seventh heaven, which is next to Paradise, so it is on the border of the air of this world and the air of the Hereafter. Its height in Paradise, its roots and branches are from under the Throne. In it are angels, and no one knows their number except God, the Almighty, the Majestic. They worship God, the Almighty, on its branches, in every place there is an angel, and the station of Gabriel, peace be upon him, is in its middle. So God calls Gabriel to descend on every Night of Decree with the angels who inhabit the Lote Tree of the Utmost Boundary, and there is no angel among them who has not been given compassion and mercy for the believers. So they descend with Gabriel on the Night of Decree when the sun sets, and there is no spot on the Night of Decree except that there is an angel on it, either prostrating or standing, supplicating for the believers. And the believing men and women, unless it is a church, a synagogue, a fire place, an idol, or some of your places where you throw away filth, or a house in which there is a drunkard, or a house in which there is an intoxicant, or a house in which there is an idol erected, or a house in which there is a hanging bell or a urinal, or a place in which there is a courtyard like the courtyard of a house, then they will not cease that night calling upon the believing men and women, and Gabriel will not leave any of the believers without shaking hands with them, and the sign of that is that his skin will shudder, his heart will soften, and his eyes will tear up, for that is from shaking hands with Gabriel.

Kaab mentioned that whoever says on the Night of Decree: **There is no god but God** three times, God will forgive him for one, save him from the Fire for one, and admit him into Paradise for one. So we said to Kaab al-Ahbar, **O Abu Ishaq, are you truthful?** Kaab al-Ahbar said: **And does anyone say, 'There is no god but God' on the Night of Decree except someone who is truthful?** By the One in Whose Hand is my soul, the Night of Decree will be so heavy on the disbeliever and the hypocrite that it will be as if there is a mountain on his back. The angels will remain like this until dawn comes. The first to ascend is Gabriel until he is facing the horizon higher than the sun, and he will spread his wings. He has two green wings that he will not spread except at that hour, and the sun will have no rays. Then he will call an angel, and he will ascend, and the light of the angels and the light of Gabriel's wings will meet. The sun will remain perplexed that day. Gabriel and those with him will spend that day between the earth and the lowest heaven, supplicating, showing mercy, and asking forgiveness for the believing men and women, and for those who fasted Ramadan out of faith and in the hope of reward. He will supplicate for those who thought that if they lived until the next year, they would fast Ramadan for the sake of God. When they reach the evening, they will enter the lowest heaven and sit in circles, and the angels of the lowest heaven will gather around them. They will ask them about a man and a woman, and they will talk to them until they say, **What did so-and-so do? and How did you find him this year?**

They will say: We found so-and-so the first year on this night worshipping, and we found him an innovator this year, and we found so-and-so an innovator, and we found him a worshipper this year. He said: They will stop seeking forgiveness for that and will turn to seeking forgiveness for that, and they will say: We found so-and-so and so-and-so remembering God, and we found so-and-so bowing and so-and-so prostrating, and we found him reciting the Book of God. He said: They will be like that day and night until they ascend to the second heaven, and in each heaven there is a day and a night until they reach their place at the Lote Tree of the Limit. Then the Lote Tree of the Limit will say to them: O my inhabitants, tell me about the people and name them for me, for I have a right over you, and I love those whom God loves. Ka'b al-Ahbar mentioned that they will count for it and tell it the names of men and women and the names of their fathers. Then Paradise will turn to the Lote Tree and say: Tell me what your inhabitants from among the angels have told you, and it will tell it.

He said: Paradise will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so, O God, hasten them to me. Gabriel will reach his place before them, and God will inspire him and he will say: I found so-and-so prostrating, so forgive him. So he will forgive him. Then Gabriel will hear all the bearers of the Throne and they will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so and His forgiveness for so-and-so. And Gabriel will say: O Lord, I found Your servant so-and-so whom You found the first year following the Sunnah and worship, and this year I found him having committed an act of sin and turning away from what He was commanded to do. So God will say: O Gabriel, if he repents and admonishes Me three hours before he dies, I will forgive him. Then Gabriel will say: Praise be to You, my God, You are more merciful than all of Your creation and You are more merciful to Your servants than Your servants are to themselves. He said: Then the Throne and everything around it and the veils and the heavens and whoever is in them will shake saying: Praise be to God, the Most Merciful. Ka'b said that whoever fasts Ramadan and tells himself when he breaks his fast after Ramadan not to disobey God, will enter Paradise without being asked or held accountable. End of the interpretation of Surah Laylat al-Qadr. All praise and thanks be to God.

## Fath al-Qadir

**2- And what will make you know what is the Night of Decree?** The Night of Judgment. It was said that it was called the Night of Decree because God, the Exalted, decrees on it whatever He wills of His affair until the next year. It was also said that it was called this because of its great value and honor, from their saying: **For so-and-so there is qadr**, meaning honor and status, as Al-Zuhri said. It was also said that it was called this because acts of obedience on it have great value and abundant reward. Al-Khalil said: It was called the Night of Decree because the earth becomes cramped for the angels on it, like His saying: **And he whose provision is restricted**, meaning constricted.

There are more than forty opinions regarding the specification of the Night of Decree. We have mentioned them with their evidence and clarified the most correct of them in our explanation of Al-Muntaqa. **And what will make you know what the Night of Decree is?** This question exaggerates its importance, as if it is beyond the knowledge of creation and no one knows it except God, the Most High. Sufyan said: Everything in the Qur'an that says **And what will make you know** has made it known, and everything in it is **And what will make you know** has not made it known. Al-Farra' said the same. The meaning is: What would make you aware of it? We have already discussed the parsing of this sentence in His statement, **And what will make you know what the Inevitable is**.

## Tafsir al-Baghawi

Then his prophet was amazed and said:

**2- And what will make you know what the Night of Decree is?** It is called the Night of Decree because it is the night of determining matters and rulings. In it, God determines the matter of the year for His servants and His lands until the next year, as God Almighty says: **Therein is decreed every matter of wisdom** (al-Dukhan 44:4). It is the source of their saying: God has determined something with a light qadran and qadran, like the river / and the river and the hair and the hair, and He has determined it - with emphasis - qadran and qadran with a light qadran, meaning one and the same.

It was said to Al-Husayn ibn Al-Fadl: Didn't God decree the destinies before He created the heavens and the earth? He said: Yes. It was said: What is the meaning of the Night of Decree? He said: Driving destinies to their appointed times, and carrying out the decreed judgment. Al-Azhari said: **The Night of Decree** means the night of greatness and honor, as people say: So-and-so has status with the ruler, meaning prestige and position. It is also said: I have valued so-and-so, meaning I have glorified him. God the Almighty said: **And they have not appraised God with true appraisal** (al-An'am 6:91) (al-Zumar 39:67), meaning they have not glorified Him with the glorification He should be glorified.

It was said: Because the good deed is valued by God because it is accepted.

They differed regarding its exact time. Some of them said that it was during the time of the Messenger of God (peace and blessings be upon him) and then it was taken away. The majority of the Companions and scholars agree that it will remain until the Day of Resurrection. It was narrated on the authority of Abdullah ibn Makanis, the freed slave of Muawiyah, who said: I said to Abu Hurairah: They claim that the Night of Decree has been taken away? He said: Whoever said that is lying. I said: Is it in every month that I face? He said: Yes.

Some of them said: It is one of the nights of the year, so if a man made the divorce of his wife and the manumission of his slave conditional on the Night of Decree, it would not take place unless a year had



## Surat al-Qadr 97:2

### And what can make you know what the Night of Decree is?

passed from the time of his oath. This was narrated on the authority of Ibn Masoud, who said: Whoever stands for a year will attain it. report of this reached Abdullah bin Omar, who said: May God have mercy on Abu Abdul Rahman. He knew that it was in the month of Ramadan, but he did not want people to over-rely on it.

The majority of scholars agree that it is during the month of Ramadan.

They differed regarding that night. Abu Razin Al-Uqaili said: It was the first night of Ramadan. Al-Hasan said: It was the seventeenth night, the morning of which the Battle of Badr took place.

The correct view, and the one most of the scholars agree on, is that it is in the last ten days of Ramadan.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Harun bin Ishaq Al-Hamadani told us, Abda bin Sulaiman told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, used to seclude himself in the last ten nights of Ramadan and say: 'Seek the Night of Decree in the last ten nights of Ramadan.'"

Abu Uthman al-Dhabi told us, Abu Muhammad al-Jarrahi told us, Abu al-Abbas al-Mahboubi told us, Abu Isa told us, Qutaybah told us, Abd al-Wahid bin Ziyad told us, on the authority of al-Hasan ibn Ubayd God, on the authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, would strive in the last ten nights more than he would strive in any other."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Sufyan told us, on the authority of Abu Yaqub, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "When the last ten days of Ramadan came, the Messenger of God, may God bless him and grant him peace, would tighten his belt, stay up at night, and wake up his family."

They differed as to which night of the ten it is?

Abdul Wahid 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, Ismail bin Jaafar told us, Abu Sahl bin Malik told us on the authority of his father on the authority of Aisha, "The Prophet, may God bless him and grant him peace, said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'"

Ahmad ibn Ibrahim al-Sharahi told us, Abu Ishaq al-Tha'labi told us, Abdullah ibn Hamid al-Wazzan told us, Makki ibn Abdun told us, Abdullah ibn Hashim ibn

Hayyan told us, Yahya ibn Sa'id al-Qattan told us, Uyyaynah ibn Abd al-Rahman told us, my father told me: "The Night of Decree was mentioned to Abu Bakrah, and he said: 'I will not seek it after anything I heard from the Messenger of God (peace and blessings of God be upon him) except in the last ten nights. I heard the Messenger of God (peace and blessings of God be upon him) say: 'Seek it in the last ten nights, from nine to seven, five to three, or the last night.' When Ramadan began, Abu Bakrah would pray as he prayed during the rest of the year, and when the last ten nights began, he would strive hard."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Khalid bin Al-Harith told us, Hamid told us, Anas bin Malik told us on the authority of Ubadah bin Al-Samit, who said: "The Prophet, may God bless him and grant him peace, went out to tell us about the Night of Decree, but two men from among the Muslims argued. So he said: 'I went out to tell you about the Night of Decree, but so-and-so and so-and-so argued, so it was lifted. Perhaps it will be better for you, so seek it on the ninth, seventh, and fifth.'"

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Nafi', on the authority of 'Abdullah ibn 'Umar, "Some men from among the companions of the Prophet, may God bless him and grant him peace, saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God, may God bless him and grant him peace, said: 'I see that your dreams have agreed on the last seven days. So whoever seeks it, let him seek it in the last seven days.'"

It was narrated on the authority of Abu Saeed Al-Khudri: It is the night of the twenty-first.

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 Yazid ibn 'Abdullah ibn al-Haad, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah ibn 'Abd al-Rahman, on the authority of Abu Sa'id al-Khudri, that he said: "The Prophet, may God bless him and grant him peace, used to perform i'tikaf during the middle ten days of Ramadan. He performed i'tikaf one year, and when it was the night of the twenty-first, which was the night on which he would leave i'tikaf in the morning, he said: 'Whoever is going to perform i'tikaf with me, let him perform i'tikaf during the last ten days. I saw this night and then forgot it. I saw myself prostrating in the morning in water and mud, so seek it during the last ten days, and seek it in every odd-numbered night.'"

Abu Saeed Al-Khudri said: It rained that night, and the mosque was covered with a canopy, so the mosque was flooded.

Abu Saeed said: I saw with my own eyes the Messenger of God, may God bless him and grant him peace, leaving with traces of water and mud on his



forehead and nose from the morning of the twenty-first.

Some of them said: It is the night of the twenty-third.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ahmad bin Khalid Al-Himsi told us, Muhammad bin Ishaq told us on the authority of Muhammad bin Ibrahim, Abdullah bin Anis told me on the authority of his father, "that he said to the Messenger of God, may God bless him and grant him peace: I am in a desert called Al-Wata'ah, and I praise God that I lead them in prayer. So order me to come down to the mosque on a night of this month and pray it there. So he said: Come down on the night of the twenty-third and pray it there. If you like to complete it at the end of the month, then do so, and if you like, then refrain. He said: So when he prayed the afternoon prayer, he would enter the mosque and would not come out except for a need until he prayed the dawn prayer. So when he prayed the dawn prayer, his mount would be at the door of the mosque."

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ya'la bin Ubaid told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: "We were discussing the Night of Decree, and the Messenger of God, may God bless him and grant him peace, said: How much of the month has passed? We said: Twenty-two, and seven remain. He said: Twenty-two have passed, and seven remain. Seek it tonight. The month is twenty-nine."

Some people said: It is the night of the twenty-seventh, and this is the saying of Ali, Abu and Aisha:

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ya'la bin Ubaid told us, Sufyan told us, on the authority of Asim, on the authority of Zur bin Hubaish, who said: I said to Ubayy bin Ka'b: "O Abu Al-Mundhir, tell us about the Night of Decree, for Ibn Umm Abd says: Whoever stands **in prayer** for a year will attain it." He said: "May God have mercy on Abu Abd Al-Rahman. Indeed, he knew that it was in Ramadan, but he did not want to tell you lest you rely on it - and He who revealed the Qur'an to Muhammad, may God bless him and grant him peace - it is the night of the twenty-seventh." We said: O Abu Al-Mundhir, how did you know this? He said: "By the verse that the Prophet, may God bless him and grant him peace, told us about, and we memorized and retained it. By God, it is not forgotten." We said to Zur: **And what is the verse?** He said: **The sun rises like a bowl without rays.**

Among its signs: What was narrated on the authority of Al-Hasan, may God be pleased with him, that it is a clear, pleasant night, neither hot nor cold. The sun rises in the morning without rays.

In sum Maryam 19: God has kept this night obscure for this nation so that they may strive in worship during the nights of Ramadan, hoping to attain it, just as He has hidden the hour of response on Friday, and hidden the middle prayer among the five prayers, and His greatest name among the names, and His pleasure in

acts of obedience so that they may desire all of them, and His wrath in acts of disobedience so that they may refrain from all of them, and He has hidden the coming of the Hour so that they may strive in acts of obedience, fearing its coming.

## Tafsir al-Baidawi

### 2- And what can make you know what the Night of Decree is?

Surat al-Qadr 97:3

The Night of Decree is better than a thousand months.

## Surat al-Qadr 97:3

The Night of Decree is better than a thousand months.

## Tafsir al-Jalalayn

### 3 - The Night of Decree is better than a thousand months

There is no Night of Decree in it, so a righteous deed in it is better than a thousand months in which there is no Night of Decree.

## Tafsir al-Suyuti

And Ibn Jarir narrated on the authority of Mujahid, who said: There was among the Children of Israel a man who would stand at night until morning, then he would fight the enemy during the day until evening. He did that for a thousand months, so God revealed that the Night of Decree is better than a thousand months that that man did.

## Tafsir al-Tabari

### Better than a thousand months.

The interpreters differed about the meaning of this. Some of them said: The meaning of this is: Working on the Night of Decree in a way that pleases God is better than working on any other night for a thousand months.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: It was conveyed to me on the authority of Jahid: **The Night of Decree is better than a thousand months.** He said: Perhaps it, its fasting, and its standing in prayer are better than a thousand months.

He said: Al-Hakam bin Bashir told us, he said: Amr bin Qais Al-Mala'i told us, his statement **better than a thousand months** he said: A deed in it is better than a deed in a thousand months.

Others said: This means that the Night of Decree is better than a thousand months that do not have the Night of Decree.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar: **Better than a thousand months** in which there is no Night of Decree.

Others said about this:

Ibn Haid told us: Hakam bin Salm told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: "There was a man among the Children of Israel who would say: 'Worship at night until morning, then fight the enemy during the day until evening.' He did that for a thousand months, so God revealed this verse: 'The Night of Decree is better than a thousand months.' Standing in prayer that night is better than the deeds of that man."

Others said about this:

Abu Al-Khattab Al-Jarudi Suhayl narrated to me, saying: Salim bin Qutaybah narrated to us, saying: Al-Qasim bin Al-Fadl narrated to us, on the authority of Isa bin Mazin, saying: I said to Al-Hasan bin Ali **may God be pleased with him**: O you who blackens the faces of the believers, I went to this man and pledged allegiance to him, meaning Muawiyah bin Abi Sufyan. He said: The Messenger of God (peace and blessings of God be upon him) saw in his dream the Umayyads ascending his pulpit, one caliph after another. This upset him, so God revealed: {Indeed, We have granted you, [O Muhammad], Al-Kawthar [1] and {Indeed, We sent it down during the Night of Decree}, {The Night of Decree is better than a thousand months}, meaning for you the Umayyads. Al-Qasim said: We counted for you the Umayyads, and it is a thousand months.

The statement that most closely resembles the apparent meaning of the revelation is that of those who say, **A deed done on the Night of Decree is better than the deeds of a thousand months that do not include the Night of Decree.** As for the other statements, they are false claims of meaning, not supported by any hadith or reason, nor are they found in the revelation.

## Tafsir al-Qurtubi

God the Almighty says: **The Night of Decree is better than a thousand months** He explains its virtue and greatness. The virtue of a time comes from the abundance of virtues that occur during it. On that night, abundant goodness is distributed, the likes of which cannot be found in a thousand months. And God knows best. Many commentators have said: That is, deeds done during it are better than deeds done in a thousand months that do not include the Night of Decree. Abu Al-Aaliyah said: The Night of Decree is better than a thousand months that do not include the Night of Decree. It has also been said that by a thousand months He meant all of time, because the Arabs mention a thousand in the ultimate sense, as God the Almighty said: **One of them would wish that he could live a thousand years** (Al-Baqarah 2:96), meaning all of time. It has also been said that in the past, a worshipper was not called a worshipper until he worshipped God for a thousand months, eighty-three years and four months. So God the Almighty made for the nation of Muhammad (peace and blessings be upon him) the worship of one night better than a thousand months, eighty-three years and four months. So God the Almighty made for the nation of Muhammad the worship of one night better than a thousand months that they used to worship. Abu Bakr Al-Warraq said: Solomon's reign was five hundred months, and Dhul-Qarnayn's reign was five hundred months, so their reign became a thousand months. So God Almighty made the work done on this night for whoever witnesses it better than their reign. Ibn Masoud said:

The Prophet, may God bless him and grant him peace,

mentioned a man from the Children of Israel who wore his armor in the cause of God for a thousand months. The Muslims were amazed at that, so the verse, **Indeed, We have sent it down** was revealed. **It is better than a thousand months**, in which the man wore his armor in the cause of God. "And similarly, on the authority of Ibn Abbas, Wahb ibn Munabbih said: That man was a Muslim, and a nation had made him a vow to God. He was from a village of idol-worshipping people, and he lived close to it. So he used to attack them alone, killing, capturing, and fighting. He would not meet them except with a camel's jawbone. And if he fought them and they fought him, and he became thirsty, fresh water would open for him from his jawbones, and he would drink from it. He had been given strength to strike, and neither iron nor anything else would hurt him. His name was Shamsun. Ka'b al-Ahbar said: There was a king among the Children of Israel, and he did one thing, so God revealed to the prophet of their time: Tell so-and-so to make a wish. So he said: O Lord, I wish to fight with my wealth, my children, and myself. So God granted him a thousand sons. So he would equip a son with his wealth in an army, and send him out to fight in the way of God. He would stand for a month and kill that son, then he would equip another in an army, and every son would be killed in a month. And the king would stay up at night and fast during the day, so he killed a thousand sons. In a thousand months, then he advanced and fought and was killed. The people said: No one can reach the status of this king. So God Almighty revealed, **The Night of Decree is better than a thousand months** from the months of that king, in standing in prayer, fasting, and striving with money, life, and children in the way of God. "And Ali bin Urwa said:

The Prophet, may God bless him and grant him peace, mentioned four of the Children of Israel and said: "They worshipped God for eighty years and did not disobey Him for the blink of an eye." He mentioned Job, Zechariah, Ezekiel bin Al-Ajuz, and Joshua bin Nun, and the companions of the Prophet, may God bless him and grant him peace, were amazed at that. Gabriel came to him and said: "O Muhammad, your nation is amazed at the worship of these people for eighty years and did not disobey God for the blink of an eye. God has revealed to you something better than that." Then he recited: **Indeed, We sent it down during the Night of Decree**. The Messenger of God, may God bless him and grant him peace, was pleased with that." And Malik said in Al-Muwatta', on the authority of Ibn Al-Qasim and others

I heard someone I trust say: "The Messenger of God, may God bless him and grant him peace, was shown the lifespans of the nations before him, and it was as if the lifespans of his nation were too short for them to achieve the same amount of good deeds as others had achieved in long lifespans. So God, the Most High, gave him the Night of Decree, and made it better than a thousand months." And in Tirmidhi on the authority of Al-Hasan ibn Ali, may God be pleased with them both: "The Messenger of God, may God bless him and grant him peace, was shown the Umayyads on his pulpit, and that upset him, so 'Indeed, We have granted you, [O Muhammad], Al-Kawthar' (al-Kawthar 72:1) was revealed, meaning a river in Paradise. And 'Indeed, We sent it down during the Night of Decree. And what

can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' After you, the Umayyads will rule it." Al-Qasim ibn Al-Fadl Al-Hadani said: **So we counted them, and they were a thousand months, not a day more and not a day less**. He said: This is a strange hadith.

## Tafsir Ibn Kathir

God Almighty tells us that He sent down the Qur'an on the Night of Decree, which is the blessed night about which God Almighty said, **The month of Ramadan in which was sent down the Qur'an**. Ibn Abbas and others said: God sent down the Qur'an all at once from the Preserved Tablet to the House of Honour in the lowest heaven, then it was sent down in detail according to events over twenty-three years to the Messenger of God, may God bless him and grant him peace. Then God Almighty said, magnifying the importance of the Night of Decree, which He chose for the revelation of the great Qur'an, saying: **And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months**.

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Mahmud bin Ghailan narrated to us, Abu Dawud Al-Tayalisi narrated to us, Al-Qasim bin Al-Fadl Al-Hadani narrated to us on the authority of Yusuf bin Saad, who said: A man stood up to Al-Hasan bin Ali after he had pledged allegiance to Muawiyah and said: You have blackened the faces of the believers, or O you who blackened the faces of the believers. He said: Do not rebuke me, may God have mercy on you, for the Prophet, may God bless him and grant him peace, saw the Umayyads on his pulpit and that upset him. Then, **Indeed, We have granted you, O Muhammad, Al-Kawthar** was revealed, meaning a river in Paradise. And, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months" was revealed. After you, the Umayyads will rule it, O Muhammad. Al-Qasim said: So we counted it and it was a thousand months, not a day more and not less. Then Al-Tirmidhi said: This is a strange hadith that we do not know except from this source from the hadith of Al-Qasim bin Al-Fadl. It has been said on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, and Al-Qasim bin Al-Fadl Al-Hadani is trustworthy. Yahya Al-Qattan and Abd Al-Rahman bin Mahdi deemed him trustworthy. He said: His sheikh is Yusuf bin Saad. It is said that Yusuf bin Mazen is an unknown man, and this hadith is not known with this wording except from this source.

This hadith was narrated by Al-Hakim in his Mustadrak on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen. Al-Tirmidhi's statement: This Yusuf is unknown is questionable, as a group of people narrated on his authority, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration on the authority of Ibn Ma'en, he said: He is trustworthy. Ibn Jarir narrated it on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, thus he said. This necessitates confusion in this hadith, and God knows best. Moreover, this hadith,

## The Night of Decree is better than a thousand months.

in any case, is very strange. Our Sheikh, the Imam, the Hafiz, the Proof, Abu Al-Hajjaj Al-Mizzi said: It is a strange hadith.

I said And the statement of Al-Qasim bin Al-Fadl Al-Hadani that he calculated the period of the Umayyads and found it to be a thousand months, not a day more or less, is not correct, because Muawiyah bin Abi Sufyan, may God be pleased with him, became independent in the kingdom when Al-Hasan bin Ali handed over the leadership to him in the year forty, and the pledge of allegiance was gathered for Muawiyah and that was called the Year of the Community, then they continued in it in succession in the Levant and elsewhere, and nothing came out of them except the period of the rule of Abdullah bin Al-Zubayr in the Two Holy Mosques, Ahwaz and some countries, which was close to nine years, but their hand did not leave the leadership completely, and even from some countries until the Abbasids usurped the caliphate from them in the year one hundred and thirty-two, so the total of their period was ninety-two years, and that is more than a thousand months, because a thousand months is an expression for eighty-three years and four months, and it is as if Al-Qasim bin Al-Fadl omitted from their period the days of Ibn Al-Zubayr, and on this basis what he said is close to correctness in the calculation, and God knows best.

What indicates the weakness of this hadith is that it was brought to criticize the Umayyad state, and if that was intended, it would not have been in this context. Preferring the Night of Decree over their days does not indicate criticizing their days, for the Night of Decree is very noble, and the noble surah came to praise the Night of Decree, so how can it be praised by preferring it over the days of the Umayyads, which are criticised according to this hadith? Is this not like what the speaker said:

Haven't you seen that the sword's value is diminished if it is said that the sword is sharper than the stick?

Another said:

If you prefer a person of excellence over a person of deficiency, then the praise is from deficiency.

Then what is understood from the verse is that the thousand months mentioned in the verse are the days of the Umayyads and the surah is Meccan, so how can it be referred to as the thousand months being the state of the Umayyads, when the wording of the verse and its meaning do not indicate it, and the pulpit was only made in Medina some time after the Hijrah? All of this indicates the weakness and objectionability of the hadith, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muslim told us, meaning Ibn Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "The Prophet, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore arms in the way of God for a thousand months." He said: **The Muslims were amazed at that.** He said: "Then God, the Almighty, revealed: 'Indeed, We sent it down during the Night of Decree. And what can make you know

what is the Night of Decree? The Night of Decree is better than a thousand months.'"

Ibn Jarir said: Ibn Hamid told us, Hakam bin Muslim told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: There was a man among the Children of Israel who would stand at night until morning, then fight the enemy during the day until evening. He did that for a thousand months, so God revealed this verse: **The Night of Decree is better than a thousand months.** Standing that night is better than the deeds of that man. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Muslima bin Ali told me, on the authority of Ali bin Urwa, who said: "The Messenger of God, may God bless him and grant him peace, mentioned one day four of the Children of Israel who worshipped God for eighty years, without disobeying Him for the blink of an eye. He mentioned Job, Zachariah, Ezekiel bin Al-Ajouz, and Joshua bin Nun. He said: The companions of the Messenger of God, may God bless him and grant him peace, were amazed by that, so Gabriel came to him and said: O Muhammad, your nation is amazed by the worship of these people for eighty years, without disobeying Him for the blink of an eye. God has revealed something better than that. So he recited to him: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' This is better than what you and your nation are amazed at. He said: The Messenger of God, may God bless him and grant him peace, was pleased by that, and the people with him."

Sufyan al-Thawri said: I heard from Mujahid that the Night of Decree is better than a thousand months. He said: Working during it, fasting during it, and praying during it are better than a thousand months. Narrated by Ibn Jarir. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The Night of Decree is better than a thousand months in which there is no Night of Decree. This is what Qatadah ibn Di'amah, al-Shafi'i, and others said. Amr ibn Qays al-Mula'i said: Working during it is better than working during a thousand months. This statement that it is better than the worship of a thousand months in which there is no Night of Decree is the choice of Ibn Jarir, and it is correct, not anything else. It is like the statement of the Prophet (peace and blessings of God be upon him): **A night's guarding in the cause of God is better than a thousand nights in any other dwelling.** Narrated by Ahmad. As it came regarding the one who intends to go on Friday with good form and a good intention, he will be credited with the deeds of a year, the reward of fasting and praying during it, and other similar meanings.

Imam Ahmad said: Ismail bin Ibrahim told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When Ramadan came, the Messenger of God (blessings and peace of God be upon him) said: "The month of Ramadan has come to you, a blessed month. God has enjoined fasting upon you. In it the gates of Paradise are opened and the gates of Hell are

closed, and the devils are chained. In it is a night that is better than a thousand months. Whoever is deprived of its goodness is indeed deprived." An-Nasa'i narrated it from the hadith of Ayoub. Since worshipping Laylat al-Qadr is equivalent to worshipping a thousand months, it is proven in the two Sahihs on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever stands in prayer on Laylat al-Qadr out of faith and in the hope of reward, will be forgiven for his previous sins.** God the Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** That is, the angels descend frequently on this night due to its great blessings. The angels descend with the descent of blessings and mercy, just as they descend when the Qur'an is recited, and they surround circles of remembrance, and they lower their wings for the sincere seeker of knowledge out of respect for him. As for the Spirit, it was said that what is meant by it here is Gabriel, peace be upon him, so it is a case of connecting the specific to the general. It was also said that they are a type of angels, as mentioned previously in Surat An-Naba', and God knows best.

And the Almighty's saying: **From every matter** Mujahid said: Peace is from every matter. Saeed bin Mansour said: Isa bin Yunus told us, Al-A'mash told us, from Mujahid, regarding His saying: "Peace is it" he said: It is safe, Satan cannot do evil or harm in it. Qatada and others said: Matters are decided in it, and lives and provisions are determined, as God Almighty said: **Therein is decided every matter of wisdom** and His saying: "Peace is it until the break of dawn" Saeed bin Mansour said: Hisham told us, from Abu Ishaq, from Al-Sha'bi, regarding His saying: "From every matter \* Peace is it until the break of dawn" he said: The angels' greeting on the Night of Decree to the people of the mosques until dawn breaks. Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: "From every person, peace is it until the break of dawn." Al-Bayhaqi narrated in his book, The Virtues of Times, on the authority of Ali, a strange narration about the angels descending and passing by those who pray on the Night of Decree and the blessing being attained by those who pray. Ibn Abi Hatim narrated on the authority of Ka'b Al-Ahbar a strange and amazing long narration. Very much so, in the descent of the angels from Sidrat al-Muntaha to the earth, accompanied by Gabriel, peace be upon him, and their supplication for the believing men and women.

Abu Dawud al-Tayalisi said: Imran, meaning al-Qattan, narrated to us from Qatadah, from Abu Maymunah, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said regarding the Night of Decree: **It is the twenty-seventh or twenty-ninth night, and the angels on earth that night are more numerous than the pebbles.** Al-A'mash narrated from al-Minhal from Abd al-Rahman ibn Abi Laila, regarding the verse: "From every matter is peace," he said: No new matter occurs on it. Qatadah and Ibn Zayd said regarding the verse: "Peace is it," meaning it is all good, with no evil in it until the break of dawn. This is supported by what Imam Ahmad narrated: Haywah ibn Shuraih narrated to us, Baqiyah narrated to us, Buhayr ibn Sa'd narrated to me, from Khalid ibn Ma'dan, from Ubadah ibn as-Samit, that the

Messenger of God, may God bless him and grant him peace, said: "The Night of Decree is in the last ten. Whoever stands in prayer during them, seeking reward for them, then God will forgive him his past and future sins. And it is an odd-numbered night: the ninth, the seventh, the fifth, the third, or the last night."

The Messenger of God (peace and blessings be upon him) said: "The sign of the Night of Decree is that it is clear and bright, as if there were a shining moon in it, calm and still, neither cold nor hot, and it is not permissible for a star to be thrown out in it until morning. Its sign is that the sun rises on that morning, level with no rays, like the moon on a full moon, and it is not permissible for Satan to come out with it on that day." This is a good chain of transmission, but there is some ambiguity in the text and some of its wording is objectionable. Abu Dawud al-Tayalisi said: Zam'ah told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings be upon him) said about the Night of Decree: **It is a clear, calm, and bright night, neither hot nor cold, and the sun on that morning becomes weak and red.** Ibn Abi 'Aasim al-Nabeel narrated with his chain of transmission on the authority of Jabir ibn 'Abdullah that the Messenger of God (peace and blessings be upon him) said: "I saw the Night of Decree, but I forgot it, and it is in the last ten of its nights. It is clear and bright, neither hot nor cold, as if there is a moon in it, and Satan does not come out of it until dawn breaks."

*Chapter* Scholars differed over whether the Night of Decree was present among previous nations or is it unique to this nation? There are two opinions: Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri said: Malik told us that he heard that the Messenger of God (blessings and peace of God be upon him) was shown the lifespans of the people who came before him, or whatever God willed of that, and it was as if the lifespans of his nation were too short for them to achieve the same deeds as others in their long lifespans, so God gave him the Night of Decree, which is better than a thousand months. This was narrated from another chain of transmission, and what Malik said necessitates that this Night of Decree be unique to this nation. The author of al-'Adda, one of the imams of the Shafi'i school, transmitted it from the majority of scholars, and God knows best. Al-Khattabi reported a consensus on this, and al-Radi transmitted it with certainty from the school of thought. What the hadith indicates is that it was present among previous nations as it is in our nation.

Imam Ahmad ibn Hanbal said: Yahya ibn Saeed narrated to us from Ikrimah ibn Ammar, Abu Zamil Samak al-Hanafi narrated to me, Malik ibn Marthad ibn Abdullah narrated to me, Marthad narrated to me: I asked Abu Dharr: I said: How did you ask the Messenger of God (peace and blessings of God be upon him) about the Night of Decree? He said: I used to ask people about it. I said: O Messenger of God, tell me about the Night of Decree. Is it in Ramadan or in any other month? He said: Rather, it is in Ramadan. I said: It is with the prophets as long as they are alive, and when they die, it is taken away, or does it last until the Day of Resurrection? He said: Rather, it lasts until the Day of Resurrection. I said: In which Ramadan is it?



He said: Seek it in the first ten days and the last ten days. Then the Messenger of God (peace and blessings of God be upon him) spoke and spoke again, then I took advantage of his distraction and said: In which of the twenty days is it? He said: Seek it in the last ten days. Do not ask me about anything after that.

Then the Messenger of God (peace and blessings be upon him) spoke, and I seized the opportunity while he was distracted and said: O Messenger of God, I swear to you by my right over you, why don't you tell me in which of the last ten it is? He became angry with me in a way he had never been angry before since I had been with him and said: **Seek it in the last seven, do not ask me about anything after them.** An-Nasa'i narrated it on the authority of Al-Fallas on the authority of Yahya ibn Sa'id Al-Qattan on his authority. This indicates what we have mentioned, and that it will remain until the Day of Resurrection in every year after the Prophet (peace and blessings be upon him), unlike what some Shi'a groups have claimed, that it has been completely lifted based on what they understood from the hadith that we will cite later, in which he (peace be upon him) said: **It has been lifted, and perhaps it will be good for you,** because what is meant is that the knowledge of its time has been lifted specifically. This indicates that the Night of Decree occurs only in the month of Ramadan, and not as narrated on the authority of Ibn Mas'ud and those scholars of Kufa who followed him, that it occurs throughout the year and is hoped for in all months equally.

Abu Dawud narrated this in his Sunan, saying: Chapter: Clarification that the Night of Decree is in every Ramadan. Hamid bin Zanjawayh al-Sami narrated to us, Saeed bin Abi Maryam informed us, Muhammad bin Ja'far bin Abi Katheer informed us, Musa bin Uqbah informed me, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Abdullah bin Umar, who said: "The Messenger of God, may God bless him and grant him peace, was asked, and I was listening, about the Night of Decree, and he said: It is in every Ramadan." The men in this chain of transmission are trustworthy, except that Abu Dawud said: Shu'bah and Sufyan narrated it on the authority of Abu Ishaq, so they stopped it. A narration has been reported on the authority of Abu Hanifah, may God have mercy on him, that it is hoped for in every month of Ramadan, and this is a view that al-Ghazali reported, but al-Rafi'i found it very strange.

*Chapter* Then it has been said that it occurs on the first night of the month of Ramadan. This is narrated on the authority of Abu Razin, and it has been said that it occurs on the night of the seventeenth. Abu Dawud narrated a hadith on the authority of Ibn Mas'ud, and he narrated a hadith on the authority of him and Zayd ibn Arqam and Uthman ibn Abi al-'As, and it is a statement on the authority of Muhammad ibn Idris al-Shafi'i, and it is narrated on the authority of al-Hasan al-Basri, and they explained it by saying that it is the night of Badr, and it was a Friday night, the seventeenth of the month of Ramadan, and on its morning was the Battle of Badr, and it is the day about which God Almighty said: **The Day of Discrimination.** It

was said that it was the night of the nineteenth, as narrated on the authority of Ali and Ibn Masoud, may God be pleased with them both, and it was said that it was the night of the twenty-first, based on the hadith of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, performed l'tikaf in the first ten days of Ramadan, and we performed l'tikaf with him. Gabriel came to him and said: What you seek is before you. Then he performed l'tikaf in the middle ten days, and we performed l'tikaf with him. Gabriel came to him and said: What you seek is before you. Then the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon on the morning of the twentieth of Ramadan and said: Whoever performed l'tikaf with me should return, for I saw the Night of Decree, but I forgot it, and it is in the last ten days, in an odd-numbered night. I saw myself prostrating in mud and water."

The roof of the mosque was made of palm fronds and we could not see anything in the sky. Then a lightning bolt came and it rained, so the Prophet (peace and blessings of God be upon him) led us in prayer until I saw traces of mud and water on the forehead of the Messenger of God (peace and blessings of God be upon him), confirming his vision. In another version: **On the morning of the twenty-first.** Both of them were narrated in Saheeh al-Bukhaari and Saheeh Muslim. Ash-Shafi'i said: This hadeeth has the most authentic narration. It was also said to be the night of the twenty-third, based on the hadeeth of 'Abdullah ibn Unays in Saheeh Muslim, which is close in context to the narration of Abu Sa'eed, and God knows best. It was also said to be the night of the twenty-fourth. Abu Dawud at-Tayalisi said: Hammad ibn Salamah narrated to us from al-Juwayri from Abu Nadrah from Abu Sa'eed that the Messenger of God (peace and blessings of God be upon him) said: **The Night of Decree is the night of the twenty-fourth.** Its chain of narration is trustworthy. Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of al-Sanabhi, on the authority of Bilal, who said: The Messenger of God, may God bless him and grant him peace, said: **The Night of Decree is the night of the twenty-fourth.** Ibn Lahi'ah is weak, and what contradicts him is what al-Bukhari narrated on the authority of Asbagh, on the authority of Ibn Wahb, on the authority of Amr bin al-Harith, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Abu Abdullah al-Sanabhi, who said: Bilal, the muezzin of the Messenger of God, may God bless him and grant him peace, told me that it is the first of the seven nights of the last ten. This is the more correct report, and God knows best.

Thus, it was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, Jabir, Al-Hasan, Qatadah, and 'Abdullah ibn Wahb that it is the night of the twenty-fourth. The hadith of Wathilah ibn Al-Asqa', with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, was mentioned in Surat al-Baqarah 2: **The Qur'an was revealed on the night of the twenty-fourth.** It was also said that it is the night of the twenty-fifth, as Al-Bukhari narrated on the authority of 'Abdullah ibn 'Abbas that the Messenger of God,

may God bless him and grant him peace, said: **Seek it in the last ten nights of Ramadan, on the ninth night remaining, on the seventh night remaining, on the fifth night remaining.** Many interpreted it as the odd-numbered nights, which is more apparent and well-known. Others interpreted it as the even-numbered nights, as Muslim narrated on the authority of Abu Sa'id that he interpreted it as such, and God knows best. It was also said that it is the night of the twenty-seventh, as Muslim narrated in his Sahih on the authority of Ubayy ibn Ka'b on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh.

Imam Ahmad said: Sufyan told us, I heard Abda and Asim on the authority of Zur, I asked Abi bin Kaab, I said, Abu al-Mundhir, your brother Ibn Masoud says, whoever stands for a year will attain the Night of Decree. He said, may God have mercy on him, he knew that it was in the month of Ramadan and that it was the night of the twenty-seventh, then he swore. I said, How do you know that? He said, **By the sign or the verse that he told us about, the sun will rise on that day without rays, meaning the sun.** Muslim narrated it on the authority of Sufyan ibn Uyaynah, Shu'bah, and Al-Awza'i, on the authority of Abdah, on the authority of Zur, on the authority of Abu, and he mentioned it and in it he said: **By God, there is no god but Him, it is in Ramadan.** He swears, he does not make an exception. "By God, I know which Laylat Al-Qadr is, which the Messenger of God, may God bless him and grant him peace, commanded us to stand in prayer. It is the night of the twenty-seventh, and its sign is that the sun will rise in the morning white without rays." In this regard, there are reports from Mu'awiyah, Ibn 'Umar, Ibn 'Abbas, and others on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh. This is the opinion of a group of the Salaf, and it is the main opinion of the school of Imam Ahmad ibn Hanbal, may God have mercy on him. It is also a narration from Abu Hanifah. It has been reported from some of the Salaf that he tried to extract its being the night of the twenty-seventh from the Qur'an from his saying: **It is,** because it is the twenty-seventh word in the surah, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ishaq ibn Ibrahim al-Dabari narrated to us, Abd al-Razzaq narrated to us, Muammar narrated to us, on the authority of Qatadah and Asim, that they heard Ikrimah say: Ibn Abbas said: Umar ibn al-Khattab summoned the companions of Muhammad (peace and blessings of God be upon him) and asked them about the Night of Decree, and they agreed that it was in the last ten nights. Ibn Abbas said: So I said to Umar: I know - or I think - which Night of Decree it is. Umar said: Which night is it? I said: The seventh that has passed - or the seventh that remains - of the last ten nights. Umar said: How did you know that? Ibn Abbas said: I said: God created seven heavens and seven earths and seven days, and the month revolves around seven, and He created man from seven, and He eats from seven and prostrates on seven, and the circumambulation of the House is seven, and the stoning of the Jamarat is seven for reasons that He mentioned. Umar said: You have understood something that we have not understood. Qatadah used to add to Ibn Abbas's

statement: And eats from seven. He said: It is the statement of God the Most High: **Then We grow therein grain \* And grapes** (al-An'am 2:17). This is a good, strong chain of transmission and a very strange text. And God knows best.

It is said that it is on the twenty-ninth night. Imam Ahmad ibn Hanbal said: Abu Saeed, a client of Banu Hashim, told us, Saeed ibn Salamah told us, Abdullah ibn Muhammad ibn Aqeel told us, on the authority of Umar ibn Abd al-Rahman, on the authority of Ubadah ibn al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, about the Night of Decree. The Messenger of God, may God bless him and grant him peace, said: **In Ramadan, seek it in the last ten nights, for it is on the odd-numbered nights of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or on the last night.** Imam Ahmad said: Sulayman ibn Dawud, who is Abu Dawud al-Tayalisi, told us, Imran al-Qattan told us, on the authority of Qatadah, on the authority of Abu Maymunah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said about the Night of Decree: **It is on the night of the twenty-seventh or twenty-ninth, and the angels on earth that night are more numerous than the number of pebbles.** Ahmad is the only one to narrate it, and its chain of transmission is sound. It was said that it is on the last night, based on what was mentioned in this hadith above, and based on what al-Tirmidhi and al-Nasa'i narrated from the hadith of Uyaynah ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Bakrah, that the Messenger of God, may God bless him and grant him peace, said: **On nine remaining nights.** Or seven days remain, or five days remain, or three days remain, or the last night. That is, seek the Night of Decree. Al-Tirmidhi said: It is good and authentic. In Al-Musnad, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the Night of Decree: **It is the last night.**

Chapter Al-Shafi'i said about these narrations: "The Prophet (peace and blessings of God be upon him) answered the questioner when he was asked: 'Shall we seek the Night of Decree on such-and-such a night?' He said: 'Yes, but the Night of Decree is specific and does not move.'" Al-Tirmidhi narrated it with the same meaning from him. It was narrated from Abu Qilabah that he said: The Night of Decree moves among the last ten nights. What he narrated from Abu Qilabah was stated explicitly by Malik, Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawri, Al-Muzani, Abu Bakr ibn Khuzaymah, and others. It was narrated from Al-Shafi'i and Al-Qadi narrated it from him, and it is more likely, and God knows best. This statement may be supported by what is proven in the two Sahihs on the authority of Abdullah ibn Umar that some men from among the companions of the Prophet (peace and blessings of God be upon him) saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God (peace and blessings of God be upon him) said: **I see that your dreams agree on the last seven days, so whoever seeks it, let him seek it in the last seven days.** And in them also on the authority of Aisha **may God be pleased with her**, "that the Messenger of God (peace

and blessings of God be upon him) said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'" And its wording is from Al-Bukhari.

Al-Shafi'i argues that it does not move and that it is a specific part of the month based on what Al-Bukhari narrated in his Sahih on the authority of Ubadah ibn al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, came out to tell us about Laylat al-Qadr, but two Muslims argued. He said: 'I came out to tell you about Laylat al-Qadr, but so-and-so and so-and-so argued, so it was taken away. Perhaps that is better for you, so seek it on the ninth, the seventh, and the fifth.'" The evidence for this is that if it were not specific and continuous, they would not have known about it in every year, because if it moved, they would not have known about its specificity except for that year only, unless it is said that he only came out to inform them about it for that year only. His statement, **So-and-so and so-and-so argued, so it was taken away**, is an allusion to what is said that arguing cuts off benefit and beneficial knowledge, as came in the hadith, **Indeed, a servant is deprived of provision because of the sin he commits**. His statement, **So it was taken away**, means that knowledge of its specificity was taken away from you, not that it was completely taken away from existence, as the ignorant Shi'a say, because after this he said, **So seek it on the ninth, the seventh, and the fifth**.

And His saying: **And perhaps it will be better for you** means that it is not specified for you. For if it is vague, its seekers will strive to seek it in all places of hope, and thus it will be more for worship, unlike if they know its exact location, for their efforts will be limited to performing it only. Rather, wisdom required it to be vague so that worship will be general throughout the month in seeking it, and striving will be greater in the last ten days. For this reason, the Messenger of God, may God bless him and grant him peace, would seclude himself in the last ten days of Ramadan until God, the Almighty, took him, then his wives secluded themselves after him. They both narrated it from the hadith of Aisha. On the authority of Ibn Umar, the Messenger of God (blessings and peace of God be upon him) used to seclude himself during the last ten days of Ramadan. Aisha said: "When the last ten days of Ramadan came, the Messenger of God (blessings and peace of God be upon him) would stay up at night, wake up his family, and tighten his belt." **Bukhari and Muslim** It was said that what was meant by this was avoiding women. It is possible that it is a metaphor for both matters, as Imam Ahmad narrated: Surayj told us, Abu Ma'shar told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "When ten days of Ramadan remained, the Messenger of God (blessings and peace of God be upon him) would tighten his belt and avoid his women." **Bukhari and Muslim** It was narrated only by Ahmad.

It was narrated from Malik, may God have mercy on him, that the Night of Decree is sought equally in all ten nights, and no one night is more likely to be preferred than another. I saw it in the commentary of al-Rafi'i, may God have mercy on him. It is

recommended to supplicate frequently at all times, especially in the month of Ramadan, and more so in the last ten nights, and then on the odd nights. It is recommended to supplicate frequently: **O God, You are the Pardoner and You love forgiveness, so forgive me**, as Imam Ahmad narrated: Yazid, who is Ibn Harun, al-Jariri, who is Sa'id Ibn Iyas, narrated from Abdullah Ibn Buraydah that Aisha said: **O Messenger of God, if I encounter the Night of Decree, what should I supplicate?** He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" It was narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah on the authority of Kahmas Ibn al-Hasan, from Abdullah Ibn Buraydah, from Aisha, who said: "I said: O Messenger of God, if I know which Night of Decree is it, what should I say on it?" He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" This is the wording of al-Tirmidhi, who then said: **This is a good and authentic hadith**.

Al-Hakim included it in his Mustadrak, and he said: **This is authentic**. The condition of the two sheikhs, and it was also narrated by Al-Nasa'i through the chain of transmission of Sufyan Al-Thawri on the authority of Alqamah bin Marthad on the authority of Sulayman bin Buraidah on the authority of Aisha who said: **I said, O Messenger of God, if I encounter the Night of Decree, what should I say on it?** He said: **Say, 'O God, You are the Forgiving and You love forgiveness, so forgive me.'**

**A strange trace and a wondrous report related to the Night of Decree was mentioned** Narrated by Imam Abu Muhammad bin Abi Hatim when interpreting this noble Surah, he said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar bin Hatim told us, Musa bin Saeed told us, meaning al-Rasibi, on the authority of Hilal bin Abi Jablah, on the authority of Abu Abd al-Salam, on the authority of his father, on the authority of Ka'b, that he said: The Lote Tree of the Utmost Boundary is on the border of the seventh heaven, which is next to Paradise, so it is on the border of the air of this world and the air of the Hereafter. Its height in Paradise, its roots and branches are from under the Throne. In it are angels, and no one knows their number except God, the Almighty, the Majestic. They worship God, the Almighty, on its branches, in every place there is an angel, and the station of Gabriel, peace be upon him, is in its middle. So God calls Gabriel to descend on every Night of Decree with the angels who inhabit the Lote Tree of the Utmost Boundary, and there is no angel among them who has not been given compassion and mercy for the believers. So they descend with Gabriel on the Night of Decree when the sun sets, and there is no spot on the Night of Decree except that there is an angel on it, either prostrating or standing, supplicating for the believers. And the believing men and women, unless it is a church, a synagogue, a fire place, an idol, or some of your places where you throw away filth, or a house in which there is a drunkard, or a house in which there is an intoxicant, or a house in which there is an idol erected, or a house in which there is a hanging bell or a urinal, or a place in which there is a courtyard like the courtyard of a house, then they will not cease that

night calling upon the believing men and women, and Gabriel will not leave any of the believers without shaking hands with them, and the sign of that is that his skin will shudder, his heart will soften, and his eyes will tear up, for that is from shaking hands with Gabriel.

Kaab mentioned that whoever says on the Night of Decree: **There is no god but God** three times, God will forgive him for one, save him from the Fire for one, and admit him into Paradise for one. So we said to Kaab al-Ahbar, **O Abu Ishaq, are you truthful?** Kaab al-Ahbar said: **And does anyone say, 'There is no god but God' on the Night of Decree except someone who is truthful?** By the One in Whose Hand is my soul, the Night of Decree will be so heavy on the disbeliever and the hypocrite that it will be as if there is a mountain on his back. The angels will remain like this until dawn comes. The first to ascend is Gabriel until he is facing the horizon higher than the sun, and he will spread his wings. He has two green wings that he will not spread except at that hour, and the sun will have no rays. Then he will call an angel, and he will ascend, and the light of the angels and the light of Gabriel's wings will meet. The sun will remain perplexed that day. Gabriel and those with him will spend that day between the earth and the lowest heaven, supplicating, showing mercy, and asking forgiveness for the believing men and women, and for those who fasted Ramadan out of faith and in the hope of reward. He will supplicate for those who thought that if they lived until the next year, they would fast Ramadan for the sake of God. When they reach the evening, they will enter the lowest heaven and sit in circles, and the angels of the lowest heaven will gather around them. They will ask them about a man and a woman, and they will talk to them until they say, **What did so-and-so do?** and **How did you find him this year?**

They will say: We found so-and-so the first year on this night worshipping, and we found him an innovator this year, and we found so-and-so an innovator, and we found him a worshipper this year. He said: They will stop seeking forgiveness for that and will turn to seeking forgiveness for that, and they will say: We found so-and-so and so-and-so remembering God, and we found so-and-so bowing and so-and-so prostrating, and we found him reciting the Book of God. He said: They will be like that day and night until they ascend to the second heaven, and in each heaven there is a day and a night until they reach their place at the Lote Tree of the Limit. Then the Lote Tree of the Limit will say to them: O my inhabitants, tell me about the people and name them for me, for I have a right over you, and I love those whom God loves. Ka'b al-Ahbar mentioned that they will count for it and tell it the names of men and women and the names of their fathers. Then Paradise will turn to the Lote Tree and say: Tell me what your inhabitants from among the angels have told you, and it will tell it.

He said: Paradise will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so, O God, hasten them to me. Gabriel will reach his place before them, and God will inspire him and he will say: I found so-and-so prostrating, so forgive him. So he will forgive him. Then Gabriel will hear all the bearers of the Throne and they will say: May the mercy of God be upon so-and-so and the

mercy of God be upon so-and-so and His forgiveness for so-and-so. And Gabriel will say: O Lord, I found Your servant so-and-so whom You found the first year following the Sunnah and worship, and this year I found him having committed an act of sin and turning away from what He was commanded to do. So God will say: O Gabriel, if he repents and admonishes Me three hours before he dies, I will forgive him. Then Gabriel will say: Praise be to You, my God, You are more merciful than all of Your creation and You are more merciful to Your servants than Your servants are to themselves. He said: Then the Throne and everything around it and the veils and the heavens and whoever is in them will shake saying: Praise be to God, the Most Merciful. Ka'b said that whoever fasts Ramadan and tells himself when he breaks his fast after Ramadan not to disobey God, will enter Paradise without being asked or held accountable. End of the interpretation of Surah Laylat al-Qadr. All praise and thanks be to God.

### Fath al-Qadir

Then he said: 3- "The Night of Decree is better than a thousand months." Many commentators said: meaning, working during it is better than working during a thousand months that do not have the Night of Decree. Al-Farra' and Al-Zajaj chose this. However, some times are preferred over others due to the goodness and benefit they contain. So when God made much goodness in one night, it was better than a thousand months that do not have as much goodness and blessing as this night. It was also said that by His saying a thousand months, He meant all of time, because the Arabs mention the thousand in many things by way of exaggeration. It was also said that the reason for mentioning a thousand months is that in the past, a person who visits a festival was not called a worshipper until he worshipped God for a thousand months, which is eighty-three years and four months. So God, the Exalted, made the worship of one night for the nation of Muhammad better than the worship of a thousand months that they used to worship. It was said that the Prophet, may God bless him and grant him peace, saw that the lifespans of his nation were short, and he feared that they would not achieve the same amount of good deeds as others had achieved in long lifespans, so God gave him the Night of Decree and made it better than a thousand months for all other nations. Other things were said that are of no benefit.

### Tafsir al-Baghawi

God Almighty said: 3- **The Night of Decree is better than a thousand months.** Ata' said on the authority of Ibn Abbas: "It was mentioned to the Messenger of God, may God bless him and grant him peace, that a man from the Children of Israel carried a weapon on his shoulders in the way of God for a thousand months. The Messenger of God, may God bless him and grant him peace, was amazed by that and wished the same for his nation, so he said: O Lord, You have made my nation the shortest-lived of all nations and the least in deeds? So God gave him the Night of Decree, and he said: 'The Night of Decree is better than a thousand



## Surat al-Qadr 97:3

The Night of Decree is better than a thousand months.

months,' in which the Israelite carried a weapon in the way of God, for you and your nation until the Day of Resurrection."

The commentators said: **The Night of Decree is better than a thousand months.** This means: A good deed done on the Night of Decree is better than a thousand months that do not include the Night of Decree.

Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri narrated to us, by dictation, on the authority of Abu Na'im al-Isfarayini, on the authority of Abu 'Awana, on the authority of Abu Ismail, on the authority of al-Hamidi, on the authority of Sufyan, on the authority of al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurayrah, "that the Prophet, may God bless him and grant him peace, said: Whoever stands in prayer on the Night of Decree out of faith and in the hope of reward, will be forgiven for his previous sins."

Saeed bin Al-Musayyab said: Whoever attends the Maghrib and Isha prayers in congregation has taken his share of the Night of Decree.

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq al-Tha'labi told us, Abu Bakr ibn Abdus al-Muzaki told us, Abu al-Abbas Muhammad ibn Ya'qub told us, al-Hasan ibn Mukram told us, Yazid ibn Harun told us, Kahams told us on the authority of Abdullah ibn Buraidah that Aisha said to the Prophet, may God bless him and grant him peace: If I come upon the Night of Decree, what should I say? He said: Say: O God, You are the Forgiving and You love forgiveness, so forgive me.

## Tafsir al-Baidawi

3- "The Night of Decree is better than a thousand months" and its being sent down in it means that it was sent down in it, or it was sent down all at once from the Tablet to the lowest heaven to the Scrolls, then Gabriel, peace be upon him, would send it down to the Messenger of God, peace be upon him, in stages over twenty-three years. It was also said that the meaning of "We sent it down" is in its virtue, and it is in the odd-numbered nights of the last ten nights of Ramadan, and perhaps it is the seventh of them. The reason for concealing it is that whoever wants it stays up for many nights, and it is called that for its honor or to determine matters in it, as God, the Most High, said: "In it is decreed every matter of wisdom" and the mention of the thousand is either for emphasis, or because it was narrated that he, peace be upon him, mentioned an Israelite who would wear arms in the way of God for a thousand months, so the believers were amazed and their deeds fell short to them, so they were given the Night of Decree, which is better than the duration of that warrior."



## Surat al-Qadr 97:4

The angels and the Spirit descend therein by permission of their Lord for every matter.

### Tafsir al-Jalalayn

4 - **The angels and the Spirit descend therein** by deleting one of the two ta's from the original **and Gabriel** that is, Gabriel *therein* on the night **by permission of their Lord** by His command **for every matter** God's decree therein for that year until the next and from causality in the sense of ba'

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **The angels and the Spirit descend therein by permission of their Lord for every matter.** The people of interpretation differed on this. Some of them said: The meaning of this is: The angels and Gabriel descend upon them, and he is the Spirit, on the Night of Decree **by permission of their Lord for every matter**, meaning by permission of their Lord for every matter that God has decreed in that year, from the beginning of time and the end of time and other than 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 regarding his statement, **of every matter**, he said: What is decreed in it is what is in the year up to its like. So, according to this statement, the end of the report and the place to stop is **of every matter**.

He said to others: **The angels and the Spirit descend therein by permission of their Lord.** They do not meet a believing man or woman without greeting him or her.

Who said that?

It was narrated on the authority of Yahya bin Ziyad al-Farra', who said: Abu Bakr bin Ayyash narrated on the authority of al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, that he used to recite: "From every person, peace." Whoever recites this reading with it has a meaning: From every angel, its meaning according to him is: The angels and the Spirit descend therein by permission of their Lord from every angel, greeting the believing men and women. I do not think that this recitation is permissible, due to the consensus of the proof from the reciters that it is contrary to it, and that it is contrary to what is in the copies of the Qur'an of the Muslims. This is because there is no ya' in the Qur'an of the Qur'an of the Muslims in the phrase *matter*. But if it is recited: **From every person**, a hamza is added to it, and it becomes a ya' in writing.

The correct statement about this is the first statement that we mentioned before, as interpreted by Qatada.

### Tafsir al-Qurtubi

God Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.**

God the Almighty says: **The angels descend** meaning they descend from every heaven, and from the Lote Tree of the Limit, and Gabriel's dwelling is in the middle of it. They descend to the earth and respond to people's supplications until the time of dawn. This is what God the Almighty says: **The angels descend and the Spirit therein by permission of their Lord** meaning Gabriel, peace be upon him. Al-Qushayri narrated that the Spirit is a class of angels who are appointed guardians over the rest of them, and that the angels do not see them, just as we do not see the angels. Muqatil said: They are the most noble of the angels and the closest to God the Almighty. It was also said that they are an army from among God's soldiers, other than the angels. Mujahid narrated it from Ibn Abbas with a chain of transmission traceable to the Prophet, and Al-Mawardi mentioned it. Al-Qushayri narrated that it was said that they are a class of God's creation who eat food and have hands and feet, but they are not angels. It was also said that the Spirit is a great creation that stands in a row, and all the angels are in a row. It was said: **The Spirit** is the mercy that Gabriel, peace be upon him, descends with the angels on this night upon its people. The evidence for this is: **He sends down the angels with the Spirit by His command upon whomever He wills of His servants** (al-Nahl 16:2), meaning with mercy. **In it** meaning on the Night of Decree. **By the permission of their Lord** meaning by His command. **From every matter**: He commands every matter that God has decreed and decided in that year until the next, said Ibn Abbas, like His statement: **They guard it by the command of God** (Ar-Ra'd: 11) meaning by the command of God. The general reading is *tanza* with a fatha on the ta', except that Al-Bazzi stressed the ta'. Talhah bin Musarraf and Ibn Al-Sameeq read it with a damma on the ta' as a passive verb. Ali, Ibn Abbas, Ikrimah, and Al-Kalbi read *min kulli amri*. It was narrated from Ibn Abbas that it means: from every angel. Al-Kalbi interpreted it to mean that Gabriel descends with the angels on it, and they greet every Muslim person. So *min* means upon. Anas said: The Prophet, peace and blessings be upon him, said:

**When it is the Night of Decree, Gabriel descends with a group of angels, who pray and greet every servant standing or sitting who remembers God Almighty.**

### Tafsir Ibn Kathir

God Almighty tells us that He sent down the Qur'an on the Night of Decree, which is the blessed night about which God Almighty said, **The month of Ramadan in which was sent down the Qur'an.** Ibn Abbas and others said: God sent down the Qur'an all at once from the Preserved Tablet to the House of Honour in the lowest heaven, then it was sent down in detail according to events over twenty-three years to the Messenger of God, may God bless him and grant him peace. Then God Almighty said, magnifying the importance of the Night of Decree, which He chose for

The angels and the Spirit descend therein by permission of their Lord for every matter.

the revelation of the great Qur'an, saying: **And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months.**

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Mahmud bin Ghailan narrated to us, Abu Dawud Al-Tayalisi narrated to us, Al-Qasim bin Al-Fadl Al-Hadani narrated to us on the authority of Yusuf bin Saad, who said: A man stood up to Al-Hasan bin Ali after he had pledged allegiance to Muawiyah and said: You have blackened the faces of the believers, or O you who blackened the faces of the believers. He said: Do not rebuke me, may God have mercy on you, for the Prophet, may God bless him and grant him peace, saw the Umayyads on his pulpit and that upset him. Then, **Indeed, We have granted you, O Muhammad, Al-Kawthar** was revealed, meaning a river in Paradise. And, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months" was revealed. After you, the Umayyads will rule it, O Muhammad. Al-Qasim said: So we counted it and it was a thousand months, not a day more and not less. Then Al-Tirmidhi said: This is a strange hadith that we do not know except from this source from the hadith of Al-Qasim bin Al-Fadl. It has been said on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, and Al-Qasim bin Al-Fadl Al-Hadani is trustworthy. Yahya Al-Qattan and Abd Al-Rahman bin Mahdi deemed him trustworthy. He said: His sheikh is Yusuf bin Saad. It is said that Yusuf bin Mazen is an unknown man, and this hadith is not known with this wording except from this source.

This hadith was narrated by Al-Hakim in his Mustadrak on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen. Al-Tirmidhi's statement: This Yusuf is unknown is questionable, as a group of people narrated on his authority, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration on the authority of Ibn Ma'en, he said: He is trustworthy. Ibn Jarir narrated it on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, thus he said. This necessitates confusion in this hadith, and God knows best. Moreover, this hadith, in any case, is very strange. Our Sheikh, the Imam, the Hafiz, the Proof, Abu Al-Hajjaj Al-Mizzi said: It is a strange hadith.

**I said** And the statement of Al-Qasim bin Al-Fadl Al-Hadani that he calculated the period of the Umayyads and found it to be a thousand months, not a day more or less, is not correct, because Muawiyah bin Abi Sufyan, may God be pleased with him, became independent in the kingdom when Al-Hasan bin Ali handed over the leadership to him in the year forty, and the pledge of allegiance was gathered for Muawiyah and that was called the Year of the Community, then they continued in it in succession in the Levant and elsewhere, and nothing came out of them except the period of the rule of Abdullah bin Al-Zubayr in the Two Holy Mosques, Ahwaz and some countries, which was close to nine years, but their hand did not leave the leadership completely, and even from some countries until the Abbasids usurped

the caliphate from them in the year one hundred and thirty-two, so the total of their period was ninety-two years, and that is more than a thousand months, because a thousand months is an expression for eighty-three years and four months, and it is as if Al-Qasim bin Al-Fadl omitted from their period the days of Ibn Al-Zubayr, and on this basis what he said is close to correctness in the calculation, and God knows best.

What indicates the weakness of this hadith is that it was brought to criticize the Umayyad state, and if that was intended, it would not have been in this context. Preferring the Night of Decree over their days does not indicate criticizing their days, for the Night of Decree is very noble, and the noble surah came to praise the Night of Decree, so how can it be praised by preferring it over the days of the Umayyads, which are criticised according to this hadith? Is this not like what the speaker said:

Haven't you seen that the sword's value is diminished if it is said that the sword is sharper than the stick?

Another said:

If you prefer a person of excellence over a person of deficiency, then the praise is from deficiency.

Then what is understood from the verse is that the thousand months mentioned in the verse are the days of the Umayyads and the surah is Meccan, so how can it be referred to as the thousand months being the state of the Umayyads, when the wording of the verse and its meaning do not indicate it, and the pulpit was only made in Medina some time after the Hijrah? All of this indicates the weakness and objectionability of the hadith, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muslim told us, meaning Ibn Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "The Prophet, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore arms in the way of God for a thousand months." He said: **The Muslims were amazed at that.** He said: "Then God, the Almighty, revealed: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.'"

Ibn Jarir said: Ibn Hamid told us, Hakam bin Muslim told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: There was a man among the Children of Israel who would stand at night until morning, then fight the enemy during the day until evening. He did that for a thousand months, so God revealed this verse: **The Night of Decree is better than a thousand months.** Standing that night is better than the deeds of that man. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Muslima bin Ali told me, on the authority of Ali bin Urwa, who said: "The Messenger of God, may God bless him and grant him peace, mentioned one day four of the Children of Israel who worshipped God for eighty years, without disobeying Him for the blink of an eye. He mentioned Job, Zachariah, Ezekiel bin Al-Ajouz, and Joshua bin Nun. He said: The companions of the Messenger of

God, may God bless him and grant him peace, were amazed by that, so Gabriel came to him and said: O Muhammad, your nation is amazed by the worship of these people for eighty years, without disobeying Him for the blink of an eye. God has revealed something better than that. So he recited to him: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' This is better than what you and your nation are amazed at. He said: The Messenger of God, may God bless him and grant him peace, was pleased by that, and the people with him."

Sufyan al-Thawri said: I heard from Mujahid that the Night of Decree is better than a thousand months. He said: Working during it, fasting during it, and praying during it are better than a thousand months. Narrated by Ibn Jarir. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim ibn Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The Night of Decree is better than a thousand months in which there is no Night of Decree. This is what Qatadah ibn Di'amah, al-Shafi'i, and others said. Amr ibn Qays al-Mula'i said: Working during it is better than working during a thousand months. This statement that it is better than the worship of a thousand months in which there is no Night of Decree is the choice of Ibn Jarir, and it is correct, not anything else. It is like the statement of the Prophet (peace and blessings of God be upon him): **A night's guarding in the cause of God is better than a thousand nights in any other dwelling.** Narrated by Ahmad. As it came regarding the one who intends to go on Friday with good form and a good intention, he will be credited with the deeds of a year, the reward of fasting and praying during it, and other similar meanings.

Imam Ahmad said: Ismail bin Ibrahim told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When Ramadan came, the Messenger of God (blessings and peace of God be upon him) said: "The month of Ramadan has come to you, a blessed month. God has enjoined fasting upon you. In it the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained. In it is a night that is better than a thousand months. Whoever is deprived of its goodness is indeed deprived." An-Nasa'i narrated it from the hadith of Ayoub. Since worshipping Laylat al-Qadr is equivalent to worshipping a thousand months, it is proven in the two Sahih on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever stands in prayer on Laylat al-Qadr out of faith and in the hope of reward, will be forgiven for his previous sins.** God the Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** That is, the angels descend frequently on this night due to its great blessings. The angels descend with the descent of blessings and mercy, just as they descend when the Qur'an is recited, and they surround circles of remembrance, and they lower their wings for the sincere seeker of knowledge out of respect for him. As for the Spirit, it was said that what is meant by it here is Gabriel, peace be upon him, so it is a case of connecting the specific to the general. It was also said

that they are a type of angels, as mentioned previously in Surat An-Naba', and God knows best.

And the Almighty's saying: **From every matter** Mujahid said: Peace is from every matter. Saeed bin Mansour said: Isa bin Yunus told us, Al-A'mash told us, from Mujahid, regarding His saying: "Peace is it" he said: It is safe, Satan cannot do evil or harm in it. Qatadah and others said: Matters are decided in it, and lives and provisions are determined, as God Almighty said: **Therein is decided every matter of wisdom** and His saying: "Peace is it until the break of dawn" Saeed bin Mansour said: Hisham told us, from Abu Ishaq, from Al-Sha'bi, regarding His saying: "From every matter \* Peace is it until the break of dawn" he said: The angels' greeting on the Night of Decree to the people of the mosques until dawn breaks. Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: "From every person, peace is it until the break of dawn." Al-Bayhaqi narrated in his book, The Virtues of Times, on the authority of Ali, a strange narration about the angels descending and passing by those who pray on the Night of Decree and the blessing being attained by those who pray. Ibn Abi Hatim narrated on the authority of Ka'b Al-Ahbar a strange and amazing long narration. Very much so, in the descent of the angels from Sidrat al-Muntaha to the earth, accompanied by Gabriel, peace be upon him, and their supplication for the believing men and women.

Abu Dawud al-Tayalisi said: Imran, meaning al-Qattan, narrated to us from Qatadah, from Abu Maymunah, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said regarding the Night of Decree: **It is the twenty-seventh or twenty-ninth night, and the angels on earth that night are more numerous than the pebbles.** Al-A'mash narrated from al-Minhal from Abd al-Rahman ibn Abi Laila, regarding the verse: "From every matter is peace," he said: No new matter occurs on it. Qatadah and Ibn Zayd said regarding the verse: "Peace it is," meaning it is all good, with no evil in it until the break of dawn. This is supported by what Imam Ahmad narrated: Haywah ibn Shurairh narrated to us, Baqiyah narrated to us, Buhayr ibn Sa'd narrated to me, from Khalid ibn Ma'dan, from Ubadah ibn as-Samit, that the Messenger of God, may God bless him and grant him peace, said: "The Night of Decree is in the last ten. Whoever stands in prayer during them, seeking reward for them, then God will forgive him his past and future sins. And it is an odd-numbered night: the ninth, the seventh, the fifth, the third, or the last night."

The Messenger of God (peace and blessings be upon him) said: "The sign of the Night of Decree is that it is clear and bright, as if there were a shining moon in it, calm and still, neither cold nor hot, and it is not permissible for a star to be thrown out in it until morning. Its sign is that the sun rises on that morning, level with no rays, like the moon on a full moon, and it is not permissible for Satan to come out with it on that day." This is a good chain of transmission, but there is some ambiguity in the text and some of its wording is objectionable. Abu Dawud al-Tayalisi said: Zam'ah told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings be upon him) said about the Night of Decree: **It is a clear,**

The angels and the Spirit descend therein by permission of their Lord for every matter.

**calm, and bright night, neither hot nor cold, and the sun on that morning becomes weak and red.** Ibn Abi 'Aasim al-Nabeel narrated with his chain of transmission on the authority of Jabir ibn 'Abdullah that the Messenger of God (peace and blessings be upon him) said: "I saw the Night of Decree, but I forgot it, and it is in the last ten of its nights. It is clear and bright, neither hot nor cold, as if there is a moon in it, and Satan does not come out of it until dawn breaks."

*Chapter* Scholars differed over whether the Night of Decree was present among previous nations or is it unique to this nation? There are two opinions: Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri said: Malik told us that he heard that the Messenger of God (blessings and peace of God be upon him) was shown the lifespans of the people who came before him, or whatever God willed of that, and it was as if the lifespans of his nation were too short for them to achieve the same deeds as others in their long lifespans, so God gave him the Night of Decree, which is better than a thousand months. This was narrated from another chain of transmission, and what Malik said necessitates that this Night of Decree be unique to this nation. The author of al-'Adda, one of the imams of the Shafi'i school, transmitted it from the majority of scholars, and God knows best. Al-Khattabi reported a consensus on this, and al-Radi transmitted it with certainty from the school of thought. What the hadith indicates is that it was present among previous nations as it is in our nation.

Imam Ahmad ibn Hanbal said: Yahya ibn Saeed narrated to us from Ikrimah ibn Ammar, Abu Zamil Samak al-Hanafi narrated to me, Malik ibn Marthad ibn Abdullah narrated to me, Marthad narrated to me: I asked Abu Dharr. I said: How did you ask the Messenger of God (peace and blessings of God be upon him) about the Night of Decree? He said: I used to ask people about it. I said: O Messenger of God, tell me about the Night of Decree. Is it in Ramadan or in any other month? He said: Rather, it is in Ramadan. I said: It is with the prophets as long as they are alive, and when they die, it is taken away, or does it last until the Day of Resurrection? He said: Rather, it lasts until the Day of Resurrection. I said: In which Ramadan is it? He said: Seek it in the first ten days and the last ten days. Then the Messenger of God (peace and blessings of God be upon him) spoke and spoke again, then I took advantage of his distraction and said: In which of the twenty days is it? He said: Seek it in the last ten days. Do not ask me about anything after that.

Then the Messenger of God (peace and blessings be upon him) spoke, and I seized the opportunity while he was distracted and said: O Messenger of God, I swear to you by my right over you, why don't you tell me in which of the last ten it is? He became angry with me in a way he had never been angry before since I had been with him and said: **Seek it in the last seven, do not ask me about anything after them.** An-Nasa'i narrated it on the authority of Al-Fallas on the authority of Yahya ibn Sa'id al-Qattan on his authority. This indicates what we have mentioned, and that it will remain until the Day of Resurrection in every year after the Prophet (peace and blessings be upon him), unlike

what some Shi'a groups have claimed, that it has been completely lifted based on what they understood from the hadith that we will cite later, in which he (peace be upon him) said: **It has been lifted, and perhaps it will be good for you,** because what is meant is that the knowledge of its time has been lifted specifically. This indicates that the Night of Decree occurs only in the month of Ramadan, and not as narrated on the authority of Ibn Mas'ud and those scholars of Kufa who followed him, that it occurs throughout the year and is hoped for in all months equally.

Abu Dawud narrated this in his Sunan, saying: Chapter: Clarification that the Night of Decree is in every Ramadan. Hamid bin Zanjawayh al-Sami narrated to us, Saeed bin Abi Maryam informed us, Muhammad bin Ja'far bin Abi Katheer informed us, Musa bin Uqbah informed me, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Abdullah bin Umar, who said: "The Messenger of God, may God bless him and grant him peace, was asked, and I was listening, about the Night of Decree, and he said: It is in every Ramadan." The men in this chain of transmission are trustworthy, except that Abu Dawud said: Shu'bah and Sufyan narrated it on the authority of Abu Ishaq, so they stopped it. A narration has been reported on the authority of Abu Hanifah, may God have mercy on him, that it is hoped for in every month of Ramadan, and this is a view that al-Ghazali reported, but al-Rafi'i found it very strange.

*Chapter* Then it has been said that it occurs on the first night of the month of Ramadan. This is narrated on the authority of Abu Razin, and it has been said that it occurs on the night of the seventeenth. Abu Dawud narrated a hadith on the authority of Ibn Mas'ud, and he narrated a hadith on the authority of him and Zayd ibn Arqam and Uthman ibn Abi al-'As, and it is a statement on the authority of Muhammad ibn Idris al-Shafi'i, and it is narrated on the authority of al-Hasan al-Basri, and they explained it by saying that it is the night of Badr, and it was a Friday night, the seventeenth of the month of Ramadan, and on its morning was the Battle of Badr, and it is the day about which God Almighty said: **The Day of Discrimination.** It was said that it was the night of the nineteenth, as narrated on the authority of Ali and Ibn Masoud, may God be pleased with them both, and it was said that it was the night of the twenty-first, based on the hadith of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, performed I'tikaf in the first ten days of Ramadan, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then he performed I'tikaf in the middle ten days, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon on the morning of the twentieth of Ramadan and said: Whoever performed I'tikaf with me should return, for I saw the Night of Decree, but I forgot it, and it is in the last ten days, in an odd-numbered night. I saw myself prostrating in mud and water."

The roof of the mosque was made of palm fronds and



we could not see anything in the sky. Then a lightning bolt came and it rained, so the Prophet (peace and blessings of God be upon him) led us in prayer until I saw traces of mud and water on the forehead of the Messenger of God (peace and blessings of God be upon him), confirming his vision. In another version: **On the morning of the twenty-first.** Both of them were narrated in Saheeh al-Bukhaari and Saheeh Muslim. Ash-Shafi'i said: This hadeeth has the most authentic narration. It was also said to be the night of the twenty-third, based on the hadeeth of 'Abdullah ibn Unays in Saheeh Muslim, which is close in context to the narration of Abu Sa'eed, and God knows best. It was also said to be the night of the twenty-fourth. Abu Dawud at-Tayalisi said: Hammad ibn Salamah narrated to us from al-Juwayri from Abu Nadrah from Abu Sa'eed that the Messenger of God (peace and blessings of God be upon him) said: **The Night of Decree is the night of the twenty-fourth.** Its chain of narration is trustworthy. Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of al-Sanabhi, on the authority of Bilal, who said: The Messenger of God, may God bless him and grant him peace, said: **The Night of Decree is the night of the twenty-fourth.** Ibn Lahi'ah is weak, and what contradicts him is what al-Bukhari narrated on the authority of Asbagh, on the authority of Ibn Wahb, on the authority of Amr bin al-Harith, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Abu Abdullah al-Sanabhi, who said: Bilal, the muezzin of the Messenger of God, may God bless him and grant him peace, told me that it is the first of the seven nights of the last ten. This is the more correct report, and God knows best.

Thus, it was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, Jabir, Al-Hasan, Qatadah, and 'Abdullah ibn Wahb that it is the night of the twenty-fourth. The hadith of Wathilah ibn Al-Asqa', with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, was mentioned in Surat al-Baqarah 2: **The Qur'an was revealed on the night of the twenty-fourth.** It was also said that it is the night of the twenty-fifth, as Al-Bukhari narrated on the authority of 'Abdullah ibn 'Abbas that the Messenger of God, may God bless him and grant him peace, said: **Seek it in the last ten nights of Ramadan, on the ninth night remaining, on the seventh night remaining, on the fifth night remaining.** Many interpreted it as the odd-numbered nights, which is more apparent and well-known. Others interpreted it as the even-numbered nights, as Muslim narrated on the authority of Abu Sa'id that he interpreted it as such, and God knows best. It was also said that it is the night of the twenty-seventh, as Muslim narrated in his Sahih on the authority of Ubayy ibn Ka'b on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh.

Imam Ahmad said: Sufyan told us, I heard Abda and Asim on the authority of Zur, I asked Abi bin Kaab, I said, Abu al-Mundhir, your brother Ibn Masoud says, whoever stands for a year will attain the Night of Decree. He said, may God have mercy on him, he knew that it was in the month of Ramadan and that it was the night of the twenty-seventh, then he swore. I said, How do you know that? He said, **By the sign or**

**the verse that he told us about, the sun will rise on that day without rays, meaning the sun.** Muslim narrated it on the authority of Sufyan ibn Uyaynah, Shu'bah, and Al-Awza'i, on the authority of Abdah, on the authority of Zur, on the authority of Abu, and he mentioned it and in it he said: **By God, there is no god but Him, it is in Ramadan.** He swears, he does not make an exception. "By God, I know which Laylat Al-Qadr is, which the Messenger of God, may God bless him and grant him peace, commanded us to stand in prayer. It is the night of the twenty-seventh, and its sign is that the sun will rise in the morning white without rays." In this regard, there are reports from Mu'awiyah, Ibn 'Umar, Ibn 'Abbas, and others on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh. This is the opinion of a group of the Salaf, and it is the main opinion of the school of Imam Ahmad ibn Hanbal, may God have mercy on him. It is also a narration from Abu Hanifah. It has been reported from some of the Salaf that he tried to extract its being the night of the twenty-seventh from the Qur'an from his saying: **it is,** because it is the twenty-seventh word in the surah, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ishaq ibn Ibrahim al-Dabari narrated to us, Abd al-Razzaq narrated to us, Muammar narrated to us, on the authority of Qatadah and Asim, that they heard Ikrimah say: Ibn Abbas said: Umar ibn al-Khattab summoned the companions of Muhammad (peace and blessings of God be upon him) and asked them about the Night of Decree, and they agreed that it was in the last ten nights. Ibn Abbas said: So I said to Umar: I know - or I think - which Night of Decree it is. Umar said: Which night is it? I said: The seventh that has passed - or the seventh that remains - of the last ten nights. Umar said: How did you know that? Ibn Abbas said: I said: God created seven heavens and seven earths and seven days, and the month revolves around seven, and He created man from seven, and He eats from seven and prostrates on seven, and the circumambulation of the House is seven, and the stoning of the Jamarat is seven for reasons that He mentioned. Umar said: You have understood something that we have not understood. Qatadah used to add to Ibn Abbas's statement: And eats from seven. He said: It is the statement of God the Most High: **Then We grow therein grain \* And grapes** (al-An'am 2:17). This is a good, strong chain of transmission and a very strange text. And God knows best.

It is said that it is on the twenty-ninth night. Imam Ahmad ibn Hanbal said: Abu Saeed, a client of Banu Hashim, told us, Saeed ibn Salamah told us, Abdullah ibn Muhammad ibn Aqeel told us, on the authority of Umar ibn Abd al-Rahman, on the authority of Ubadah ibn al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, about the Night of Decree. The Messenger of God, may God bless him and grant him peace, said: **In Ramadan, seek it in the last ten nights, for it is on the odd-numbered nights of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or on the last night.** Imam Ahmad said: Sulayman ibn Dawud, who is Abu Dawud al-Tayalisi, told us, Imran al-Qattan told us, on the authority of Qatadah, on the authority of Abu Maymunah, on the authority of Abu Hurayrah, that



the Messenger of God, may God bless him and grant him peace, said about the Night of Decree: **It is on the night of the twenty-seventh or twenty-ninth, and the angels on earth that night are more numerous than the number of pebbles.** Ahmad is the only one to narrate it, and its chain of transmission is sound. It was said that it is on the last night, based on what was mentioned in this hadith above, and based on what al-Tirmidhi and al-Nasa'i narrated from the hadith of Uyyaynah ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Bakrah, that the Messenger of God, may God bless him and grant him peace, said: **On nine remaining nights.** Or seven days remain, or five days remain, or three days remain, or the last night. That is, seek the Night of Decree. Al-Tirmidhi said: It is good and authentic. In Al-Musnad, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the Night of Decree: **It is the last night.**

*Chapter* Al-Shafi'i said about these narrations: "The Prophet (peace and blessings of God be upon him) answered the questioner when he was asked: 'Shall we seek the Night of Decree on such-and-such a night?' He said: 'Yes, but the Night of Decree is specific and does not move.'" Al-Tirmidhi narrated it with the same meaning from him. It was narrated from Abu Qilabah that he said: The Night of Decree moves among the last ten nights. What he narrated from Abu Qilabah was stated explicitly by Malik, Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawr, Al-Muzani, Abu Bakr ibn Khuzaymah, and others. It was narrated from Al-Shafi'i and Al-Qadi narrated it from him, and it is more likely, and God knows best. This statement may be supported by what is proven in the two Sahihs on the authority of Abdullah ibn Umar that some men from among the companions of the Prophet (peace and blessings of God be upon him) saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God (peace and blessings of God be upon him) said: **I see that your dreams agree on the last seven days, so whoever seeks it, let him seek it in the last seven days.** And in them also on the authority of Aisha **may God be pleased with her**, "that the Messenger of God (peace and blessings of God be upon him) said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'" And its wording is from Al-Bukhari.

Al-Shafi'i argues that it does not move and that it is a specific part of the month based on what Al-Bukhari narrated in his Sahih on the authority of Ubadah ibn al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, came out to tell us about Laylat al-Qadr, but two Muslims argued. He said: 'I came out to tell you about Laylat al-Qadr, but so-and-so and so-and-so argued, so it was taken away. Perhaps that is better for you, so seek it on the ninth, the seventh, and the fifth.'" The evidence for this is that if it were not specific and continuous, they would not have known about it in every year, because if it moved, they would not have known about its specificity except for that year only, unless it is said that he only came out to inform them about it for that year only. His statement, **So-and-so and so-and-so argued, so it was**

**taken away**, is an allusion to what is said that arguing cuts off benefit and beneficial knowledge, as came in the hadith, **Indeed, a servant is deprived of provision because of the sin he commits.** His statement, **So it was taken away**, means that knowledge of its specificity was taken away from you, not that it was completely taken away from existence, as the ignorant Shi'a say, because after this he said, **So seek it on the ninth, the seventh, and the fifth.**

And His saying: **And perhaps it will be better for you** means that it is not specified for you. For if it is vague, its seekers will strive to seek it in all places of hope, and thus it will be more for worship, unlike if they know its exact location, for their efforts will be limited to performing it only. Rather, wisdom required it to be vague so that worship will be general throughout the month in seeking it, and striving will be greater in the last ten days. For this reason, the Messenger of God, may God bless him and grant him peace, would seclude himself in the last ten days of Ramadan until God, the Almighty, took him, then his wives secluded themselves after him. They both narrated it from the hadith of Aisha. On the authority of Ibn Umar, the Messenger of God (blessings and peace of God be upon him) used to seclude himself during the last ten days of Ramadan. Aisha said: "When the last ten days of Ramadan came, the Messenger of God (blessings and peace of God be upon him) would stay up at night, wake up his family, and tighten his belt." **Bukhari and Muslim** It was said that what was meant by this was avoiding women. It is possible that it is a metaphor for both matters, as Imam Ahmad narrated: Surayj told us, Abu Ma'shar told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "When ten days of Ramadan remained, the Messenger of God (blessings and peace of God be upon him) would tighten his belt and avoid his women." **Bukhari and Muslim** It was narrated only by Ahmad.

It was narrated from Malik, may God have mercy on him, that the Night of Decree is sought equally in all ten nights, and no one night is more likely to be preferred than another. I saw it in the commentary of al-Rafi'i, may God have mercy on him. It is recommended to supplicate frequently at all times, especially in the month of Ramadan, and more so in the last ten nights, and then on the odd nights. It is recommended to supplicate frequently: **O God, You are the Pardoner and You love forgiveness, so forgive me**, as Imam Ahmad narrated: Yazid, who is Ibn Harun, al-Jariri, who is Sa'id Ibn Iyas, narrated from Abdullah Ibn Buraydah that Aisha said: **O Messenger of God, if I encounter the Night of Decree, what should I supplicate?** He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" It was narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah on the authority of Kahmas Ibn al-Hasan, from Abdullah Ibn Buraydah, from Aisha, who said: "I said: O Messenger of God, if I know which Night of Decree is it, what should I say on it?" He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" This is the wording of al-Tirmidhi, who then said: **This is a good and authentic hadith.** Al-Hakim included it in his Mustadrak, and he said:

**This is authentic.** The condition of the two sheikhs, and it was also narrated by Al-Nasa'i through the chain of transmission of Sufyan Al-Thawri on the authority of Alqamah bin Marthad on the authority of Sulayman bin Buraidah on the authority of Aisha who said: **I said, O Messenger of God, if I encounter the Night of Decree, what should I say on it?** He said: **Say, 'O God, You are the Forgiving and You love forgiveness, so forgive me.'**

**A strange trace and a wondrous report related to the Night of Decree was mentioned** Narrated by Imam Abu Muhammad bin Abi Hatim when interpreting this noble Surah, he said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar bin Hatim told us, Musa bin Saeed told us, meaning al-Rasibi, on the authority of Hilal bin Abi Jablah, on the authority of Abu Abd al-Salam, on the authority of his father, on the authority of Ka'b, that he said: The Lote Tree of the Utmost Boundary is on the border of the seventh heaven, which is next to Paradise, so it is on the border of the air of this world and the air of the Hereafter. Its height in Paradise, its roots and branches are from under the Throne. In it are angels, and no one knows their number except God, the Almighty, the Majestic. They worship God, the Almighty, on its branches, in every place there is an angel, and the station of Gabriel, peace be upon him, is in its middle. So God calls Gabriel to descend on every Night of Decree with the angels who inhabit the Lote Tree of the Utmost Boundary, and there is no angel among them who has not been given compassion and mercy for the believers. So they descend with Gabriel on the Night of Decree when the sun sets, and there is no spot on the Night of Decree except that there is an angel on it, either prostrating or standing, supplicating for the believers. And the believing men and women, unless it is a church, a synagogue, a fire place, an idol, or some of your places where you throw away filth, or a house in which there is a drunkard, or a house in which there is an intoxicant, or a house in which there is an idol erected, or a house in which there is a hanging bell or a urinal, or a place in which there is a courtyard like the courtyard of a house, then they will not cease that night calling upon the believing men and women, and Gabriel will not leave any of the believers without shaking hands with them, and the sign of that is that his skin will shudder, his heart will soften, and his eyes will tear up, for that is from shaking hands with Gabriel.

Kaab mentioned that whoever says on the Night of Decree: **There is no god but God** three times, God will forgive him for one, save him from the Fire for one, and admit him into Paradise for one. So we said to Kaab al-Ahbar, **O Abu Ishaq, are you truthful?** Kaab al-Ahbar said: **And does anyone say, 'There is no god but God' on the Night of Decree except someone who is truthful?** By the One in Whose Hand is my soul, the Night of Decree will be so heavy on the disbeliever and the hypocrite that it will be as if there is a mountain on his back. The angels will remain like this until dawn comes. The first to ascend is Gabriel until he is facing the horizon higher than the sun, and he will spread his wings. He has two green wings that he will not spread except at that hour, and the sun will have no rays. Then he will call an angel, and he will ascend, and the light of the angels and the light of Gabriel's wings will

meet. The sun will remain perplexed that day. Gabriel and those with him will spend that day between the earth and the lowest heaven, supplicating, showing mercy, and asking forgiveness for the believing men and women, and for those who fasted Ramadan out of faith and in the hope of reward. He will supplicate for those who thought that if they lived until the next year, they would fast Ramadan for the sake of God. When they reach the evening, they will enter the lowest heaven and sit in circles, and the angels of the lowest heaven will gather around them. They will ask them about a man and a woman, and they will talk to them until they say, **What did so-and-so do?** and **How did you find him this year?**

They will say: We found so-and-so the first year on this night worshipping, and we found him an innovator this year, and we found so-and-so an innovator, and we found him a worshipper this year. He said: They will stop seeking forgiveness for that and will turn to seeking forgiveness for that, and they will say: We found so-and-so and so-and-so remembering God, and we found so-and-so bowing and so-and-so prostrating, and we found him reciting the Book of God. He said: They will be like that day and night until they ascend to the second heaven, and in each heaven there is a day and a night until they reach their place at the Lote Tree of the Limit. Then the Lote Tree of the Limit will say to them: O my inhabitants, tell me about the people and name them for me, for I have a right over you, and I love those whom God loves. Ka'b al-Ahbar mentioned that they will count for it and tell it the names of men and women and the names of their fathers. Then Paradise will turn to the Lote Tree and say: Tell me what your inhabitants from among the angels have told you, and it will tell it.

He said: Paradise will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so, O God, hasten them to me. Gabriel will reach his place before them, and God will inspire him and he will say: I found so-and-so prostrating, so forgive him. So he will forgive him. Then Gabriel will hear all the bearers of the Throne and they will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so and His forgiveness for so-and-so. And Gabriel will say: O Lord, I found Your servant so-and-so whom You found the first year following the Sunnah and worship, and this year I found him having committed an act of sin and turning away from what He was commanded to do. So God will say: O Gabriel, if he repents and admonishes Me three hours before he dies, I will forgive him. Then Gabriel will say: Praise be to You, my God, You are more merciful than all of Your creation and You are more merciful to Your servants than Your servants are to themselves. He said: Then the Throne and everything around it and the veils and the heavens and whoever is in them will shake saying: Praise be to God, the Most Merciful. Ka'b said that whoever fasts Ramadan and tells himself when he breaks his fast after Ramadan not to disobey God, will enter Paradise without being asked or held accountable. End of the interpretation of Surah Laylat al-Qadr. All praise and thanks be to God.

Surat al-Qadr 97:4

The angels and the Spirit descend therein by permission of their Lord for every matter.

### Fath al-Qadir

And the sentence 4- **The angels and the Spirit descend therein by permission of their Lord** is a new sentence explaining the reason for its virtue and clarifying the reason why it is better than a thousand months. His saying: **by permission of their Lord** is related to *descend* or to an omitted word which is a state: i.e. clothed in the permission of their Lord, and permission is the command. The meaning of *descend* is: it descends from the heavens to the earth. And the Spirit is Gabriel according to the majority of commentators: i.e. the angels descend with Gabriel. The reason for mentioning him after his inclusion among the angels is to glorify him and honor his status. It was said that the spirit is a class of angels who are their noble ones. It was also said that they are an army of God's soldiers other than the angels. It was also said that the spirit is mercy. The disagreement about the spirit has already been mentioned in His statement, **The Day the Spirit and the angels will stand in ranks.** The majority read *descends* with a fat-ha on the ta', while Talhah ibn Musarraf and Ibn as-Samee' read it with a damma on the ta' in the passive voice. His statement, **of every matter**, meaning for every matter that God has decreed in that year. It was also said that *of* has the meaning of *lam*, meaning for every matter. It was also said that it has the meaning of *ba'*, meaning for every matter. The majority read *amr*, which is one of the matters. Ali, Ibn Abbas, Ikrimah, and al-Kalbi read *imr* a masculine form of a woman, meaning for every human being. Al-Kalbi interpreted it to mean that Gabriel descends with the angels and they greet every human being. So, *of* in this sense means *upon*, but the former is more appropriate. The discussion was completed when He said, **of every matter.**

### Tafsir al-Baghawi

The Almighty said: 4- **The angels and the Spirit descend therein**, meaning Gabriel, peace be upon him, with them, **by permission of their Lord for every matter**, meaning every matter of goodness and blessing, as He said: **They guard it by the command of God** (al-Ra'd 13:11), meaning by the command of God.

### Tafsir al-Baidawi

4- **The angels and the Spirit descend therein by permission of their Lord.** This is an explanation of why it is separated over a thousand months and brings them down to the earth, or to the lowest heaven, or brings them close to the believers. **For every matter** is for every decree in that year. It was read **for every person**, meaning for every human being.

## Surat al-Qadr 97:5

Peace is it until the break of dawn.

### Tafsir al-Jalalayn

5 - (Peace be upon her) is a predicate and subject **until the break of dawn** with the lam open or closed until the time of its rising. It was made peace due to the abundance of peace in it from the angels. It does not pass by a believing man or woman except that it greets him.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

And his saying: "Peace is it until the break of dawn" is the peace of the Night of Decree from all evil from its beginning until the break of dawn on that night.

And in a similar manner to what we said about that, the God of Interpretation said.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "Peace be upon you" he said: **It is good** "until the break of dawn."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "From every matter, there is peace." That is, it is all good until the break of dawn.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid: "Peace is it until the break of dawn." He said: There is peace from every matter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement, "Peace is it," he said: There is nothing in it, it is all good **until the break of dawn**.

Musa bin Abdul Rahman Al-Saruqi told me: Abdul Hamid Al-Hammani told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Abdul Rahman bin Abi Laila, regarding his statement, "From every matter, there is peace," he said: No matter occurs in it.

What he meant by his saying **until the break of dawn** is until the break of dawn.

The reciters differed in their recitation of his statement, **until the break of dawn**. The majority of reciters in the regions, except Yahya ibn Waththab, Al-A'mash, and Al-Kisa'i, recited it as **until the break of dawn** with a fat-ha on the lam, meaning: until the break of dawn. The Arabs say: The sun rose, rising and rising. Yahya ibn Waththab, Al-A'mash, and Al-Kisa'i recited it as **until the break of dawn** with a kasra on the lam, as a directive from them to suffice with the name of the source, and they intend the source with that.

The correct reading for this, according to us, is to open the lam, to correct its meaning in Arabic. This is because *tal'a* with a fatha means *rising*, and *matla'* with a kasra is the place from which it rises. There is no meaning for **the place from which it rises** in this position.

### Tafsir al-Qurtubi

God Almighty says: "Peace is it until the emergence of dawn."

It was said: The full statement is **from every matter**, then He said, "Peace." This was narrated from Nafi' and others, meaning that the Night of Decree is all peace and goodness, with no evil in it. **Until the break of dawn** meaning until the break of dawn. Ad-Dahhak said: God decrees nothing on that night except safety, and on all other nights He decrees calamities and safety. It was also said: It is peace, meaning safe from Satan influencing a believing man or woman. Mujahid said the same: It is a safe night, in which Satan cannot do evil or harm. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ash-Sha'bi said: It is the angels' greeting of the people of the mosques, from sunset until dawn. They pass by every believer and say, "Peace be upon you, O believer." It was also said: It means the angels' greeting of one another on that night. Qatadah said: "Peace is" is the believer. It was also said: It means the angels' greeting of one another on that night. Qatadah said: "Peace is" is good.

**Until the break of dawn** means until the break of dawn. Al-Kisa'i and Ibn Muhaisin read *matla'* with a kasra on the lam, while the others read it with a fatha. The fatha and the kasra are two forms of the infinitive. The fatha is the root of the verb *yafala*, such as *al-maqtal* and *al-makhrāj*. The kasra is considered an exception to its standard form, such as *al-mashreq* and *al-maghreb*, *al-manbt* and *al-manbasan* and *al-mansik* and *al-mahshar* and *al-masq* and *al-majzar*. He mentioned in all of that the fatha and the kasra, on the basis that what is meant by it is the infinitive, not the noun.

Here are three issues:

First: Regarding the specification of the Night of Decree, scholars have differed on this. The most common opinion is that it is the night of the twenty-seventh, based on the hadith of Zur ibn Hubaysh, who said:

I said to Abi bin Kaab: Your brother Abdullah bin Masoud says: Whoever stands **in prayer** for a full year will attain the Night of Decree. He said: May God forgive Abi Abd al-Rahman! He knew that it was in the last ten days of Ramadan, and that it was the night of the twenty-seventh, but he did not want people to rely on it. Then he swore without making any exceptions:

It is the night of the twenty-seventh. I said: How do you say that, O Abu al-Mundhir? He said: By the verse that the Messenger of God (peace and blessings of God be upon him) informed us of, or by the sign that the sun rises on that day without rays. At-Tirmidhi said: A good

and authentic hadith. Muslim also narrated it. It was said: It is in the month of Ramadan and not the rest of the year. This was said by Abu Hurayrah and others. It was also said: It is on all nights of the year. So whoever makes the divorce of his wife or the manumission of his slave conditional on the Night of Decree, the divorce does not take place and the divorce does not take place except after a year has passed from the day he swore. This is because it is not permissible to make a divorce based on doubt, and its specific time has not been proven. Divorce should not take place except after a year has passed. The same applies to manumission and other similar oaths. Ibn Mas'ud said: Whoever completes the year will attain it. report of that reached Ibn 'Umar, who said: May God have mercy on Abu 'Abd al-Rahman! He knew that it was in the last ten days of Ramadan, but he did not want people to rely on it. Abu Hanifa held this opinion that it was throughout the year. It was said about it: It was lifted - meaning the Night of Decree - and that it only happened once, but the correct view is that it is everlasting. It was also narrated from Ibn Masoud: If it was on one day of this year, it was on another day next year. The majority are of the view that it is every year in Ramadan. Then it was said: It is the first night of the month, as stated by Abu Razin al-Uqayli. Al-Hasan, Ibn Ishaq, and Abdullah ibn al-Zubayr said: It is the seventeenth night of Ramadan, and it is the night on the morning of which the Battle of Badr took place. It is as if they derived from the words of God Almighty: **And We did not send down to Our Servant the Day of Discrimination, the day the two armies met** (al-Anfal 8:41), and that was on the seventeenth night. It was also said that it was on the nineteenth night. The correct and well-known view is that it is in the last ten days of Ramadan, and this is the view of Malik, al-Shafi'i, al-Awza'i, Abu Thawr, and Ahmad. Then some people said: It is the twenty-first night. Malik and others. It was also said: It is the twenty-third night, as narrated by Ibn Umar:

A man said: O Messenger of God, may God bless him and grant him peace, I saw the Night of Decree on the seventh night remaining. The Prophet, may God bless him and grant him peace, said: **I see that your dreams have agreed on the twenty-third, so whoever wants to stand for some part of the month, let him stand on the night of the twenty-third.** Muammar said: So Ayyub used to bathe on the night of the twenty-third and apply perfume. In Sahih Muslim:

"The Prophet, may God bless him and grant him peace, said: 'I saw myself prostrating in the morning in water and mud.' Abdullah bin Unais said: 'I saw it in the morning of the night of the twenty-third in water and mud, as the Messenger of God, may God bless him and grant him peace, had informed me.'" It was also said: on the night of the twenty-fifth, based on the hadith of Abu Sa'id al-Khudri:

"The Messenger of God, may God bless him and grant him peace, said: 'Seek it in the last ten nights, on the ninth remaining, on the seventh remaining, or on the fifth remaining.'" Narrated by Muslim. Malik said: By the ninth he means the night of the twenty-first, the seventh the night of the twenty-third, and the fifth the

night of the twenty-fifth. It was also said the night of the twenty-seventh. The evidence for this has already been mentioned, and it is the statement of Ali, may God be pleased with him, Aisha, Muawiyah, and Ubayy ibn Ka'b. "Ibn Umar narrated that the Messenger of God, may God bless him and grant him peace, said:

**Whoever is seeking the Night of Decree, let him seek it on the night of the twenty-seventh"** And Abi bin Kaab said:

"I heard the Messenger of God, may God bless him and grant him peace, say, 'The Night of Decree is the night of the twenty-seventh.'" Abu Bakr al-Warraq said: "God, the Most High, divided the nights of this month - the month of Ramadan - according to the words of this surah. When he reached the twenty-seventh, he pointed to it and said, 'It is it.'" Also, the Night of Decree was mentioned three times, and it has nine letters, so it comes to twenty-seven. It was also said that it is the night of the twenty-ninth, as it was narrated:

The Prophet, may God bless him and grant him peace, said: **The Night of Decree is the twenty-ninth - or the twenty-seventh - and the angels on that night are as numerous as the pebbles.** It has also been said that it is one of the even nights. Al-Hasan said: **I watched the sun on the night of the twenty-fourth for twenty years, and I saw it rise white with no rays.** He meant because of the abundance of lights on that night. It has also been said that it is hidden throughout the year, so that a person may strive to revive all the nights. It has also been said that He concealed it throughout the month of Ramadan, so that they may strive in work and worship during the nights of Ramadan, hoping to attain it, just as He concealed the middle prayer among the prayers, His Greatest Name among His Beautiful Names, the Hour of Response during the hours of Friday and the hours of the night, His wrath regarding sins, His pleasure regarding acts of obedience, the establishment of the Hour during the appointed times, and the righteous servant among the servants, out of His mercy and wisdom.

The second: Its signs: Among them is that the sun rises in the morning white and without any rays. And Al-Hasan said:

The Prophet, may God bless him and grant him peace, said about the Night of Decree: "Among its signs is that it is a pleasant, clear night, neither hot nor cold. The sun rises in the morning without rays." Ubayd ibn Umair said: **On the night of the twenty-seventh, I was at sea, and I took some of its water and found it fresh and smooth.**

Third: Its virtues. It is sufficient for you to know the words of God Almighty: **The Night of Decree is better than a thousand months**, and His words: **The angels and the Spirit descend therein**, and in the two Sahih:

**Whoever stands in prayer on the Night of Decree out of faith and in the hope of reward, God will forgive him his previous sins.** Narrated by Abu Hurairah. And Ibn Abbas said:



The Prophet, may God bless him and grant him peace, said: "When it is the Night of Decree, the angels who are the inhabitants of Sidrat al-Muntaha descend, among them Gabriel, and with them are banners, one of which is raised over my grave, another over the Holy House, another over the Sacred Mosque, and another over Mount Sinai. They do not leave a believing man or woman without greeting him, except for the one addicted to alcohol, the one who eats pork, and the one who smears himself with saffron." And in the hadith:

**The devil does not come out on this night until its dawn breaks, and he cannot cause madness or any corruption on it, and no magician's magic can penetrate it.** Al-Sha'bi said: **Its night is like its day, and its day is like its night.** Al-Farra' said: **God decrees nothing on the Night of Decree except happiness and blessings, and decrees calamities and punishments on other nights.** This was previously reported from Ad-Dahhak. Something similar cannot be said on the basis of personal opinion, as it is attributed to the Prophet (peace and blessings of God be upon him). And God knows best. Sa'id ibn Al-Musayyab said in Al-Muwatta': **Whoever witnesses the 'Isha' prayer on the Night of Decree has taken his share of it, and something similar cannot be attained by personal opinion.** Ubaydullah ibn 'Amir ibn Rabi'ah narrated:

The Messenger of God, may God bless him and grant him peace, said: **Whoever prays the Maghrib and Isha prayers on the Night of Decree in congregation has taken his portion of the Night of Decree.** Al-Tha'labi mentioned this in his interpretation. And Aisha, may God be pleased with her, said:

I said: O Messenger of God, if I encounter the Night of Decree, what should I say? He said: (Say: O God, You are the Forgiving, and You love forgiveness, so forgive me.)

## Tafsir Ibn Kathir

God Almighty tells us that He sent down the Qur'an on the Night of Decree, which is the blessed night about which God Almighty said, **The month of Ramadan in which was sent down the Qur'an.** Ibn Abbas and others said: God sent down the Qur'an all at once from the Preserved Tablet to the House of Honour in the lowest heaven, then it was sent down in detail according to events over twenty-three years to the Messenger of God, may God bless him and grant him peace. Then God Almighty said, magnifying the importance of the Night of Decree, which He chose for the revelation of the great Qur'an, saying: **And what will make you know what is the Night of Decree? The Night of Decree is better than a thousand months.**

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Mahmud bin Ghailan narrated to us, Abu Dawud Al-Tayalisi narrated to us, Al-Qasim bin Al-Fadl Al-Hadani narrated to us on the authority of Yusuf bin Saad, who said: A man stood up to Al-Hasan bin Ali after he had pledged allegiance to Muawiyah and said: You have blackened the faces of the believers, or O you who blackened the faces of the believers. He said:

Do not rebuke me, may God have mercy on you, for the Prophet, may God bless him and grant him peace, saw the Umayyads on his pulpit and that upset him. Then, **Indeed, We have granted you, O Muhammad, Al-Kawthar** was revealed, meaning a river in Paradise. And, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months" was revealed. After you, the Umayyads will rule it, O Muhammad. Al-Qasim said: So we counted it and it was a thousand months, not a day more and not less. Then Al-Tirmidhi said: This is a strange hadith that we do not know except from this source from the hadith of Al-Qasim bin Al-Fadl. It has been said on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, and Al-Qasim bin Al-Fadl Al-Hadani is trustworthy. Yahya Al-Qattan and Abd Al-Rahman bin Mahdi deemed him trustworthy. He said: His sheikh is Yusuf bin Saad. It is said that Yusuf bin Mazen is an unknown man, and this hadith is not known with this wording except from this source.

This hadith was narrated by Al-Hakim in his Mustadrak on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen. Al-Tirmidhi's statement: This Yusuf is unknown is questionable, as a group of people narrated on his authority, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration on the authority of Ibn Ma'en, he said: He is trustworthy. Ibn Jarir narrated it on the authority of Al-Qasim bin Al-Fadl on the authority of Yusuf bin Mazen, thus he said. This necessitates confusion in this hadith, and God knows best. Moreover, this hadith, in any case, is very strange. Our Sheikh, the Imam, the Hafiz, the Proof, Abu Al-Hajaj Al-Mizzi said: It is a strange hadith.

**I said** And the statement of Al-Qasim bin Al-Fadl Al-Hadani that he calculated the period of the Umayyads and found it to be a thousand months, not a day more or less, is not correct, because Muawiyah bin Abi Sufyan, may God be pleased with him, became independent in the kingdom when Al-Hasan bin Ali handed over the leadership to him in the year forty, and the pledge of allegiance was gathered for Muawiyah and that was called the Year of the Community, then they continued in it in succession in the Levant and elsewhere, and nothing came out of them except the period of the rule of Abdullah bin Al-Zubayr in the Two Holy Mosques, Ahwaz and some countries, which was close to nine years, but their hand did not leave the leadership completely, and even from some countries until the Abbasids usurped the caliphate from them in the year one hundred and thirty-two, so the total of their period was ninety-two years, and that is more than a thousand months, because a thousand months is an expression for eighty-three years and four months, and it is as if Al-Qasim bin Al-Fadl omitted from their period the days of Ibn Al-Zubayr, and on this basis what he said is close to correctness in the calculation, and God knows best.

What indicates the weakness of this hadith is that it was brought to criticize the Umayyad state, and if that was intended, it would not have been in this context. Preferring the Night of Decree over their days does not

## Surat al-Qadr 97:5

Peace is it until the break of dawn.

indicate criticizing their days, for the Night of Decree is very noble, and the noble surah came to praise the Night of Decree, so how can it be praised by preferring it over the days of the Umayyads, which are criticised according to this hadith? Is this not like what the speaker said:

Haven't you seen that the sword's value is diminished if it is said that the sword is sharper than the stick?

Another said:

If you prefer a person of excellence over a person of deficiency, then the praise is from deficiency.

Then what is understood from the verse is that the thousand months mentioned in the verse are the days of the Umayyads and the surah is Meccan, so how can it be referred to as the thousand months being the state of the Umayyads, when the wording of the verse and its meaning do not indicate it, and the pulpit was only made in Medina some time after the Hijrah? All of this indicates the weakness and objectionability of the hadith, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muslim told us, meaning Ibn Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "The Prophet, may God bless him and grant him peace, mentioned a man from the Children of Israel who wore arms in the way of God for a thousand months." He said: **The Muslims were amazed at that.** He said: "Then God, the Almighty, revealed: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.'"

Ibn Jarir said: Ibn Hamid told us, Hakam bin Muslim told us, on the authority of Al-Muthanna bin Al-Sabah, on the authority of Mujahid, who said: There was a man among the Children of Israel who would stand at night until morning, then fight the enemy during the day until evening. He did that for a thousand months, so God revealed this verse: **The Night of Decree is better than a thousand months.** Standing that night is better than the deeds of that man. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Muslima bin Ali told me, on the authority of Ali bin Urwa, who said: "The Messenger of God, may God bless him and grant him peace, mentioned one day four of the Children of Israel who worshipped God for eighty years, without disobeying Him for the blink of an eye. He mentioned Job, Zachariah, Ezekiel bin Al-Ajouz, and Joshua bin Nun. He said: The companions of the Messenger of God, may God bless him and grant him peace, were amazed by that, so Gabriel came to him and said: O Muhammad, your nation is amazed by the worship of these people for eighty years, without disobeying Him for the blink of an eye. God has revealed something better than that. So he recited to him: 'Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.' This is better than what you and your nation are amazed at. He said: The Messenger of God, may God bless him and grant him peace, was pleased by that, and the people with him."

Sufyan al-Thawri said: I heard from Mujahid that the Night of Decree is better than a thousand months. He said: Working during it, fasting during it, and praying during it are better than a thousand months. Narrated by Ibn Jarir. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The Night of Decree is better than a thousand months in which there is no Night of Decree. This is what Qatadah ibn Di'amah, al-Shafi'i, and others said. Amr ibn Qays al-Mula'i said: Working during it is better than working during a thousand months. This statement that it is better than the worship of a thousand months in which there is no Night of Decree is the choice of Ibn Jarir, and it is correct, not anything else. It is like the statement of the Prophet (peace and blessings of God be upon him): **A night's guarding in the cause of God is better than a thousand nights in any other dwelling.** Narrated by Ahmad. As it came regarding the one who intends to go on Friday with good form and a good intention, he will be credited with the deeds of a year, the reward of fasting and praying during it, and other similar meanings.

Imam Ahmad said: Ismail bin Ibrahim told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When Ramadan came, the Messenger of God (blessings and peace of God be upon him) said: "The month of Ramadan has come to you, a blessed month. God has enjoined fasting upon you. In it the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained. In it is a night that is better than a thousand months. Whoever is deprived of its goodness is indeed deprived." An-Nasa'i narrated it from the hadith of Ayoub. Since worshipping Laylat al-Qadr is equivalent to worshipping a thousand months, it is proven in the two Sahih on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever stands in prayer on Laylat al-Qadr out of faith and in the hope of reward, will be forgiven for his previous sins.** God the Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** That is, the angels descend frequently on this night due to its great blessings. The angels descend with the descent of blessings and mercy, just as they descend when the Qur'an is recited, and they surround circles of remembrance, and they lower their wings for the sincere seeker of knowledge out of respect for him. As for the Spirit, it was said that what is meant by it here is Gabriel, peace be upon him, so it is a case of connecting the specific to the general. It was also said that they are a type of angels, as mentioned previously in Surat An-Naba', and God knows best.

And the Almighty's saying: **From every matter** Mujahid said: Peace is from every matter. Saeed bin Mansour said: Isa bin Yunus told us, Al-A'mash told us, from Mujahid, regarding His saying: "Peace is it" he said: It is safe, Satan cannot do evil or harm in it. Qatada and others said: Matters are decided in it, and lives and provisions are determined, as God Almighty said: **Therein is decided every matter of wisdom** and His saying: "Peace is it until the break of dawn" Saeed bin

Mansour said: Hisham told us, from Abu Ishaq, from Al-Sha'bi, regarding His saying: "From every matter \* Peace is it until the break of dawn" he said: The angels' greeting on the Night of Decree to the people of the mosques until dawn breaks. Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: "From every person, peace is it until the break of dawn." Al-Bayhaqi narrated in his book, The Virtues of Times, on the authority of Ali, a strange narration about the angels descending and passing by those who pray on the Night of Decree and the blessing being attained by those who pray. Ibn Abi Hatim narrated on the authority of Ka'b Al-Ahbar a strange and amazing long narration. Very much so, in the descent of the angels from Sidrat al-Muntaha to the earth, accompanied by Gabriel, peace be upon him, and their supplication for the believing men and women.

Abu Dawud al-Tayalisi said: Imran, meaning al-Qattan, narrated to us from Qatadah, from Abu Maymunah, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said regarding the Night of Decree: **It is the twenty-seventh or twenty-ninth night, and the angels on earth that night are more numerous than the pebbles.** Al-A'mash narrated from al-Minhal from Abd al-Rahman ibn Abi Laila, regarding the verse: "From every matter is peace," he said: No new matter occurs on it. Qatadah and Ibn Zayd said regarding the verse: "Peace it is," meaning it is all good, with no evil in it until the break of dawn. This is supported by what Imam Ahmad narrated: Haywah ibn Shuraih narrated to us, Baqiyah narrated to us, Buhayr ibn Sa'd narrated to me, from Khalid ibn Ma'dan, from Ubadah ibn as-Samit, that the Messenger of God, may God bless him and grant him peace, said: "The Night of Decree is in the last ten. Whoever stands **in prayer** during them, seeking reward for them, then God will forgive him his past and future sins. And it is an odd-numbered night: the ninth, the seventh, the fifth, the third, or the last night."

The Messenger of God (peace and blessings be upon him) said: "The sign of the Night of Decree is that it is clear and bright, as if there were a shining moon in it, calm and still, neither cold nor hot, and it is not permissible for a star to be thrown out in it until morning. Its sign is that the sun rises on that morning, level with no rays, like the moon on a full moon, and it is not permissible for Satan to come out with it on that day." This is a good chain of transmission, but there is some ambiguity in the text and some of its wording is objectionable. Abu Dawud al-Tayalisi said: Zam'ah told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings be upon him) said about the Night of Decree: **It is a clear, calm, and bright night, neither hot nor cold, and the sun on that morning becomes weak and red.** Ibn Abi 'Aasim al-Nabeel narrated with his chain of transmission on the authority of Jabir ibn 'Abdullah that the Messenger of God (peace and blessings be upon him) said: "I saw the Night of Decree, but I forgot it, and it is in the last ten of its nights. It is clear and bright, neither hot nor cold, as if there is a moon in it, and Satan does not come out of it until dawn breaks."

*Chapter* Scholars differed over whether the Night of Decree was present among previous nations or is it

unique to this nation? There are two opinions: Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri said: Malik told us that he heard that the Messenger of God (blessings and peace of God be upon him) was shown the lifespans of the people who came before him, or whatever God willed of that, and it was as if the lifespans of his nation were too short for them to achieve the same deeds as others in their long lifespans, so God gave him the Night of Decree, which is better than a thousand months. This was narrated from another chain of transmission, and what Malik said necessitates that this Night of Decree be unique to this nation. The author of al-'Adda, one of the imams of the Shafi'i school, transmitted it from the majority of scholars, and God knows best. Al-Khattabi reported a consensus on this, and al-Radi transmitted it with certainty from the school of thought. What the hadith indicates is that it was present among previous nations as it is in our nation.

Imam Ahmad ibn Hanbal said: Yahya ibn Saeed narrated to us from Ikrimah ibn Ammar, Abu Zamil Samak al-Hanafi narrated to me, Malik ibn Marthad ibn Abdullah narrated to me, Marthad narrated to me: I asked Abu Dharr: I said: How did you ask the Messenger of God (peace and blessings of God be upon him) about the Night of Decree? He said: I used to ask people about it. I said: O Messenger of God, tell me about the Night of Decree. Is it in Ramadan or in any other month? He said: Rather, it is in Ramadan. I said: It is with the prophets as long as they are alive, and when they die, it is taken away, or does it last until the Day of Resurrection? He said: Rather, it lasts until the Day of Resurrection. I said: In which Ramadan is it? He said: Seek it in the first ten days and the last ten days. Then the Messenger of God (peace and blessings of God be upon him) spoke and spoke again, then I took advantage of his distraction and said: In which of the twenty days is it? He said: Seek it in the last ten days. Do not ask me about anything after that.

Then the Messenger of God (peace and blessings be upon him) spoke, and I seized the opportunity while he was distracted and said: O Messenger of God, I swear to you by my right over you, why don't you tell me in which of the last ten it is? He became angry with me in a way he had never been angry before since I had been with him and said: **Seek it in the last seven, do not ask me about anything after them.** An-Nasa'i narrated it on the authority of Al-Fallas on the authority of Yahya ibn Sa'id al-Qattan on his authority. This indicates what we have mentioned, and that it will remain until the Day of Resurrection in every year after the Prophet (peace and blessings be upon him), unlike what some Shi'a groups have claimed, that it has been completely lifted based on what they understood from the hadith that we will cite later, in which he (peace be upon him) said: **It has been lifted, and perhaps it will be good for you,** because what is meant is that the knowledge of its time has been lifted specifically. This indicates that the Night of Decree occurs only in the month of Ramadan, and not as narrated on the authority of Ibn Mas'ud and those scholars of Kufa who followed him, that it occurs throughout the year and is hoped for in all months equally.

Abu Dawud narrated this in his Sunan, saying: Chapter: Clarification that the Night of Decree is in

every Ramadan. Hamid bin Zanjawayh al-Sami narrated to us, Saeed bin Abi Maryam informed us, Muhammad bin Ja'far bin Abi Katheer informed us, Musa bin Uqbah informed me, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Abdullah bin Umar, who said: "The Messenger of God, may God bless him and grant him peace, was asked, and I was listening, about the Night of Decree, and he said: It is in every Ramadan." The men in this chain of transmission are trustworthy, except that Abu Dawud said: Shu'bah and Sufyan narrated it on the authority of Abu Ishaq, so they stopped it. A narration has been reported on the authority of Abu Hanifah, may God have mercy on him, that it is hoped for in every month of Ramadan, and this is a view that al-Ghazali reported, but al-Rafi'i found it very strange.

*Chapter* Then it has been said that it occurs on the first night of the month of Ramadan. This is narrated on the authority of Abu Razin, and it has been said that it occurs on the night of the seventeenth. Abu Dawud narrated a hadith on the authority of Ibn Mas'ud, and he narrated a hadith on the authority of him and Zayd ibn Arqam and Uthman ibn Abi al-'As, and it is a statement on the authority of Muhammad ibn Idris al-Shafi'i, and it is narrated on the authority of al-Hasan al-Basri, and they explained it by saying that it is the night of Badr, and it was a Friday night, the seventeenth of the month of Ramadan, and on its morning was the Battle of Badr, and it is the day about which God Almighty said: **The Day of Discrimination**. It was said that it was the night of the nineteenth, as narrated on the authority of Ali and Ibn Masoud, may God be pleased with them both, and it was said that it was the night of the twenty-first, based on the hadith of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, performed I'tikaf in the first ten days of Ramadan, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then he performed I'tikaf in the middle ten days, and we performed I'tikaf with him. Gabriel came to him and said: What you seek is before you. Then the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon on the morning of the twentieth of Ramadan and said: Whoever performed I'tikaf with me should return, for I saw the Night of Decree, but I forgot it, and it is in the last ten days, in an odd-numbered night. I saw myself prostrating in mud and water."

The roof of the mosque was made of palm fronds and we could not see anything in the sky. Then a lightning bolt came and it rained, so the Prophet (peace and blessings of God be upon him) led us in prayer until I saw traces of mud and water on the forehead of the Messenger of God (peace and blessings of God be upon him), confirming his vision. In another version: **On the morning of the twenty-first**. Both of them were narrated in Saheeh al-Bukhaari and Saheeh Muslim. Ash-Shafi'i said: This hadeeth has the most authentic narration. It was also said to be the night of the twenty-third, based on the hadeeth of 'Abdullah ibn Unays in Saheeh Muslim, which is close in context to the narration of Abu Sa'eed, and God knows best. It was also said to be the night of the twenty-fourth. Abu

Dawud at-Tayalisi said: Hammad ibn Salamah narrated to us from al-Juwayri from Abu Nadrah from Abu Sa'eed that the Messenger of God (peace and blessings of God be upon him) said: **The Night of Decree is the night of the twenty-fourth**. Its chain of narration is trustworthy. Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of al-Sanabhi, on the authority of Bilal, who said: The Messenger of God, may God bless him and grant him peace, said: **The Night of Decree is the night of the twenty-fourth**. Ibn Lahi'ah is weak, and what contradicts him is what al-Bukhari narrated on the authority of Asbagh, on the authority of Ibn Wahb, on the authority of Amr bin al-Harith, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Abu Abdullah al-Sanabhi, who said: Bilal, the muezzin of the Messenger of God, may God bless him and grant him peace, told me that it is the first of the seven nights of the last ten. This is the more correct report, and God knows best.

Thus, it was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, Jabir, Al-Hasan, Qatadah, and 'Abdullah ibn Wahb that it is the night of the twenty-fourth. The hadith of Wathilah ibn Al-Asqa', with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, was mentioned in Surat al-Baqarah 2: **The Qur'an was revealed on the night of the twenty-fourth**. It was also said that it is the night of the twenty-fifth, as Al-Bukhari narrated on the authority of 'Abdullah ibn 'Abbas that the Messenger of God, may God bless him and grant him peace, said: **Seek it in the last ten nights of Ramadan, on the ninth night remaining, on the seventh night remaining, on the fifth night remaining**. Many interpreted it as the odd-numbered nights, which is more apparent and well-known. Others interpreted it as the even-numbered nights, as Muslim narrated on the authority of Abu Sa'id that he interpreted it as such, and God knows best. It was also said that it is the night of the twenty-seventh, as Muslim narrated in his Sahih on the authority of Ubayy ibn Ka'b on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh.

Imam Ahmad said: Sufyan told us, I heard Abda and Asim on the authority of Zur, I asked Abi bin Kaab, I said, Abu al-Mundhir, your brother Ibn Masoud says, whoever stands for a year will attain the Night of Decree. He said, may God have mercy on him, he knew that it was in the month of Ramadan and that it was the night of the twenty-seventh, then he swore. I said, How do you know that? He said, **By the sign or the verse that he told us about, the sun will rise on that day without rays, meaning the sun**. Muslim narrated it on the authority of Sufyan ibn Uyaynah, Shu'bah, and Al-Awza'i, on the authority of Abdah, on the authority of Zur, on the authority of Abu, and he mentioned it and in it he said: **By God, there is no god but Him, it is in Ramadan**. He swears, he does not make an exception. "By God, I know which Laylat Al-Qadr is, which the Messenger of God, may God bless him and grant him peace, commanded us to stand in prayer. It is the night of the twenty-seventh, and its sign is that the sun will rise in the morning white without rays." In



this regard, there are reports from Mu'awiyah, Ibn 'Umar, Ibn 'Abbas, and others on the authority of the Messenger of God, may God bless him and grant him peace, that it is the night of the twenty-seventh. This is the opinion of a group of the Salaf, and it is the main opinion of the school of Imam Ahmad ibn Hanbal, may God have mercy on him. It is also a narration from Abu Hanifah. It has been reported from some of the Salaf that he tried to extract its being the night of the twenty-seventh from the Qur'an from his saying: **it is**, because it is the twenty-seventh word in the surah, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ishaq ibn Ibrahim al-Dabari narrated to us, Abd al-Razzaq narrated to us, Muammar narrated to us, on the authority of Qatadah and Asim, that they heard Ikrimah say: Ibn Abbas said: Umar ibn al-Khattab summoned the companions of Muhammad (peace and blessings of God be upon him) and asked them about the Night of Decree, and they agreed that it was in the last ten nights. Ibn Abbas said: So I said to Umar: I know - or I think - which Night of Decree it is. Umar said: Which night is it? I said: The seventh that has passed - or the seventh that remains - of the last ten nights. Umar said: How did you know that? Ibn Abbas said: I said: God created seven heavens and seven earths and seven days, and the month revolves around seven, and He created man from seven, and He eats from seven and prostrates on seven, and the circumambulation of the House is seven, and the stoning of the Jamarat is seven for reasons that He mentioned. Umar said: You have understood something that we have not understood. Qatadah used to add to Ibn Abbas's statement: And eats from seven. He said: It is the statement of God the Most High: **Then We grow therein grain \* And grapes** (al-An'am 2:17). This is a good, strong chain of transmission and a very strange text. And God knows best.

It is said that it is on the twenty-ninth night. Imam Ahmad ibn Hanbal said: Abu Saeed, a client of Banu Hashim, told us, Saeed ibn Salamah told us, Abdullah ibn Muhammad ibn Aqeel told us, on the authority of Umar ibn Abd al-Rahman, on the authority of Ubadah ibn al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, about the Night of Decree. The Messenger of God, may God bless him and grant him peace, said: **In Ramadan, seek it in the last ten nights, for it is on the odd-numbered nights of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or on the last night.** Imam Ahmad said: Sulayman ibn Dawud, who is Abu Dawud al-Tayalisi, told us, Imran al-Qattan told us, on the authority of Qatadah, on the authority of Abu Maymunah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said about the Night of Decree: **It is on the night of the twenty-seventh or twenty-ninth, and the angels on earth that night are more numerous than the number of pebbles.** Ahmad is the only one to narrate it, and its chain of transmission is sound. It was said that it is on the last night, based on what was mentioned in this hadith above, and based on what al-Tirmidhi and al-Nasa'i narrated from the hadith of Uyyaynah ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Bakrah, that the Messenger of God, may God bless him and grant him peace, said: **On**

**nine remaining nights.** Or seven days remain, or five days remain, or three days remain, or the last night. That is, seek the Night of Decree. Al-Tirmidhi said: It is good and authentic. In Al-Musnad, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the Night of Decree: **It is the last night.**

*Chapter* Al-Shafi'i said about these narrations: "The Prophet (peace and blessings of God be upon him) answered the questioner when he was asked: 'Shall we seek the Night of Decree on such-and-such a night?' He said: 'Yes, but the Night of Decree is specific and does not move.'" Al-Tirmidhi narrated it with the same meaning from him. It was narrated from Abu Qilabah that he said: The Night of Decree moves among the last ten nights. What he narrated from Abu Qilabah was stated explicitly by Malik, Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abu Thawr, Al-Muzani, Abu Bakr ibn Khuzaymah, and others. It was narrated from Al-Shafi'i and Al-Qadi narrated it from him, and it is more likely, and God knows best. This statement may be supported by what is proven in the two Sahihs on the authority of Abdullah ibn Umar that some men from among the companions of the Prophet (peace and blessings of God be upon him) saw the Night of Decree in a dream in the last seven days of Ramadan. The Messenger of God (peace and blessings of God be upon him) said: **I see that your dreams agree on the last seven days, so whoever seeks it, let him seek it in the last seven days.** And in them also on the authority of Aisha **may God be pleased with her**, "that the Messenger of God (peace and blessings of God be upon him) said: 'Seek the Night of Decree in the odd nights of the last ten days of Ramadan.'" And its wording is from Al-Bukhari.

Al-Shafi'i argues that it does not move and that it is a specific part of the month based on what Al-Bukhari narrated in his Sahih on the authority of Ubadah ibn al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, came out to tell us about Laylat al-Qadr, but two Muslims argued. He said: 'I came out to tell you about Laylat al-Qadr, but so-and-so and so-and-so argued, so it was taken away. Perhaps that is better for you, so seek it on the ninth, the seventh, and the fifth.'" The evidence for this is that if it were not specific and continuous, they would not have known about it in every year, because if it moved, they would not have known about its specificity except for that year only, unless it is said that he only came out to inform them about it for that year only. His statement, **So-and-so and so-and-so argued, so it was taken away**, is an allusion to what is said that arguing cuts off benefit and beneficial knowledge, as came in the hadith, **Indeed, a servant is deprived of provision because of the sin he commits.** His statement, **So it was taken away**, means that knowledge of its specificity was taken away from you, not that it was completely taken away from existence, as the ignorant Shi'a say, because after this he said, **So seek it on the ninth, the seventh, and the fifth.**

And His saying: **And perhaps it will be better for you** means that it is not specified for you. For if it is vague, its seekers will strive to seek it in all places of hope, and thus it will be more for worship, unlike if they know



its exact location, for their efforts will be limited to performing it only. Rather, wisdom required it to be vague so that worship will be general throughout the month in seeking it, and striving will be greater in the last ten days. For this reason, the Messenger of God, may God bless him and grant him peace, would seclude himself in the last ten days of Ramadan until God, the Almighty, took him, then his wives secluded themselves after him. They both narrated it from the hadith of Aisha. On the authority of Ibn Umar, the Messenger of God (blessings and peace of God be upon him) used to seclude himself during the last ten days of Ramadan. Aisha said: "When the last ten days of Ramadan came, the Messenger of God (blessings and peace of God be upon him) would stay up at night, wake up his family, and tighten his belt." **Bukhari and Muslim** It was said that what was meant by this was avoiding women. It is possible that it is a metaphor for both matters, as Imam Ahmad narrated: Surayj told us, Abu Ma'shar told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "When ten days of Ramadan remained, the Messenger of God (blessings and peace of God be upon him) would tighten his belt and avoid his women." **Bukhari and Muslim** It was narrated only by Ahmad.

It was narrated from Malik, may God have mercy on him, that the Night of Decree is sought equally in all ten nights, and no one night is more likely to be preferred than another. I saw it in the commentary of al-Rafi'i, may God have mercy on him. It is recommended to supplicate frequently at all times, especially in the month of Ramadan, and more so in the last ten nights, and then on the odd nights. It is recommended to supplicate frequently: **O God, You are the Pardoner and You love forgiveness, so forgive me**, as Imam Ahmad narrated: Yazid, who is Ibn Harun, al-Jariri, who is Sa'id Ibn Iyas, narrated from Abdullah Ibn Buraydah that Aisha said: **O Messenger of God, if I encounter the Night of Decree, what should I supplicate?** He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" It was narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah on the authority of Kahmas Ibn al-Hasan, from Abdullah Ibn Buraydah, from Aisha, who said: "I said: O Messenger of God, if I know which Night of Decree is it, what should I say on it?" He said: "Say: 'O God, You are the Pardoner and You love forgiveness, so forgive me.'" This is the wording of al-Tirmidhi, who then said: **This is a good and authentic hadith.** Al-Hakim included it in his Mustadrak, and he said: **This is authentic.** The condition of the two sheikhs, and it was also narrated by Al-Nasa'i through the chain of transmission of Sufyan Al-Thawri on the authority of Alqamah bin Marthad on the authority of Sulayman bin Buraidah on the authority of Aisha who said: **I said, O Messenger of God, if I encounter the Night of Decree, what should I say on it?** He said: **Say, 'O God, You are the Forgiving and You love forgiveness, so forgive me.'**

**A strange trace and a wondrous report related to the Night of Decree was mentioned** Narrated by Imam Abu Muhammad bin Abi Hatim when interpreting this noble Surah, he said: My father told us, Abdullah bin Abi

Ziyad al-Qatwani told us, Sayyar bin Hatim told us, Musa bin Saeed told us, meaning al-Rasibi, on the authority of Hilal bin Abi Jablah, on the authority of Abu Abd al-Salam, on the authority of his father, on the authority of Ka'b, that he said: The Lote Tree of the Utmost Boundary is on the border of the seventh heaven, which is next to Paradise, so it is on the border of the air of this world and the air of the Hereafter. Its height in Paradise, its roots and branches are from under the Throne. In it are angels, and no one knows their number except God, the Almighty, the Majestic. They worship God, the Almighty, on its branches, in every place there is an angel, and the station of Gabriel, peace be upon him, is in its middle. So God calls Gabriel to descend on every Night of Decree with the angels who inhabit the Lote Tree of the Utmost Boundary, and there is no angel among them who has not been given compassion and mercy for the believers. So they descend with Gabriel on the Night of Decree when the sun sets, and there is no spot on the Night of Decree except that there is an angel on it, either prostrating or standing, supplicating for the believers. And the believing men and women, unless it is a church, a synagogue, a fire place, an idol, or some of your places where you throw away filth, or a house in which there is a drunkard, or a house in which there is an intoxicant, or a house in which there is an idol erected, or a house in which there is a hanging bell or a urinal, or a place in which there is a courtyard like the courtyard of a house, then they will not cease that night calling upon the believing men and women, and Gabriel will not leave any of the believers without shaking hands with them, and the sign of that is that his skin will shudder, his heart will soften, and his eyes will tear up, for that is from shaking hands with Gabriel.

Kaab mentioned that whoever says on the Night of Decree: **There is no god but God** three times, God will forgive him for one, save him from the Fire for one, and admit him into Paradise for one. So we said to Kaab al-Ahbar, **O Abu Ishaq, are you truthful?** Kaab al-Ahbar said: **And does anyone say, 'There is no god but God' on the Night of Decree except someone who is truthful?** By the One in Whose Hand is my soul, the Night of Decree will be so heavy on the disbeliever and the hypocrite that it will be as if there is a mountain on his back. The angels will remain like this until dawn comes. The first to ascend is Gabriel until he is facing the horizon higher than the sun, and he will spread his wings. He has two green wings that he will not spread except at that hour, and the sun will have no rays. Then he will call an angel, and he will ascend, and the light of the angels and the light of Gabriel's wings will meet. The sun will remain perplexed that day. Gabriel and those with him will spend that day between the earth and the lowest heaven, supplicating, showing mercy, and asking forgiveness for the believing men and women, and for those who fasted Ramadan out of faith and in the hope of reward. He will supplicate for those who thought that if they lived until the next year, they would fast Ramadan for the sake of God. When they reach the evening, they will enter the lowest heaven and sit in circles, and the angels of the lowest heaven will gather around them. They will ask them

about a man and a woman, and they will talk to them until they say, **What did so-and-so do?** and **How did you find him this year?**

They will say: We found so-and-so the first year on this night worshipping, and we found him an innovator this year, and we found so-and-so an innovator, and we found him a worshipper this year. He said: They will stop seeking forgiveness for that, and will turn to seeking forgiveness for that, and they will say: We found so-and-so and so-and-so remembering God, and we found so-and-so bowing and so-and-so prostrating, and we found him reciting the Book of God. He said: They will be like that day and night until they ascend to the second heaven, and in each heaven there is a day and a night until they reach their place at the Lote Tree of the Limit. Then the Lote Tree of the Limit will say to them: O my inhabitants, tell me about the people and name them for me, for I have a right over you, and I love those whom God loves. Ka'b al-Ahbar mentioned that they will count for it and tell it the names of men and women and the names of their fathers. Then Paradise will turn to the Lote Tree and say: Tell me what your inhabitants from among the angels have told you, and it will tell it.

He said: Paradise will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so, O God, hasten them to me. Gabriel will reach his place before them, and God will inspire him and he will say: I found so-and-so prostrating, so forgive him. So he will forgive him. Then Gabriel will hear all the bearers of the Throne and they will say: May the mercy of God be upon so-and-so and the mercy of God be upon so-and-so and His forgiveness for so-and-so. And Gabriel will say: O Lord, I found Your servant so-and-so whom You found the first year following the Sunnah and worship, and this year I found him having committed an act of sin and turning away from what He was commanded to do. So God will say: O Gabriel, if he repents and admonishes Me three hours before he dies, I will forgive him. Then Gabriel will say: Praise be to You, my God, You are more merciful than all of Your creation and You are more merciful to Your servants than Your servants are to themselves. He said: Then the Throne and everything around it and the veils and the heavens and whoever is in them will shake saying: Praise be to God, the Most Merciful. Ka'b said that whoever fasts Ramadan and tells himself when he breaks his fast after Ramadan not to disobey God, will enter Paradise without being asked or held accountable. End of the interpretation of Surah Laylat al-Qadr. All praise and thanks be to God.

## Fath al-Qadir

Then he began by saying: 5- "Peace be upon you" meaning it is nothing but safety and goodness, completely free of evil. It was said that it is a place of safety from the influence of Satan on a believing man or woman. Mujahid said: It is a peaceful night in which Satan cannot do evil or harm. Al-Sha'bi said: It is the angels' greeting of the people of the mosques from sunset until dawn. They pass by every believer and say, "Peace be upon you, O believer." It was said that it means the angels' greeting of one another. Ata' said:

He means peace be upon the friends of God and those who obey Him **until the break of dawn** meaning until the time of its break. The majority read *matla'* with a fatha on the lam. Al-Kisa'i and Ibn Muhaisin read it with a kasra. It was said that they are two dialects for the infinitive, and the fatha is more common, such as al-makhraj and al-maqtal. It was said that the fatha is a place name, and the kasra is the infinitive, and it was said the opposite. Hatta is related to yantazal as an end for the rule of tanzal, meaning for their remaining in the place of their descent so that their descent does not stop, group after group, until dawn rises. It was said that it is related to salaam based on the fact that the separation between the infinitive and its object by the subject is excusable.

Ibn Ad-Durais, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas, regarding the verse, **Indeed, We sent it down during the Night of Decree**, that he said: The Qur'an was sent down on the Night of Decree until it was placed in the House of Honour in the lowest heaven, then Gabriel began to come down to Muhammad with answers to the words and deeds of the servants. Abd bin Hamid narrated on the authority of Anas, who said: Actions on the Night of Decree, charity, prayer, and zakat are better than a thousand months. At-Tirmidhi **who declared it weak** narrated on the authority of Ibn Jarir, At-Tabarani, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il on the authority of Al-Hasan bin Ali bin Abi Talib that the Prophet (peace and blessings of God be upon him) saw the Umayyads on his pulpit and that upset him, so the verse, **Indeed, We have granted you, O Muhammad, Al-Kawthar**, was revealed, meaning a river in Paradise. And the verse, "Indeed, We sent it down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months," was revealed. After you, the Umayyads will rule. Al-Qasim said: So we counted and it was a thousand months, neither a day more nor a day less. What is meant by Al-Qasim is Al-Qasim bin Al-Fadl mentioned in its chain of narration. Al-Tirmidhi said: This Yusuf is unknown, meaning Yusuf bin Sa'd who narrated it from Al-Hasan bin Ali. Ibn Kathir said: There is doubt about him, as a group of people narrated from him, including Hammad bin Salamah, Khalid Al-Hadha' and Yunus bin Ubaid. Yahya bin Ma'in said about him: He is famous. In a narration from Ibn Ma'in, he said: He is trustworthy. Ibn Jarir narrated it from Al-Qasim bin Al-Fadl from Isa bin Mazin. Ibn Kathir said: Then this hadith, in any case, is very strange. Al-Mizzi said: It is a strange hadith. The statement of Al-Qasim bin Al-Fadl that he calculated the duration of the Umayyads and found it to be a thousand months, neither more nor less is not correct, because the total duration of their period from when Mu'awiyah assumed independence in the year forty until the Abbasids usurped the kingdom from them in the year 132, the total is ninety-two years. Al-Khatib included in his history from Ibn Abbas something similar to what was narrated from Al-Hasan bin Ali. Al-Khatib narrated on the authority of Saeed bin Al-Musayyab, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and with a mursal

Surat al-Qadr 97:5

Peace is it until the break of dawn.

hadith similar to this. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement, "Peace," that he said: On that night, the rebellious devils are chained, the evil jinn are chained, all the gates of heaven are opened, and God accepts the repentance of every repentant person. Hence, he said, "Peace it is until the break of dawn." He said: That is from sunset until the break of dawn. There are many hadiths about the virtue of Laylat Al-Qadr, but this is not the place to elaborate on them. Likewise, there are hadiths about specifying it and the differences in that regard.

## Tafsir al-Baghawi

5- "Peace." Ata' said: He means: Peace be upon the friends of God and those who obey Him. Al-Sha'bi said: It is the angels' greeting of peace upon the people of the mosques on the Night of Decree from the time the sun sets until dawn breaks.

Al-Kalbi said: The angels descend therein whenever they meet a believing man or woman, and they greet him from his Lord until dawn breaks.

It was said: The speech ended when he said: **By permission of their Lord for every matter**, then he began by saying: "Peace it is," meaning: The Night of Decree is all peace and goodness, there is no evil in it.

Ad-Dahhak said: God does not decree or decide anything on that night except safety.

Mujahid said: It means that the Night of Decree is safe and the devil cannot do evil or cause harm in it.

**Until the break of dawn**, meaning until the break of dawn. Al-Kisa'i read *matla'* with a kasra on the lam, and others with a fatha on it, which is the preferred choice, meaning rising, based on the source. It is said: the dawn rose, rising and matla'an, and the kasra is the subject of rising.

## Tafsir al-Baidawi

5- "Peace is" It is nothing but safety, meaning that God decrees nothing but safety in it, and decrees safety and affliction in other than it, or it is nothing but safety due to the frequency with which they greet the believers. **Until the break of dawn** meaning the time of its break, that is, its rising. Al-Kisa'i read it with a kasra as if it is like a reference or a time name not according to analogy like the east.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Qadr will be given a reward as if he fasted Ramadan and stayed up during the Night of Decree.**

## Surat al-Bayyinah 98:1

Those who disbelieved among the People of the Scripture and the polytheists would not cease [from disbelief] until there came to them clear evidence.

### Tafsir al-Jalalayn

1 - Those who disbelieved from among the People of the Scripture and the polytheists meaning the idol worshippers, in apposition to the people **will not depart** is the predicate of yakun, meaning they will not depart from what they are upon **until there comes to them** meaning there comes to them **the clear proof** meaning the clear argument, which is Muhammad, may God bless him and grant him peace.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **Those who disbelieved among the People of the Scripture and the polytheists would not depart until there came to them clear evidence**. Some of them said: The meaning of this is: These disbelievers among the People of the Torah and the Gospel and the polytheists among the idol worshippers **would not depart** meaning: would not cease, until this Qur'an came to them.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement, *separating*, he said: They would not stop until the truth became clear to them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Qatada regarding his statement, *separated*, he said: desisting from what they are doing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **separating until there comes to them clear evidence**: meaning this Qur'an.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement, **And the polytheists will be separated**, he said: They will not cease until that separation comes to them.

Others said: Rather, the meaning of this is that the People of the Book, who are the polytheists, did not abandon the description of Muhammad in their book until he was sent, and when he was sent, they dispersed over it.

The most correct of the sayings on this matter is to say: The meaning of this is: Those who disbelieved from

among the People of the Book and the polytheists were not divided concerning the matter of Muhammad until the clear proof came to them, which is that God sent him as a Messenger to His creation, a Messenger from God. His saying *separated* in this instance, in my opinion, refers to the separation of two things from each other, and therefore it is suitable without a predicate. If it had meant **did not cease**, it would have needed a predicate to complete it.

### Tafsir al-Qurtubi

It was revealed in Mecca according to Yahya ibn Salam. It was revealed in Medina according to Ibn Abbas and the majority. It has nine verses.

There is a hadith about its merits that is not authentic. We narrated it on the authority of Muhammad ibn Abdullah al-Hadrami, who said: Abu Abd al-Rahman ibn Numayr said to me: Go to Abu al-Haytham al-Khashab and write from him, for he has already written. So he went to him and he said: Malik ibn Anas narrated to us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu al-Darda', who said: "The Messenger of God, may God bless him and grant him peace, said: 'If people knew what is in it, those who disbelieved among the People of the Scripture would not have neglected their families and wealth. So learn it.' A man from Khuza'ah said: 'And what is the reward in it, O Messenger of God?' He said: 'No hypocrite will ever recite it, nor will any servant in whose heart there is doubt about God. By God, the angels brought near have been reciting it since God created the heavens and the earth. They never cease reciting it. And there is no servant who recites it except that God sends angels to protect him in his religion and his worldly life, and to pray for forgiveness and mercy for him.'" Al-Hadrami said: "So I went to Abu Abd al-Rahman ibn Numayr and recited this hadith to him. He said: 'This has been sufficient for us, so do not repeat it.'" Ibn al-Arabi said: "Ishaq ibn al-Kahili narrated on the authority of Malik ibn Anas, on the authority of Yahya ibn Sa'id, on the authority of Ibn al-Musayyab, on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace: 'If people knew what was in "those who disbelieved would not exist," they would neglect their families and wealth, and you would learn it.'" This is a false hadith. The correct hadith is what was narrated on the authority of Anas: The Prophet, may God bless him and grant him peace, said to Ubayy ibn Ka'b: **God has commanded me to recite to you "those who disbelieved."** He said: **And He named me to you!**? He said: Yes, and he wept."

I said: It was narrated by Al-Bukhari and Muslim. It includes the jurisprudence of a scholar reciting to a student. Some of them said: The Prophet (peace and blessings of God be upon him) recited to Ubayy so that people would learn humility, lest anyone be averse to learning and reciting to someone of lower status than him. It was also said: Because Ubayy was quick to grasp the words of the Messenger of God (peace and blessings of God be upon him), so by reciting to him, he wanted to take his words and recite as he heard

## Surat al-Bayyinah 98:1

Those who disbelieved among the People of the Scripture and the polytheists would not cease [from disbelief] until there came to them clear evidence.

from him, and to teach others. There is a great virtue in Ubayy, as God commanded His Messenger to recite to him. Abu Bakr Al-Anbari said: Ahmad bin Al-Haitham bin Khalid narrated to us, he said: Ali bin Al-Ja'd narrated to us, he said: Ikrimah narrated to us, from Asim, from Zur bin Hubaish, he said: In the recitation of Ubayy bin Ka'b: {If the son of Adam were given a valley of wealth, he would seek a second; and if he were given two valleys of wealth, he would seek a third; and nothing fills the belly of the son of Adam except dust; and God accepts the repentance of those who repent.}. Ikrimah said: Asim recited to me the verse (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ) thirty verses, and this is among them. Abu Bakr said: This is invalid according to the people of knowledge, because the readings of Ibn Kathir and Abu Amr are connected to Ubayy ibn Ka'b. What is mentioned in **lam yakun** is not read in them, as it is known in the hadith of the Messenger of God, may God bless him and grant him peace, as it is from the words of the Messenger, may God bless him and grant him peace, and he does not narrate it from the Lord of the Worlds in the Qur'an. And what is narrated by two people with consensus is more authentic than what is narrated by one person who opposes the school of thought of the group.

God the Almighty said: **Those who disbelieved** This is how the general reading is, and this is the script of the Mushaf. Ibn Masoud read: **They and the People of the Scripture would not have been separated**, and this is a reading based on interpretation. Ibn al-Arabi said: "It is permissible in the context of explanation, not in the context of recitation. The Prophet (peace and blessings of God be upon him) read in the Sahih narration: "Divorce them before their waiting period," and this is an interpretation, because recitation is what is in the script of the Mushaf."

God the Almighty says: **Of the People of the Scripture** meaning the Jews and Christians. **And the polytheists** is in the accusative case in apposition to **the People of the Scripture**. Ibn Abbas said: **The People of the Scripture** are the Jews who were in Yathrib, and they are Qurayzah, Nadir, and Banu Qaynuqa. The polytheists are those who were in Mecca and its environs, and Medina and those around it, and they are the polytheists of Quraysh. *Detached* means they have ceased from their disbelief, turning away from it. **Until the clear proof comes to them** means the proof comes to them, meaning Muhammad, peace and blessings be upon him. It was also said that ending means reaching the goal, meaning they would not reach the end of their lives and die until the clear proof comes to them. So, detaching according to this means ending. It was also said: *Detached* means passing away, meaning their time would not end until a messenger came to them. The Arabs say: I have not ceased to do such-and-such, meaning I have not ceased to do so. And so-and-so has not ceased to stand, meaning he has not ceased to stand. The root of *fak* is opening, and from it comes **fak al-kitab**, "fak al-khalal," and **fak al-salam**. Tarafa said:

I swear that my two sides will never cease to be a lining for the delicate muscles of the labia, Muhand

Dhu al-Rummah said:

Harajij never ceases to squat on the ground or to throw it into a deserted country

He means: It does not cease to be a place of rest, so he added *except*. It was said: *detached*: departing, meaning they would not depart and leave this world, until the clear proof came to them. Ibn Kaysan said: meaning the People of the Book did not abandon the description of Muhammad, peace and blessings be upon him, in their Book, until he was sent, and when he was sent, they envied him and denied him. It is like His statement: **But when there came to them that which they recognized, they disbelieved in it** (al-Baqarah 2:89). For this reason He said: **And those who were given the Scripture were not divided ...** the verse. Based on this, His statement: **and the polytheists** means they did not speak badly about Muhammad, peace and blessings be upon him, until he was sent, for they used to call him the Trustworthy, until the clear proof came to them through his tongue, and he was sent to them, and then they opposed him. Some linguists said: *detached*: perishing, from their saying: a woman's vagina is separated during childbirth, which means that it separates and does not heal, so she perishes. Meaning: They were not punished nor destroyed except after the proof was established against them, by sending messengers and revealing books. Some people said about the polytheists: They are from the People of the Book. Some of the Jews said: Aziz is the son of God. Some of the Christians said: Jesus is God. Some of them said: He is his son. Some of them said: He is the third of three. It was said: The People of the Book were believers, then they disbelieved after their prophets. The polytheists were born with the fitrah **natural disposition**, then they disbelieved when they reached adulthood. That is why He said: **and the polytheists**. It was said: The polytheists are also a description of the People of the Book, because they did not benefit from their book and abandoned monotheism. So the Christians are triangular, and the Jews in general are anthropomorphists, and all of them are polytheists. It is like saying: The wise and the witty came to me, when you mean specific people, describing them with both. So the meaning is: From the People of the Book are the polytheists. It was said: The disbelief here is the disbelief in the Prophet, may God bless him and grant him peace, meaning that those who disbelieved in Muhammad from among the Jews and Christians, who are the People of the Book, and the polytheists who are idol worshippers from among the Arabs and others - and they are those who do not have a Book - were not separated. Al-Qushayri said: There is something wrong with this, because what is apparent from his statement: **Until there comes to them clear evidence \* A Messenger from God** is that this Messenger is Muhammad, may God bless him and grant him peace. So it is far-fetched to say: Those who disbelieved in Muhammad, may God bless him and grant him peace, were not separated until Muhammad came to them, unless it is said: He meant: Those who disbelieved in Muhammad now - even though they had previously



held him in high esteem - would not cease this disbelief until God sent Muhammad to them and made clear to them the signs, and at that time a people would believe. Al-A'mash and Ibrahim read **the polytheists** in the nominative case, in apposition to **those who**. The first reading is clearer, because in the nominative case the two groups become as if they were not from the People of the Book. In the version of Abi: **So those who disbelieved among the People of the Scripture and the polytheists were not to be separated**. And in the copy of Ibn Mas'ud: **The polytheists and the People of the Scripture were not to be separated**. It was mentioned before. **Until there comes to them the clear evidence** It was said until it came to them. And the clear evidence is Muhammad, may God bless him and grant him peace.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Bayyinah

Imam Ahmad said: Affan told us, Hammad - he is Ibn Salamah - told us, Ali - he is Ibn Zaid - told us, on the authority of Ammar Ibn Abi Ammar, who said: I heard Abu Habbah Al-Badri - he is Malik Ibn Amr Ibn Thabit Al-Ansari - say: When the verse, **Those who disbelieved among the People of the Scripture** was revealed, Gabriel said: "O Messenger of God, your Lord commands you to recite it to Ubayy. So the Prophet - may God bless him and grant him peace - said to Ubayy, Gabriel commanded me to recite this surah to you." My father said: **And you mentioned then, O Messenger of God?** He said: Yes. My father then wept.

**Another hadith** Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating that Anas ibn Malik said: "The Messenger of God, may God bless him and grant him peace, said to Ubayy ibn Ka'b: God has commanded me to recite to you, 'Those who disbelieved among the People of the Scripture...' He said: 'And did he name me to you?' He said: 'Yes.' Then he wept." Narrated by al-Bukhari, Muslim, al-Tirmidhi, and al-Nasa'i on the authority of Shu'bah.

**Another hadith** Imam Ahmad said: Muammil told us, Sufyan told us, Aslam Al-Manqari told us, on the authority of Abdullah bin Abdul Rahman bin Abza, on the authority of his father, on the authority of Ubayy bin Ka'b, who said: "The Messenger of God, may God bless him and grant him peace, said to me: 'I have been commanded to recite to you such-and-such Surah.' I said: 'O Messenger of God, and have you mentioned it there?' He said: 'Yes.' So I said to him: 'O Abu Al-Mundhir.' I was happy with that. He said: 'What prevents me, when God says: "Say: 'In the bounty of God and in His mercy,' so in that let them rejoice; it is better than what they accumulate." Muammil said: I said to Sufyan: 'Recite in the hadith?' He said: 'Yes.' He is the only one who narrated it from this source."

**Another chain of transmission** Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, on the authority of 'Asim ibn Bahdalah, on the authority of Zur ibn Hubaish, on the authority of Ubayy ibn Ka'b, who said: "The Messenger of God, may God bless him and grant him peace, said to me: God has

commanded me to recite to you the Qur'an - so he recited - 'Those who disbelieved among the People of the Scripture' - so he recited in it - 'And if the son of Adam were to ask for a valley of wealth and it were given to him, he would ask for a second, and if he were to ask for a second and it were given to him, he would ask for a third. And nothing fills the stomach of the son of Adam except dust, and God accepts the repentance of whoever repents. And that is the religion with God, the true faith, not polytheism, nor Judaism, nor Christianity. And whoever does good, it will not be denied him.'" Al-Tirmidhi narrated it from the hadith of Abu Dawud al-Tayalisi on the authority of Shu'bah, and he said: Hasan Sahih.

**Another way** Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Khalid al-Halabi told us, Muhammad ibn Isa al-Tabba' told us, Muadh ibn Muhammad ibn Muadh ibn Abi ibn Ka'b told us, on the authority of his father, on the authority of his grandfather, on the authority of Abi ibn Ka'b, who said: "The Messenger of God, may God bless him and grant him peace, said: 'O Abu al-Mundhir, I have been commanded to recite the Qur'an to you.' He said: 'In God I have believed, and by your hand I have submitted, and from you I have learned.' He said: The Prophet, may God bless him and grant him peace, repeated the statement. He said: 'O Messenger of God, were you mentioned there?' He said: 'Yes, by your name and lineage in the highest assembly.' He said: 'Then recite, O Messenger of God.'" This is strange from this aspect, and what is established is what preceded. The Prophet, may God bless him and grant him peace, recited this surah to him to strengthen him and increase his faith, as Ahmad and al-Nasa'i narrated from Anas, and Ahmad and Abu Dawud narrated it from the hadith of Sulayman ibn Sard from him, and Ahmad narrated it from Affan from Hammad from Humayd from Anas from Ubadah ibn al-Samit from him, and Ahmad, Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ismail ibn Abi Khalid from... Abdullah bin Isa, on the authority of Abdul Rahman bin Abi Laila, on his authority - he had denounced a man, namely Abdullah bin Masoud, for reciting something from the Qur'an in a way that was different from what the Messenger of God, may God bless him and grant him peace, had recited. "So he took it to the Prophet, may God bless him and grant him peace, and he asked them to recite it to each of them and said to each of them, 'You are correct.' My father said, 'So I was overcome by doubt, and I was not even in the pre-Islamic era.' So the Messenger of God, may God bless him and grant him peace, struck him on the chest. My father said, 'So I began to sweat and it was as if I was looking at God with fear.' The Messenger of God, may God bless him and grant him peace, informed him that Gabriel came to him and said, 'God commands you to recite the Qur'an to your nation with one letter.'" So I said: I ask God for His pardon and forgiveness. He said: In two letters. He kept on repeating until he said: God commands you to teach your nation the Qur'an in seven letters. We mentioned this hadith with its chains of transmission and wording at the beginning of the interpretation. So when this surah was revealed, in which it says: **A Messenger from God recites purified pages \* In them are valuable books**, the Messenger of God, may God bless him and grant him peace, recited

## Surat al-Bayyinah 98:1

Those who disbelieved among the People of the Scripture and the polytheists would not cease [from disbelief] until there came to them clear evidence.

it to him as a reading of notification, confirmation, and warning, not a reading of learning and remembrance. And God knows best.

This is like when Omar ibn al-Khattab asked the Messenger of God (peace and blessings of God be upon him) on the day of al-Hudaybiyyah about those questions, and among what he said was, **Did you not tell us that we would come to the House and circumambulate it?** He said, **Yes, did I tell you that you would come to it this year?** He said, *No*. He said, **Then I will come to it and circumambulate it.** So when they returned from al-Hudaybiyyah and God revealed Surat al-Fath to the Prophet (peace and blessings of God be upon him), he called Omar ibn al-Khattab and recited it to him, and in it was His saying, "God has truly fulfilled the vision of His Messenger. You will surely enter the Sacred Mosque, if God wills, in security." The verse as mentioned above.

Al-Hafiz Abu Naim narrated in his book, *Asma' Al-Sahaba*, on the authority of Muhammad bin Ismail Al-Ja'fari Al-Madani, who said: Abdullah bin Salamah bin Aslam told us, on the authority of Ibn Shihab, on the authority of Ismail bin Abi Hakim Al-Madani, who said: Fadil told me: I heard the Messenger of God, may God bless him and grant him peace, say: "God hears the recitation of 'Those who disbelieved were not,' and says: 'Be of good cheer, My servant, for by My glory, I will surely grant you a place in Paradise until you are satisfied.'" This is a very strange hadith. Al-Hafiz Abu Musa Al-Madani and Ibn Al-Athir narrated it on the authority of Al-Zuhri, on the authority of Ismail bin Abi Hakim, on the authority of Nazir Al-Muzani - or Al-Madani - on the authority of the Prophet, may God bless him and grant him peace: "God hears the recitation of 'Those who disbelieved were not,' and says: 'Be of good cheer, My servant, for by My glory, I will never forget you in any situation in this world or the hereafter, and I will surely grant you a place in Paradise until you are satisfied.'"

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

As for the People of the Book, they are the Jews, Christians, and the polytheists who worship idols and fires from among the Arabs and non-Arabs. Mujahid said: **They would not be 'separated'** meaning they would not cease until the truth was made clear to them. Qatadah said the same, **until there came to them the clear proof**, meaning this Qur'an. That is why God the Almighty said: **Those who disbelieved among the People of the Scripture and the polytheists would not cease until there came to them the clear proof.** Then He explained the clear proof by saying: **A Messenger from God reciting purified pages**, meaning Muhammad, may God's prayers and peace be upon him, and what he recites of the Noble Qur'an, which is written down in the highest assembly in purified pages, like His saying: **In honored pages, raised high and purified, in the hands of scribes, noble and dutiful.** And God the Almighty said: **In them are valuable books**, Ibn Jarir said: That is, in the purified pages are valuable, just, and upright books from God, in which there is no error

because they are from God the Almighty.

Qatada said: **A Messenger from God reciting purified pages** mentions the Qur'an in the best way and praises it in the best way. Ibn Zayd said: **In it are valuable books** meaning upright and balanced. God the Almighty said: **And those who were given the Scripture did not become divided except after clear proof had come to them** is like His saying: "And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment" meaning the People of the Books revealed to the nations before us. After God established proofs and clear proofs for them, they became divided and differed about what God wanted from their Books, and they differed greatly, as came in the hadith narrated through various chains of transmission: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two sects, and this nation will divide into seventy-three sects, all of them in Hellfire except one. They said: Who are they, O Messenger of God? He said: What I and my companions are upon."

God the Almighty said: **And they were not commanded except to worship God, being sincere to Him in religion** like His saying: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me'** That is why He said: *Hanifs* meaning those who are Hanifs, turning away from polytheism to monotheism, like His saying: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'** The explanation of *Hanifs* has already been presented in Surat Al-An'am, so there is no need to repeat it here. **And establish prayer** which is the most noble of bodily acts of worship. **And give zakat** which is giving charity to the poor and needy. **And that is the right religion** that is the established and just religion or the upright and balanced nation. Many imams, such as Al-Zuhri and Al-Shafi'i, used this noble verse as evidence that deeds are included in faith. That is why He said: "And they were not commanded except to worship God, being sincere to Him in religion, being Hanifs. And establish prayer and give zakat. That is the right religion."

## Fath al-Qadir

It is eight verses

It is Madani according to the majority of scholars, and it was also said that it was Makkan. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Surat *La-Yakun* was revealed in Madinah. Ibn Mardawayh narrated on the authority of Aisha who said: Surat *La-Yakun* was revealed in Makkah. Abu Nu'aym narrated in *Al-Ma'rifah* on the authority of Isma'il ibn Abi Hakim Al-Muzani who said: Fadl told me that he heard the Messenger of God (peace and blessings of God be upon him) say: "God listens to the recitation of 'Those who disbelieved were not' and says: 'Be of good cheer, My servant, for by My glory and majesty, I will surely grant you Paradise until you are satisfied.'"

Ibn Kathir said: This is a very strange hadith. Abu Musa Al-Madani narrated it on the authority of Matar Al-Muzani, or a similar narration from Al-Bukhari, Muslim and others narrated on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said to Ubayy ibn Ka'b: **God has commanded me to recite to you 'Those who disbelieved were not'.** He said: **And did He name me to you?** He said: *Yes*, and he wept. Ahmad, Ibn Qani' in his *Mu'jam al-Sahaba*, al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Hayyeh al-Badri, who said: "When the verse, 'Those who disbelieved among the People of the Scripture' was revealed, Gabriel said: 'O Messenger of God, your Lord commands you to recite it to Ubayy.' So the Prophet, may God bless him and grant him peace, said to Ubayy: 'Gabriel commanded me to recite this surah to you.' Ubayy said: 'And you mentioned then, O Messenger of God?' He said: 'Yes.' So he wept."

What is meant by **those who disbelieved among the People of the Scripture** are the Jews and Christians, and what is meant by **the polytheists** are the polytheists of the Arabs, who are idol worshippers. *Munfikin* is the predicate of *kana*. It is said that **I fakkat I separated something** and it was separated, meaning it was separated. The meaning is that they would not leave their disbelief nor cease from it **until there came to them clear evidence**. It is also said that *infik* means ending and reaching the goal, meaning that they would not reach the end of their lives and die until there came to them clear evidence. It is also said that **munfikin za'ilun disappearing and vanishing** means that their lifespan would not end until there came to them clear evidence. It is said that **so-and-so has not ceased to stand**, meaning that he has not ceased to stand. The root of *fak* is *faṣ opening*, and from it comes the word *fak-khalāl*. It is also said that **munfikin ba'rihin disappearing and vanishing** means that they would not depart or leave this world until there came to them clear evidence. Ibn Kaysan said: The meaning is that the People of the Book did not abandon the description of Muhammad (peace and blessings of God be upon him) until he was sent. So when he was sent, they envied him and denied him. It is like His statement: **But when there came to them that which they recognized, they disbelieved in it**. Based on this, His statement, **and the polytheists**, means that they did not speak ill of Muhammad (peace and blessings of God be upon him) until he was sent, for they used to call him al-Amin **the Trustworthy**. So when he was sent, they turned against him and spoke ill of him. It was also said that **separated means destroyed**, from their saying: **His backbone was separated**, meaning it was separated and did not heal, so he perished. The meaning is: They were not punished or perished except after the proof was established against them. It was also said that the polytheists are the People of the Book, so it is a description of them because they said that the Messiah is the son of God and Aziz is the son of God. Al-Wahidi said: The meaning of the verse is that God Almighty informs us that the disbelievers will not cease their disbelief and polytheism until Muhammad (peace and blessings of God be upon him) comes to them with the Qur'an, shows them their misguidance and ignorance, and calls them to faith. This is a statement of the blessing and salvation that comes from it from

ignorance and misguidance, and this verse applies to those who believe from both groups. He said: This verse is one of the most difficult in the Qur'an in terms of arrangement and interpretation. Even the great scholars have floundered over it and have taken paths in interpreting it that do not lead them to the correct answer. The correct answer is what I have informed you of, so praise God, for He has given you its explanation without ambiguity or doubt. He said: What indicates that Muhammad (peace and blessings of God be upon him) is the proof that he interpreted it and made changes to it, saying: **A Messenger from God reciting purified pages**, meaning what the pages contain of what is written in them, which is the Qur'an. The proof of this is that he used to recite from memory, not from a book. End of quote. It has been said that this verse narrates what the People of the Book and the polytheists used to say, that they would not abandon their religion until the promised Prophet was sent. But when he was sent, they dispersed, as God has described in this surah. According to the majority, the proof is Muhammad, peace and blessings be upon him, because he is in himself a proof and an argument, and that is why he was called a shining lamp.

## Tafsir al-Baghawi

1- **Those who disbelieved among the People of the Scripture**, meaning the Jews and Christians, **and the polytheists**, meaning the idol worshippers, **would not cease**, desist from their disbelief and polytheism. Linguists say: **would disappear and be separated**, it is said: **I dismantled something and it became disjointed**, meaning: it was separated, **until there came to them clear evidence**, the wording is future tense but its meaning is past tense, meaning: until there came to them clear evidence, the clear proof, meaning: Muhammad, peace and blessings of God be upon him, who came to them with the Qur'an and showed them their misguidance and ignorance and called them to faith. So this verse is about those who believed from both groups. It informs us that they did not cease from disbelief until the Messenger came to them and called them to faith, so they believed and God saved them from ignorance and misguidance.

## Tafsir al-Baidawi

1- **Those who disbelieved among the People of the Scripture** the Jews and Christians, for they disbelieved by blaspheming the attributes of God, the Most High, and *from* is for clarification. **and the polytheists** and idol worshippers **will not be separated** from their religion, or the promise to follow the truth when the Messenger, may God's prayers and peace be upon him, came to them. **until there came to them clear evidence** the Messenger, may God's prayers and peace be upon him, or the Qur'an, for it explains the truth, or the miracle of the Messenger with his morals, and the Qur'an with its silencing of those who challenged him with it.

Surat al-Bayyinah 98:2

A Messenger from God reciting purified scriptures

## Surat al-Bayyinah 98:2

A Messenger from God reciting purified scriptures

## Tafsir al-Jalalayn

2 - **A Messenger from God** instead of the proof, which is the Prophet Muhammad, may God bless him and grant him peace **reciting purified pages** from falsehood

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his statement, **A Messenger from God**, is resumed, and it is an indefinite noun based on the proof, which is definite, as it was said: **The Owner of the Glorious Throne \* Is Doer** (al-Buruj 85:15-16), so he said: Until there comes to them a clarification of the matter of Muhammad that he is the Messenger of God, by God sending him to them. Then he translated from the proof, and said: That proof is **A Messenger from God reciting purified pages**, meaning: He reads pages purified from falsehood.

## Tafsir al-Qurtubi

The Almighty says: **A Messenger from God** meaning sent by God, may He be glorified. Al-Zajaj said: *Messenger* is in the nominative case as a substitute for *proof*. Al-Farra' said: It is a Messenger from God, or he is a Messenger from God, because proof may be mentioned, and it is said: My house is so-and-so. In the version of Abi and Ibn Mas'ud, it is **a Messenger** in the accusative case as a definite statement. **He recites** means he reads. He recites, he recites, *Sahafa* is the plural of sahifa, and it is a container for what is written. *Purified* Ibn Abbas said: From falsehood, doubt, hypocrisy, and misguidance. Qatada said: From falsehood. It was also said: From lying, doubts, and disbelief, and the meaning is the same. That is, he reads what the pages contain of what is written, and the evidence for this is that he recited from memory, not from a book, because he was illiterate and could neither write nor read. *Purified*: is a description of the scrolls, and it is like the Almighty's saying: **In honored scrolls, raised and purified** (Abasa 9:13-14). Purified is apparently a description of the scrolls, and it is a description of what is in the scrolls of the Qur'an. It was said: *purified* means that none should touch them except the purified, as He said in Surat Al-Waqi'ah according to what was explained above. It was said: The purified scrolls are those with God in the Mother of the Book, from which He abrogated the books that were sent down to the prophets, as God the Almighty said: **Rather, it is a glorious Qur'an, in a Preserved Tablet** (Al-Buruj 9:21-22). Al-Hasan said: It means the purified scrolls in the heaven.

## Tafsir Ibn Kathir

As for the People of the Book, they are the Jews, Christians, and the polytheists who worship idols and fires from among the Arabs and non-Arabs. Mujahid said: They would not be *separated* meaning they would not cease until the truth was made clear to them. Qatadah said the same, **until there came to them the clear proof** meaning this Qur'an. That is why God the Almighty said: **Those who disbelieved among the People of the Scripture and the polytheists would not cease until there came to them the clear proof**. Then He explained the clear proof by saying: **A Messenger from God reciting purified pages** meaning Muhammad, may God's prayers and peace be upon him, and what he recites of the Noble Qur'an, which is written down in the highest assembly in purified pages, like His saying: **In honored pages, raised high and purified, in the hands of scribes, noble and righteous**. And God the Almighty said: **In them are valuable books** Ibn Jarir said: That is, in the purified pages are valuable, just, and upright books from God, in which there is no error because they are from God the Almighty.

Qatada said: **A Messenger from God reciting purified pages** mentions the Qur'an in the best way and praises it in the best way. Ibn Zayd said: **In it are valuable books** meaning upright and balanced. God the Almighty said: **And those who were given the Scripture did not become divided except after clear proof had come to them** is like His saying: "And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment" meaning the People of the Books revealed to the nations before us. After God established proofs and clear proofs for them, they became divided and differed about what God wanted from their Books, and they differed greatly, as came in the hadith narrated through various chains of transmission: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two sects, and this nation will divide into seventy-three sects, all of them in Hellfire except one. They said: Who are they, O Messenger of God? He said: What I and my companions are upon."

God the Almighty said: **And they were not commanded except to worship God, being sincere to Him in religion** like His saying: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me'** That is why He said: *Hanifs* meaning those who are Hanifs, turning away from polytheism to monotheism, like His saying: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'** The explanation of *Hanifs* has already been presented in Surat Al-An'am, so there is no need to repeat it here. **And establish prayer** which is the most noble of bodily acts of worship. **And give zakat** which is giving charity to the poor and needy. **And that is the right religion** that is the established and just religion or the upright and balanced nation. Many imams, such as Al-Zuhri and Al-Shafi'i, used this noble verse as evidence that deeds are included in faith. That is why He said: "And they were not commanded except to worship God, being sincere to Him in religion, being



Hanifs. And establish prayer and give zakat. That is the right religion."

### Fath al-Qadir

God the Almighty has explained this general proof by saying: 2- **A Messenger from God** so the matter became clear and it was evident that what is meant by the proof is God. Qatada and Ibn Zayd said: The proof is the Quran like His saying: **Did there not come to them clear proof of what was in the former scriptures?** Abu Muslim said: What is meant by the proof is all messengers, and the meaning is: until messengers from God come to them, and they are the angels reciting to them purified scriptures. The first is more appropriate. The majority read: **Those who disbelieved among the People of the Scripture and the polytheists were not** Ibn Masoud read: The polytheists and the People of the Scripture were not. Ibn Al-Arabi said: This is a reading for clarification, not for recitation. Al-A'mash and Al-Nakha'i read: **And the polytheists** in the nominative case in apposition to the relative pronoun. Abu Muslim read: **And those who disbelieved among the People of the Scripture and the polytheists were not** The majority read: **A Messenger from God** in the nominative case as a substitute for *all* of emphasis, or a substitute of inclusion. Al-Zajaj said: Messenger is in the nominative case as a substitute for the proof. Al-Farra' said: It is raised as a predicate of an implied subject: i.e. she is a Messenger or he is a Messenger. Ubayy and Ibn Mas'ud read **a Messenger** in the accusative case as a definite noun. His statement, **from God** is related to something omitted, which is an attribute of Messenger: i.e. coming from God. It is permissible for it to be related to the Messenger himself. Abu al-Baqa' allowed it to be a state of Scriptures, meaning: he recites purified scriptures sent down from God. His statement, **he recites purified scriptures** may be another attribute of Messenger, or a state of the object of the prepositional phrase before it. The meaning of *recites* is **he reads**. It is said **he recited** "he recites" *recitation*. The scriptures are the plural of *sahifah* and are a circumstance of what is written. The meaning of *pure* is that it is free from falsehood and misguidance. Qatada said: **purified from falsehood**. It was also said: purified from lying, doubts, and disbelief. The meaning is the same, and the meaning is that he reads what the scriptures contain of what is written in them, because the Prophet (peace and blessings of God be upon him) used to recite from memory, not from a book, as mentioned above.

### Tafsir al-Baghawi

Then he explained the evidence and said:

2- **A Messenger from God recites**, reads, *pages*, books, meaning what the pages contain of what is written in them, which is the Qur'an, because he was reciting from memory, not from the book. His saying: *purified*, from falsehood, lies, and falsehood.

### Tafsir al-Baidawi

2- **A Messenger from God** instead of *proof* itself or by estimating an added word or a subject. **Recites purified pages** is its description or predicate, and the Messenger, peace and blessings be upon him, even though he was illiterate, but when he recited what was in the pages, he was following them. And it was said that what was meant was Gabriel, peace and blessings be upon him, and the pages being *purified* means that falsehood does not come to what is in them, or that none touch them except the purified.



Surat al-Bayyinah 98:3  
It contains valuable books.

### Surat al-Bayyinah 98:3

It contains valuable books.

### Tafsir al-Jalalayn

3 - **In it are written** valuable rulings, straight, meaning that the content of that is recited, which is the Qur'an. Some of them believe in it and some of them disbelieve.

### Tafsir al-Suyuti

### Tafsir al-Tabari

His saying: **In it are valuable books**. He says: In the purified pages are valuable, just, and upright books from God, in which there is no error, because they are from God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A Messenger from God recites purified pages**. He mentions the Qur'an in the best way and praises it in the best way.

### Tafsir al-Qurtubi

The Almighty's saying: **In them are valuable books** meaning straight, level, and well-established, from the Arab saying: **قام يقوم to stand upright** if he became straight and sound. Some of the people of knowledge said: The scrolls are the books, so how did He say in scrolls in which there are books? The answer is: The books here mean rulings. God the Almighty said: **God has decreed, 'I will surely prevail'** (al-Mujadilah 58:21) meaning a ruling. And the Prophet (peace and blessings of God be upon him) said:

**By God, I will judge between you according to the Book of God** then he ruled with stoning," and he did not mention stoning.

It is written in the book, so the meaning is that I will judge between you according to the judgment of God Almighty. And the poet said:

Loyalty is not in the affliction, so you have turned away, and that is not what God said when he wrote

It was said: The valuable books are the Qur'an, so he made it a book because it includes types of explanation.

### Tafsir Ibn Kathir

As for the People of the Book, they are the Jews, Christians, and the polytheists who worship idols and fires from among the Arabs and non-Arabs. Mujahid said: They would not be *separated* meaning they would not cease until the truth was made clear to them. Qatadah said the same, **until there came to them the clear proof** meaning this Qur'an. That is why God the Almighty said: **Those who disbelieved among the People of the Scripture and the polytheists would not cease until there came to them the clear proof**. Then He explained the clear proof by saying: **A Messenger from God reciting purified pages** meaning Muhammad, may God's prayers and peace be upon him, and what he recites of the Noble Qur'an, which is written down in the highest assembly in purified pages, like His saying: **In honored pages, raised high and purified, in the hands of scribes, noble and righteous**. And God the Almighty said: **In them are valuable books** Ibn Jarir said: That is, in the purified pages are valuable, just, and upright books from God, in which there is no error because they are from God the Almighty.

Qatada said: **A Messenger from God reciting purified pages** mentions the Qur'an in the best way and praises it in the best way. Ibn Zayd said: **In it are valuable books** meaning upright and balanced. God the Almighty said: **And those who were given the Scripture did not become divided except after clear proof had come to them** is like His saying: "And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment" meaning the People of the Books revealed to the nations before us. After God established proofs and clear proofs for them, they became divided and differed about what God wanted from their Books, and they differed greatly, as came in the hadith narrated through various chains of transmission: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two sects, and this nation will divide into seventy-three sects, all of them in Hellfire except one. They said: Who are they, O Messenger of God? He said: What I and my companions are upon."

God the Almighty said: **And they were not commanded except to worship God, being sincere to Him in religion** like His saying: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me'** That is why He said: *Hanifs* meaning those who are Hanifs, turning away from polytheism to monotheism, like His saying: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'** The explanation of *Hanifs* has already been presented in Surat Al-An'am, so there is no need to repeat it here. **And establish prayer** which is the most noble of bodily acts of worship. **And give zakat** which is giving charity to the poor and needy. **And that is the right religion** that is the established and just religion or the upright and balanced nation. Many imams, such as Al-Zuhri and Al-Shafi'i, used this noble verse as evidence that deeds are included in faith. That is why He said: "And they were not commanded except to worship God, being sincere to Him in religion, being

Hanifs. And establish prayer and give zakat. That is the right religion."

### Fath al-Qadir

And his saying: 3- **In it are valuable books** is an attribute of **the pages**, its pronoun, and what is meant are the verses and rulings written in it, and the valuable is the straight, level, and perfect, from the Arabs' saying: The thing stood up: if it was straight and correct. The author of Al-Nazm said: The books mean judgment, as in His statement: **God has decreed, 'I will surely prevail, I and My messengers,'** meaning judgment. And the statement of the Prophet (peace and blessings of God be upon him) in the story of Al-Aseef: **I will judge between you according to the Book of God**, then he ruled with stoning, but stoning is not in the Book of God, so the meaning is: **I will judge between you according to the judgment of God**. This refutes what was said that the scrolls are the books. How could He say, **Purified scrolls, in which are valuable books**, and Al-Hasan said: He means by the purified scrolls that are in the heaven, meaning in the Preserved Tablet, as in His statement: **Rather, it is a glorious Qur'an, in a Preserved Tablet, and And those who were given the Scripture did not become divided until after there came to them clear evidence**, this sentence is a new chapter to rebuke and reprimand the People of the Scripture, and to clarify that what was attributed to them of not separating was not due to confusion, but rather it was after the truth had become clear and the correct view had become apparent. The commentators said: The People of the Scripture remained united until God sent Muhammad, but when he was sent, they were divided and differed concerning him, some of them believed in him and others disbelieved. The People of the Book were singled out, even though others were like them in dispersing after the coming of clear proof, because they were people of knowledge. So if they dispersed, others who did not have a Book would be included in this description. The exception in His statement, **except after there came to them clear proof** is devoid of the most general of times: that is, they did not disperse at any time except after the clear proof came to them, which is the mission of the Messenger of God, may God bless him and grant him peace, with the radiant Shariah and the clear path. It was said that clear proof is the clarification in their books that he is a messenger prophet, like His statement, **And those who were given the Scripture did not differ except after knowledge had come to them** [Al-Qurtubi said: The scholars said: From the beginning of the surah to His statement, **righteous books** is its ruling for those who believed from among the People of the Book and the polytheists.

### Tafsir al-Baghawi

3- **In it**, meaning in the pages, **are books**, meaning the verses and rulings written in it, *valuable*, just, straight, and without crookedness.

### Tafsir al-Baidawi

3- **It contains valuable books** upright writings that speak the truth.

Surat al-Bayyinah 98:4

And those who were given the Scripture did not become divided except after there came to them clear evidence.

## Surat al-Bayyinah 98:4

And those who were given the Scripture did not become divided except after there came to them clear evidence.

## Tafsir al-Jalalayn

4 - **And those who were given the Scripture did not differ** in believing in him, may God bless him and grant him peace **except after there came to them clear proof** meaning he, may God bless him and grant him peace, or the Qur'an that came with him was a miracle for him, and before his coming, may God bless him and grant him peace, they were united in believing in him when he came, so those of them who disbelieved in him envied him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And those who were given the Scripture did not become divided except after there came to them clear proof** means: The Jews and Christians did not become divided concerning Muhammad, may God bless him and grant him peace, and denied him, except after there came to them clear proof. That is, after these Jews and Christians received **clear proof**: meaning, clarification of the matter of Muhammad, that he is a messenger by God sending him to His creation. He says: So when God sent him, they became divided concerning him, some of them denied him, and some of them believed, and before he was sent they were not divided concerning him that he was a prophet.

## Tafsir al-Qurtubi

God the Almighty says: **And those who were given the Scripture did not become divided** meaning the Jews and Christians. The People of the Scripture were singled out for division to the exclusion of others, even though they were grouped with the disbelievers, because they are presumed to have knowledge. So if they dispersed, others who did not have a Scripture would be included in this description. **Except after there came to them clear proof** meaning clear proof came to them. What is meant by this is Muhammad, peace and blessings be upon him, meaning the Qur'an, which was in agreement with the Scripture in their hands, with its description and characteristics. This is because they were united in their belief in his prophethood, but when he was sent, they denied his prophethood and dispersed. Some of them disbelieved out of envy and spite, and some believed, as God the Almighty says: **And they did not become divided until after knowledge had come to them, out of jealous**

**animosity between themselves** (al-Shura 42:14). It was said that **clear proof** is the clarification in their books that he was a messenger prophet. The scholars said: From the beginning of the surah to the word *proof* its ruling is for those who believed from among the People of the Scripture and the polytheists. His saying: **And they did not disperse**: Its ruling is for those among the People of the Book who did not believe after the proofs were established.

## Tafsir Ibn Kathir

As for the People of the Book, they are the Jews, Christians, and the polytheists who worship idols and fires from among the Arabs and non-Arabs. Mujahid said: They would not be *separated* meaning they would not cease until the truth was made clear to them. Qatadah said the same, **until there came to them the clear proof** meaning this Qur'an. That is why God the Almighty said: **Those who disbelieved among the People of the Scripture and the polytheists would not cease until there came to them the clear proof**. Then He explained the clear proof by saying: **A Messenger from God reciting purified pages** meaning Muhammad, may God's prayers and peace be upon him, and what he recites of the Noble Qur'an, which is written down in the highest assembly in purified pages, like His saying: **In honored pages, raised high and purified, in the hands of scribes, noble and righteous**. And God the Almighty said: **In them are valuable books** Ibn Jarir said: That is, in the purified pages are valuable, just, and upright books from God, in which there is no error because they are from God the Almighty.

Qatada said: **A Messenger from God reciting purified pages** mentions the Qur'an in the best way and praises it in the best way. Ibn Zayd said: **In it are valuable books** meaning upright and balanced. God the Almighty said: **And those who were given the Scripture did not become divided except after clear proof had come to them** is like His saying: "And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment" meaning the People of the Books revealed to the nations before us. After God established proofs and clear proofs for them, they became divided and differed about what God wanted from their Books, and they differed greatly, as came in the hadith narrated through various chains of transmission: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two sects, and this nation will divide into seventy-three sects, all of them in Hellfire except one. They said: Who are they, O Messenger of God? He said: What I and my companions are upon."

God the Almighty said: **And they were not commanded except to worship God, being sincere to Him in religion** like His saying: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me'** That is why He said: *Hanifs* meaning those who are Hanifs, turning

away from polytheism to monotheism, like His saying: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'** The explanation of *Hanifs* has already been presented in Surat Al-An'am, so there is no need to repeat it here. **And establish prayer** which is the most noble of bodily acts of worship. **And give zakat** which is giving charity to the poor and needy. **And that is the right religion** that is the established and just religion or the upright and balanced nation. Many imams, such as Al-Zuhri and Al-Shafi'i, used this noble verse as evidence that deeds are included in faith. That is why He said: "And they were not commanded except to worship God, being sincere to Him in religion, being Hanifs. And establish prayer and give zakat. That is the right religion."

they became divided despite their knowledge, others were more deserving of that.

## Fath al-Qadir

And His saying: 4- **And they did not differ** etc. regarding those who did not believe from among the People of the Book and the polytheists after the proofs had been established.

## Tafsir al-Baghawi

Then he mentioned those who did not believe among the People of the Book, saying:

4- **And those who were given the Scripture did not differ**, concerning the matter of Muhammad, may God bless him and grant him peace, **except after there came to them clear proof**, meaning the statement in their books that he was a sent prophet.

The commentators said: The People of the Book did not come together in believing in Muhammad, may God bless him and grant him peace, until God sent him. When he was sent, they were divided and differed regarding his matter. Some of them believed in him, and others disbelieved.

Some linguists said: The meaning of his saying *separated is destroyed*, from their saying: **The woman's udder separated during childbirth**, meaning that it separated and did not heal, so she perished.

The meaning of the verse: They were not doomed and tormented until after the proof was established against them by sending the Messenger and revealing the Book. The first is more correct.

## Tafsir al-Baidawi

4- "And those who were given the Scripture did not become divided from what they were upon, whether some of them believed or hesitated about their religion, or from their promise by persisting in disbelief. "except after there came to them clear proof." So it is like His saying: **And before, they used to pray for victory against those who disbelieved, but when there came to them that which they recognized, they disbelieved in it.** And singling out the People of the Scripture after grouping them together with the polytheists is to indicate the hideousness of their state, and that when

## Surat al-Bayyinah 98:5

And they were not commanded except to worship God, being sincere to Him in religion, being true in faith, and to establish prayer and give zakah. And that is the religion of right and correct.

## Surat al-Bayyinah 98:5

And they were not commanded except to worship God, being sincere to Him in religion, being true in faith, and to establish prayer and give zakah. And that is the religion of right and correct.

## Tafsir al-Jalalayn

5 - **And they were not commanded** in their two books, the Torah and the Gospel **except to worship God** that is, to worship Him, so the *an* was deleted and the *lam* was added **being sincere to Him in religion** from polytheism **being upright** following the religion of Abraham and the religion of Muhammad when he came, so how did they disbelieve in him (and to establish prayer and give zakat. And that is the religion) the correct *right* religion.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And God did not command these Jews and Christians who are the People of the Scripture except to worship God, devoting religion to Him alone. He says: Devoting obedience to Him alone, not mixing their obedience to their Lord with polytheism. So the Jews associated partners with their Lord by saying that Ezra was the son of God, and the Christians by saying the same about the Messiah, and by denying the prophethood of Muhammad, may God bless him and grant him peace.

His saying: *Hanafi* - we have already explained the meaning of *Hanafi* before, with evidence that suffices to say that it does not need to be repeated. However, we will mention some of the hadiths on this matter that we did not mention:

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **devoutly to Him in religion, inclining toward truth**, he said: pilgrims who are Muslims and not polytheists. He said, **and establish prayer and give zakat**, and perform Hajj, **and that is the right religion**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they were commanded only to worship God, devoting to Him the religion, inclining toward truth**. And the word *Hanif* means treason, and the prohibition of mothers, daughters, sisters, paternal aunts, maternal aunts, and rituals.

And His saying: **And establish prayer and give zakat**, meaning: And let them establish prayer and give zakat.

And his statement: **And that is the right religion** means that what he mentioned that he commanded those who disbelieved from among the People of the Book and the polytheists to do is the right religion. By right, he means: the upright and just. Religion was added to right, and religion is the right, and it is from its description due to the difference in their wording. And it is in the reading of Abdullah, as I see from what he mentioned to us, **And that is the right religion**, and the right was made feminine because it was made an attribute of the religion, as if it was said: And that was said: And that is the right religion, not Judaism and Christianity.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And that is the right religion**, is the religion with which God sent His Messenger, and which He legislated for Himself, and with which He was pleased.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **He wrote a valuable book**, "and that is the valuable debt," he said: It is one of the valuable: straight and moderate.

## Tafsir al-Qurtubi

God Almighty says: "And they were commanded only to worship God, devoting religion to Him, being true in faith, and to establish prayer and give zakat. And that is the right religion."

There are three issues:

First: The Almighty's saying: **And they were not commanded** meaning these infidels in the Torah and the Gospel **except to worship God** meaning to make Him One. And the lam in *li'ibadoo* means *that*, like His saying:

**God wants to make clear to you** (An-Nisa': 26), meaning to make clear. **They want to extinguish the light of God** (al-Saff 61:8), and **And we have been commanded to submit to the Lord of the worlds** (al-An'am 6:71). In Abdullah's version: **And they were not commanded except to worship God**. "Devoting religion to Him sincerely" means worship. From this is the saying of God the Most High: **Say, 'Indeed, I have been commanded to worship God, devoting religion to Him sincerely** (al-Zumar 39:11). This is evidence of the necessity of intention in acts of worship, for sincerity is an action of the heart, and it is that which is intended for the sake of God the Most High and no one else.

Second: The Almighty's statement: *Hanafi'* meaning inclined away from all religions to the religion of Islam. Ibn Abbas used to say: Hanifa' means following the religion of Abraham, peace be upon him. It was also said that Hanif is the one who is circumcised and



performs Hajj, as stated by Saeed ibn Jubayr. Linguists said: Its root is that he turned towards Islam, meaning he inclined towards it.

Third: The Almighty's saying: **And establish prayer** meaning within its limits and at its appointed times. **And give zakat** meaning they give it at its proper time. **And that is the right religion** meaning that is the religion which they have been commanded with, the right religion, meaning the straight religion. Al-Zajaj said: That is the religion of the straight path. **The right** is an adjective for an omitted noun. Or it could be said: the religion of the upright nation, meaning that which upholds the truth. In the wording of Abdullah: **And that is the right religion**. Al-Khalil said: **The right** is the plural of **the right**, and **the right** and **the rightful** are one and the same. Al-Farra' said: He added **the religion** to **the right** and described it, due to the difference in the two words. Also from him: It is from the category of adding something to itself, and the *ha* was added for praise and exaggeration. It was said: **The "ha** refers to the religion or the Shari'ah." Muhammad ibn al-Ash'ath al-Taliqani said: **The right** here: the books that were mentioned, and **the religion** is added to them.

### Tafsir Ibn Kathir

As for the People of the Book, they are the Jews, Christians, and the polytheists who worship idols and fires from among the Arabs and non-Arabs. Mujahid said: They would not be *separated* meaning they would not cease until the truth was made clear to them. Qatadah said the same, **until there came to them the clear proof** meaning this Qur'an. That is why God the Almighty said: **Those who disbelieved among the People of the Scripture and the polytheists would not cease until there came to them the clear proof**. Then He explained the clear proof by saying: **A Messenger from God reciting purified pages** meaning Muhammad, may God's prayers and peace be upon him, and what he recites of the Noble Qur'an, which is written down in the highest assembly in purified pages, like His saying: **In honored pages, raised high and purified, in the hands of scribes, noble and righteous**. And God the Almighty said: **In them are valuable books** Ibn Jarir said: That is, in the purified pages are valuable, just, and upright books from God, in which there is no error because they are from God the Almighty.

Qatada said: **A Messenger from God reciting purified pages** mentions the Qur'an in the best way and praises it in the best way. Ibn Zayd said: **In it are valuable books** meaning upright and balanced. God the Almighty said: **And those who were given the Scripture did not become divided except after clear proof had come to them** is like His saying: "And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment" meaning the People of the Books revealed to the nations before us. After God established proofs and clear proofs for them, they became divided and differed about what God wanted from their Books, and they differed greatly, as came in the hadith narrated through various chains of transmission: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two

sects, and this nation will divide into seventy-three sects, all of them in Hellfire except one. They said: Who are they, O Messenger of God? He said: What I and my companions are upon."

God the Almighty said: **And they were not commanded except to worship God, being sincere to Him in religion** like His saying: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me'** That is why He said: *Hanifs* meaning those who are Hanifs, turning away from polytheism to monotheism, like His saying: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'** The explanation of *Hanifs* has already been presented in Surat Al-An'am, so there is no need to repeat it here. **And establish prayer** which is the most noble of bodily acts of worship. **And give zakat** which is giving charity to the poor and needy. **And that is the right religion** that is the established and just religion or the upright and balanced nation. Many imams, such as Al-Zuhri and Al-Shafi'i, used this noble verse as evidence that deeds are included in faith. That is why He said: "And they were not commanded except to worship God, being sincere to Him in religion, being Hanifs. And establish prayer and give zakat. That is the right religion."

### Fath al-Qadir

And the sentence 5- **And they were not commanded except to worship God** is in the accusative case as a state, indicating their reproach and rebuke for what they did in terms of division after the coming of the clear proof: that is, while the fact is that they were not commanded in their books except to worship God and to make Him One while they were **sincerely devoted to Him in religion** that is, making their religion sincerely for Him, glory be to Him, or making themselves sincerely for Him in religion. It was said that the lam in *li-i'badu* means that: that is, they were not commanded except to worship, like His saying: **God wants to make clear to you** that is, to make clear, and **they want to extinguish the light of God** that is, to extinguish. The majority read *sincerely* with a kasra on the lam. Al-Hasan read it with a fatha. This verse is one of the evidences proving the necessity of intention in acts of worship, because sincerity is an action of the heart. The accusative of *hanifa* is in the state of the pronoun *mukhlisin*, so it is a case of overlap. It may also be from the subject of *yu'badu*, and the meaning is: inclined away from all religions to the religion of Islam. Linguists said: Its root is to *hanafa* to the religion of Islam, meaning to incline toward it. **And establish prayer and give zakat**, meaning to perform the prayers on time and give zakat when due. Prayer and zakat were mentioned specifically because they are among the greatest pillars of religion. It was said that what is meant by prayer and zakat is what is in the law of the People of the Book regarding prayer and zakat, then the command is clear. But if what is meant is what is in our law, then the meaning of their being commanded to do them in the two books is their being commanded to follow our law, and they are among the things that were commanded therein. **And that is the right religion**, meaning that which is mentioned regarding the habit of God, sincerity in it, and establishing prayer and zakat.

Surat al-Bayyinah 98:5

And they were not commanded except to worship God, being sincere to Him in religion, being true in faith, and to establish prayer and give zakah. And that is the religion of right and correct.

**The right religion**, meaning the religion of the upright religion. Al-Zajjaj said: That is, that is the religion of the upright religion, so *upright* is an attribute of an omitted description. Al-Khalil said: **Qiyamah is the plural of qiyam, and qiyam is the one who maintains.** Al-Farra' said: **He added religion to qiyamah, which is its description due to the difference in the two words.** He also said: **It is from adding something to itself, and the ha' was added for praise and exaggeration.**

## Tafsir al-Baghawi

Then he mentioned what they were commanded to do in their books and said:

5- **And they were not commanded**, meaning these infidels, **except to worship God**, meaning except to worship God, **being sincere to Him in religion**, Ibn Abbas said: They were not commanded in the Torah and the Gospel except to be sincere in worship of God, monotheists, **upright in faith**, inclining away from all religions to the religion of Islam, **and to establish prayer**, the prescribed prayer at its appointed times, **and to give zakat**, at its due time, **and that**, which they were commanded, **is the right religion**, meaning the straight path and law. He added *religion* to *value*, which is its description, due to the difference in the two words, and he made *value* feminine, referring it back to the path.

It was said: The ha' in it is for emphasis, and it was said: **The valuable** is the books that were mentioned, meaning that this is the religion of the valuable books in what they call for and command, as He said: **And He sent down with them the Book in truth to judge between the people concerning that over which they differed** Al-Baqarah 2:213.

Al-Nadr ibn Shumayl said: I asked Al-Khalil ibn Ahmad about his statement: **And that is the religion of uprightness**. He said: *Uprightness* means all values, and the upright and the one who upholds are one and the same. The metaphor of the verse is: That is the religion of those who uphold God through monotheism.

## Tafsir al-Baidawi

5- **And they were not commanded** that is, in their books, including what is in them, **except to worship God, devoting religion to Him alone** not associating anything with Him. *Hanun* turning away from deviant beliefs. **And to establish prayer and give zakat** but they distorted and disobeyed. **And that is the right religion** the right religion.

## Surat al-Bayyinah 98:6

Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creation.

### Tafsir al-Jalalayn

6 - **Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the Fire of Hell, abiding eternally therein** A predicate of meaning that their eternity in it has been predetermined by God Almighty **Those are the worst of creation**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Indeed, those who disbelieved in God and His Messenger Muhammad, may God bless him and grant him peace, and denied his prophethood, from among the Jews, Christians, and polytheists, all of them **will be in the fire of Hell, abiding therein eternally**. He says: staying, remaining therein *forever*. They will not leave it, nor will they die in it. **Those are the worst of creation**. God Almighty says: These disbelievers from among the People of the Book and the polytheists are the worst of those whom God created and brought into being. The Arabs do not pronounce the hamza on creation, and by leaving out the hamza, the readers of the regions read it, except for something mentioned about Nafi' ibn Abi Nu'aym, for some of them narrated from him that he used to pronounce the hamza on it, and he went with it to God's statement: **before We brought it into being** (al-Hadid 57:22), and that it is a verbal noun from that. As for those who did not pronounce the hamza on it, there are two aspects to their leaving out the hamza in that: One of them is that they left out the hamza in it, as they left it out in *al-mulk*, which is a verbal noun from *al-k* or *la-k*, and **man yara'**, "wa-tarā," and *na-ra*. ...and it is a verb derived from **I saw**. The other: that they directed it to the fact that it is a verb derived from *al-bari*, which means dirt. It was narrated from the Arabs by hearing: **In your mouth is al-bari**, meaning dirt.

### Tafsir al-Qurtubi

God the Almighty said: **Indeed, those who disbelieved among the People of the Scripture and the polytheists the polytheists**: is in apposition to *those*, or it can be in the genitive case in apposition to **the people of** "in the fire of Hell, abiding eternally therein. Those are the worst of creation." Nafi' and Ibn Dhakwan read it with a hamza in both instances, from their saying: God created the creation, and He is the Originator, the Creator. And He said: **before We created it** (al-Hadid 57:22). The rest are without a hamza. The shaddah on the *yaa'* is a substitute for it. Al-Farra' said: If *bariyyah* is derived from *bari*, which means dust, then its root is

without a hamza. You say from it: God *barruhu baru*, meaning He created him. Al-Qushayri said: Whoever says *bariyyah* is from *bari*, which means dust, said: The angels are not included under this word. It was said: *bariyyah* is from *bariyyah al-qalam*, meaning He enabled it, so the angels are included in it. But this is a weak statement, because it is necessary to make a mistake with a hamza. His statement: **the worst of creation** means the worst of creation. It was said that this could be a mistake on the part of the one who used the hamza. His statement: **the worst of creation** means the worst of creation. It was said that this could be a generalization. Some people said: that is, they are the worst of creation who were in the time of the Prophet (peace and blessings of God be upon him), as God the Almighty said: **And that I have preferred you over the worlds** (al-Baqarah 2:47), meaning over the people of your time. It is not far-fetched that there were among the disbelieving nations before this someone who was worse than them, such as Pharaoh and the one who hamstrung the she-camel of Salih. Likewise, **the best of creation**: either a generalization, or the best of creation of their time. The reading of the hamza has been used as evidence from the superiority of Adam over the angels, and the discussion of this has already been mentioned in Surah Al-Baqarah. Abu Hurairah **may God be pleased with him** said: The believer is more honored by God the Almighty than some of the angels who are with Him.

### Tafsir Ibn Kathir

God Almighty informs us about the fate of the wicked among the People of the Book and the polytheists who disobeyed the revealed Books of God and the sent Prophets of God, that on the Day of Resurrection they will be in the fire of Hell, abiding therein forever, that is, remaining there without moving or departing. **Those are the worst of creation**, that is, the worst of the creation that God created and dispersed. Then God Almighty informs us about the state of the righteous who believed in their hearts and did righteous deeds with their bodies, that they are the best of creation. Abu Hurairah and a group of scholars used this verse as evidence for the superiority of the believers among creation over the angels, based on His statement: **Those are the best of creation**. Then God Almighty says: **Their reward is with their Lord**, that is, on the Day of Resurrection, **is Gardens of Eden beneath which rivers flow, wherein they will abide forever**, that is, without separation, end, or emptiness. **God is pleased with them, and they are pleased with Him**, and the status of His pleasure with them is higher than what they were given of eternal bliss, **and they are pleased with Him**, in what He bestowed upon them of abundant grace.

God the Almighty says: **That is for him who fears his Lord**. That is, this reward is for he who fears God and fears Him as He should be feared, and worships Him as if He sees him and knows that even if he does not see Him, He still sees him. Imam Ahmad said: Ishaq ibn 'Isa told us, Abu Ma'shar told us, on the authority of Abu Wahb, the freed slave of Abu Hurayrah, on the authority of Abu Hurayrah, who said: The Messenger

Surat al-Bayyinah 98:6

Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creation.

of God (peace and blessings be upon him) said: **Shall I not tell you of the best of creation?** They said: **Yes, O Messenger of God.** He said: "A man who takes hold of the reins of his horse in the cause of God, and whenever there is a need, he mounts it. Shall I not tell you of the best of creation?" They said: **Yes, O Messenger of God.** He said: **A man with a group of his sheep who establishes prayer and pays zakat.** Shall I not tell you of the worst of creation? They said: *Yes.* He said: **The one who asks by God but is not given by it.** The end of the interpretation of Surah Lam Yakun. All praise and thanks are due to God.

### Tafsir al-Baidawi

6- **Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein.** That is, on the Day of Resurrection, or in the present situation, due to their involvement in what necessitates that. The fact that both groups share the same type of punishment does not necessitate that they share the same type, so perhaps it will differ due to the difference in their disbelief. **Those are the worst of creation.** That is, of creation. Nafi' read al-Bari'ah with a hamza, according to the original.

### Fath al-Qadir

Then the Almighty explained the state of the two groups in the Hereafter after explaining their state in this world, saying: 6- **Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell.** The relative pronoun *in* is the subject, and the polytheists are conjoined to it, and its predicate is **in the fire of Hell.** "Eternally therein" is a state of what is implied in the predicate. It is possible that His statement **and the polytheists** is in the genitive case in apposition to the People of the Scripture, and the meaning of their being in the fire of Hell is that they will go to it on the Day of Resurrection. The reference in His statement: *Those* is to those previously mentioned from the People of the Scripture and the polytheists who are described as being in the fire of Hell and eternally therein. **They are the worst of creation,** meaning creation. It is said that He created, and the Creator is the Creator, and creation is the creation. The majority read **the creation** without a hamza in both instances, while Nafi' and Ibn Dhakwan read them with a hamza. Al-Farra' said: If the word *bariyyah* is derived from *bara'a* which means dust, then the angels are not included under this word. But if it is derived from **bariyyat al-qalam** which means **may God have power over it**, then they are included. It was also said that the hamza is the root because it is said that God created creation with the hamza, meaning He created it and invented it. From this is His statement: **before We created it min nan nabra'uha**, but the hamza was lightened, and it was adhered to lightening it according to most Arabs.

### Tafsir al-Baghawi

Then he mentioned what is for the two groups, saying: 6- "Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creation." Nafi' and Ibn 'Amir read al-Bari'ah with a hamza in both letters because it is from their saying: God created creation. The others read it with a shaddah without a hamza, like al-Dhariyyah, the hamza of which was omitted in usage.

## Surat al-Bayyinah 98:7

Indeed, those who have believed and done righteous deeds - those are the best of creation.

### Tafsir al-Jalalayn

7 - **Indeed, those who have believed and done righteous deeds - those are the best of creation.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Indeed, those who have believed and done righteous deeds - those are the best of creation.** God Almighty says: Indeed, those who have believed in God and His Messenger Muhammad, and worshipped God, devoting their religion to Him, being true believers, and established prayer, and paid zakat, and obeyed God in what He commanded and forbade, **those are the best of creation.** He says: Whoever among the people does that, they are the best of creation.

Ibn Hamid told us: Isa bin Farqad told us, on the authority of Abu al-Jarud, on the authority of Muhammad bin Ali: **Those are the best of creation.** Then the Prophet, may God bless him and grant him peace, said: **You, Ali, and your followers.**

### Tafsir al-Qurtubi

God Almighty says: **Indeed, those who believe and do righteous deeds - those are the best of creation.**

### Tafsir Ibn Kathir

God Almighty informs us about the fate of the wicked among the People of the Book and the polytheists who disobeyed the revealed Books of God and the sent Prophets of God, that on the Day of Resurrection they will be in the fire of Hell, abiding therein forever, that is, remaining there without moving or departing. **Those are the worst of creation**, that is, the worst of the creation that God created and dispersed. Then God Almighty informs us about the state of the righteous who believed in their hearts and did righteous deeds with their bodies, that they are the best of creation. Abu Hurairah and a group of scholars used this verse as evidence for the superiority of the believers among creation over the angels, based on His statement: **Those are the best of creation.** Then God Almighty says: **Their reward is with their Lord**, that is, on the Day of Resurrection, **is Gardens of Eden beneath which rivers flow, wherein they will abide forever**, that is, without separation, end, or emptiness. **God is pleased with them, and they are pleased with Him**, and the status of His pleasure with them is higher than what they were given of eternal bliss, **and they are**

**pleased with Him**, in what He bestowed upon them of abundant grace.

God the Almighty says: **That is for him who fears his Lord.** That is, this reward is for he who fears God and fears Him as He should be feared, and worships Him as if He sees him and knows that even if he does not see Him, He still sees him. Imam Ahmad said: Ishaq ibn 'Isa told us, Abu Ma'shar told us, on the authority of Abu Wahb, the freed slave of Abu Hurayrah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings be upon him) said: **Shall I not tell you of the best of creation?** They said: **Yes, O Messenger of God.** He said: "A man who takes hold of the reins of his horse in the cause of God, and whenever there is a need, he mounts it. Shall I not tell you of the best of creation?" They said: **Yes, O Messenger of God.** He said: **A man with a group of his sheep who establishes prayer and pays zakat.** Shall I not tell you of the worst of creation? They said: **Yes.** He said: **The one who asks by God but is not given by it.** The end of the interpretation of Surah Lam Yakun. All praise and thanks are due to God.

### Fath al-Qadir

Then he explained the situation of the other group, saying: **Indeed, those who have believed and done righteous deeds**, meaning they combined faith and righteous deeds, *they*, those described as such, **are the best of creation.** He said: What is meant is that those are the worst of creation in his time, may God bless him and grant him peace, and it is not far-fetched that there were among the disbelieving nations those who were worse than them, and these are the best of creation in his time, may God bless him and grant him peace, and it is not far-fetched that there were among the believers of previous nations those who were better than them.

### Tafsir al-Baghawi

7- **Indeed, those who believe and do righteous deeds - those are the best of creation.**

### Tafsir al-Baidawi

7- **Indeed, those who believe and do righteous deeds - those are the best of creation.**



Surat al-Bayyinah 98:8

Their reward with their Lord is Gardens of Eden, beneath which rivers flow, wherein they abide forever. God is pleased with them and they are pleased with Him. That is for him who fears his Lord.

### Surat al-Bayyinah 98:8

Their reward with their Lord is Gardens of Eden, beneath which rivers flow, wherein they abide forever. God is pleased with them and they are pleased with Him. That is for him who fears his Lord.

### Tafsir al-Jalalayn

8 - (Their reward is with their Lord: Gardens of Eden) residence (underneath which rivers flow, wherein they abide forever. God is pleased with them) for His obedience **and they are pleased with Him** for His reward **that is for him who fears his Lord** fears His punishment and refrains from disobeying Him, the Most High.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: The reward of those who believed and did righteous deeds is with their Lord on the Day of Resurrection. **Gardens of Eden** meaning gardens of perpetual residence, with rivers flowing beneath their trees. **Therein they abide forever** meaning: they will remain there forever, they will not leave it, nor will they die therein. **God is pleased with them** for their obedience to Him in this world, and the work they did to be saved from His punishment therein. **And they are pleased with Him** for the reward He gave them on that day, for their obedience to their Lord in this world, and the honor He granted them for it.

And His statement: **That is for him who fears his Lord**, God Almighty says: This good that I have described and promised to those who believe and do righteous deeds on the Day of Resurrection, is for him who fears his Lord: that is, for him who disobeyed God in this world, in secret and in public, and feared Him by performing His obligations and avoiding His sins. And success comes from God.

### Tafsir al-Qurtubi

The Almighty says: **Their reward** meaning their recompense. **With their Lord** meaning their Creator and Owner.

*Jannat* means orchards. *Aden* means residence. The commentators say: **Jannat Aden** is the middle of Paradise, meaning its center. You say: Aden in the place, Aden and Aden: they resided. The source of something: its center or resting place. Al-A'sha said:

If they are hosted by his rule, they will be added to the one who has returned

**Beneath it rivers flow, wherein they abide forever.** They neither move nor die.

**May God be pleased with them** means may He be pleased with their deeds, as Ibn Abbas said. **And they are pleased with him** means may they be pleased with the reward of God Almighty. *That* means Paradise. **For him who fears his Lord** meaning fears his Lord and refrains from sins.

### Tafsir Ibn Kathir

God Almighty informs us about the fate of the wicked among the People of the Book and the polytheists who disobeyed the revealed Books of God and the sent Prophets of God, that on the Day of Resurrection they will be in the fire of Hell, abiding therein forever, that is, remaining there without moving or departing. **Those are the worst of creation**, that is, the worst of the creation that God created and dispersed. Then God Almighty informs us about the state of the righteous who believed in their hearts and did righteous deeds with their bodies, that they are the best of creation. Abu Hurairah and a group of scholars used this verse as evidence for the superiority of the believers among creation over the angels, based on His statement: **Those are the best of creation**. Then God Almighty says: **Their reward is with their Lord**, that is, on the Day of Resurrection, **is Gardens of Eden beneath which rivers flow, wherein they will abide forever**, that is, without separation, end, or emptiness. **God is pleased with them, and they are pleased with Him**, and the status of His pleasure with them is higher than what they were given of eternal bliss, **and they are pleased with Him**, in what He bestowed upon them of abundant grace.

God the Almighty says: **That is for him who fears his Lord**. That is, this reward is for he who fears God and fears Him as He should be feared, and worships Him as if He sees him and knows that even if he does not see Him, He still sees him. Imam Ahmad said: Ishaq ibn 'Isa told us, Abu Ma'shar told us, on the authority of Abu Wahb, the freed slave of Abu Hurayrah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings be upon him) said: **Shall I not tell you of the best of creation?** They said: **Yes, O Messenger of God**. He said: "A man who takes hold of the reins of his horse in the cause of God, and whenever there is a need, he mounts it. Shall I not tell you of the best of creation?" They said: **Yes, O Messenger of God**. He said: **A man with a group of his sheep who establishes prayer and pays zakat**. Shall I not tell you of the worst of creation? They said: **Yes**. He said: **The one who asks by God but is not given by it**. The end of the interpretation of Surah Lam Yakun. All praise and thanks are due to God.

### Fath al-Qadir

8- **Their reward is with their Lord** meaning their reward is with their Creator in return for what they have done of faith and righteous deeds **Gardens of Eden beneath which rivers flow** What is meant by the Gardens of Eden is the middle and best of the gardens. It is said

that he resided in a place, meaning he resided. The source of something is its center and resting place, and from this is the saying of Al-A'sha:

If they are added to his knowledge, they are added to the one who has gained knowledge.

We have already mentioned in more than one place that if what is meant by gardens are the intertwined trees, then the flow of rivers beneath them is apparent. If what is meant is the entirety of the earth and the trees, then the flow of rivers beneath them is in consideration of its apparent part, which is the trees. **They will abide therein forever**, they will not leave it nor move from it, rather they will remain in its bliss and continue in its pleasures. **God is pleased with them and they are pleased with Him**. The sentence is a new sentence to explain what God has favored them with in addition to the mere reward, which is His pleasure with them when they obeyed His command and accepted His laws, and their pleasure with Him when they achieved demands that no eye has seen, no ear has heard, and no human heart has conceived. It is possible for the sentence to be a second predicate, or to be in the accusative case as a state with the omission of *may* "that is for him who fears his Lord" meaning that is the reward and pleasure for he who has fear of God Almighty in this world and has refrained from His sins because of that fear that has occurred to him, not just fear with immersion in sins against God Almighty, for that is not fear in reality.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement: *separated*, he said: *separated*. Ibn Abi Hatim narrated on the authority of Abu Hurayrah, who said: "Do you marvel at the status of the angels with God? By the One in Whose Hand is my soul, the status of the believing servant with God on the Day of Resurrection will be greater than that of an angel." And if you wish, recite: **Indeed, those who have believed and done righteous deeds - those are the best of creation**. Ibn Mardawayh narrated on the authority of Aisha, who said: "I said, 'O Messenger of God, who are the most honored of creation in the sight of God?' He said: 'O Aisha, do you not recite: "Indeed, those who have believed and done righteous deeds - those are the best of creation."'" Ibn Asakir narrated on the authority of Jabir ibn Abdullah, who said: "We were with the Prophet, may God bless him and grant him peace, when Ali came forward. The Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, this man and his followers will be the victors on the Day of Resurrection." And this was revealed: **Indeed, those who have believed and done righteous deeds - those are the best of creation**. Whenever Muhammad came forward, the Companions of Muhammad would say: **The best of creation has come**. Ibn Adi and Ibn Asakir narrated on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, **to the best of creation**. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "When this verse was revealed: 'Indeed, those who have believed and done righteous deeds - those are the best of creation,' the Messenger of God, may God bless him and grant him peace, said to Ali: 'It is you and your followers on the Day of Resurrection, well-pleased and pleasing.'" Ibn Mardawayh narrated on the authority of Ali, with a similar chain of

transmission, on the authority of the Prophet, may God bless him and grant him peace. Ahmad narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Shall I not tell you about the best of creation?** They said: **Yes, O Messenger of God**. He said: "A man who takes hold of the reins of his horse in the cause of God, and whenever there is a need, he mounts it. Shall I not tell you about the worst of creation?" They said: **Yes**. He said: **The one who asks by God and is not given by Him**. Ahmad said: Ishaq ibn 'Isa narrated to us, Abu Ma'shar narrated to us, on the authority of Abu Wahb, the freed slave of Abu Hurayrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned it.

## Tafsir al-Baghawi

8- "Their reward with their Lord is Gardens of Eden beneath which rivers flow, wherein they abide forever. God is pleased with them and they are pleased with Him. That is for whoever fears his Lord" and refrains from sins.

It was said: Satisfaction is divided into two parts: satisfaction with Him and satisfaction with Him. Satisfaction with Him: as Lord and Manager, and satisfaction with Him: in what He decrees and determines.

Al-Suddi, may God have mercy on him, said: If you are not satisfied with God, how can you ask Him to be satisfied with you?

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Bashir told us, Ghundar told us, Shu'bah told us: I heard Qatada on the authority of Anas bin Malik, "The Prophet, may God bless him and grant him peace, said to my father: God Almighty has commanded me to recite to you: 'Those who disbelieved...' He said: 'And did he name me?' He said: 'Yes.' Then he wept."

Hammam said on the authority of Qatada: **He ordered me to recite the Qur'an to you**.

## Tafsir al-Baidawi

8- "Their reward is with their Lord: Gardens of Eden, beneath which rivers flow, wherein they abide forever." This contains exaggerations in presenting praise and mentioning the reward, indicating that what they were granted is in contrast to what they were described with and the ruling on it being from **their Lord**. The plural of *gardens* is a resumption of what they will have in addition to their reward. They were described from it because it made them attain their utmost desires. *That* meaning the mentioned reward and pleasure, **is for him who fears his Lord**, for fear is the essence of the matter and the motive for all good.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Kafirun**

Surat al-Bayyinah 98:8

Their reward with their Lord is Gardens of Eden, beneath which rivers flow, wherein they abide forever. God is pleased with them and they are pleased with Him. That is for him who fears his Lord.

**will be with the best of creation on the Day of  
Resurrection, in the evening and at rest.**

## Surat al-Zalzalah 99:1

When the earth is shaken with its [final] earthquake

### Tafsir al-Jalalayn

1 - **When the earth is shaken** shaken for the coming of the Hour **its violent shaking** appropriate to its greatness

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **When the earth is shaken with its [final] earthquake** for the establishment of the Hour. **Its earthquake** means that it will be shaken with a great shaking. **Its earthquake** is a verbal noun if the zay is broken, and if the zay is opened, it is a noun. The earthquake is added to the earth and is its description, just as it is said: **I will honor you with my [final] earthquake**, meaning: **I will honor you with an honor**. This is good in **its earthquake**, because it agrees with the beginnings of the verses that come after it.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, who said: **The earth shook** during the time of Abdullah. Abdullah said to it: **What is the matter with you? If you had spoken, the Hour would have come.**

### Tafsir al-Qurtubi

Medinan, according to Ibn Abbas and Qatada. Meccan, according to Ibn Masoud, Ata', and Jabir. It consists of nine verses.

Scholars said: This surah has great virtues and contains great meanings. At-Tirmidhi narrated on the authority of Anas ibn Malik that the Messenger of God (peace and blessings be upon him) said: "Whoever recites 'When the Earthquake is shaken,' it will be equivalent to half of the Qur'an. Whoever recites 'Say, 'O you disbelievers,' it will be equivalent to a quarter of the Qur'an. Whoever recites 'Say, 'He is God, the One,' it will be equivalent to a third of the Qur'an." He said: This is a strange hadith. There is a similar hadith on the authority of Ibn Abbas. It was narrated on the authority of Ali **may God be pleased with him** that the Messenger of God (peace and blessings be upon him) said: **Whoever recites 'When the Earthquake is shaken,' it will be as if he recited the entire Qur'an.** Abdullah ibn Amr ibn Al-As narrated: When 'When the Earthquake is shaken,' Abu Bakr wept. The Prophet (peace and blessings be upon him) said: "Were it not that you err and sin and God forgives you, He would have created a nation that errs and sins and He forgives them. Indeed, He is the Forgiving, the Merciful."

God Almighty says: **When the earth is shaken with its [final] earthquake.**

Any movement from its origin. This is what Ikrimah narrated from Ibn Abbas, and he used to say: At the first blast it will shake it - and Mujahid said the same - because of the saying of God the Almighty: {The Day the earthquake shakes, \* Followed by the following} (al-Nazi'at 79:6-7) Then it will shake a second time, and its dead will come out, which are the heavy burdens. The verbal noun is mentioned for emphasis, then it is added to the earth, like you say: I would have given you your gift, meaning my gift to you. This is good because it matches the beginnings of the verses after it. The common people read it with a kasra on the zay of the word zilzal. Al-Jahdary and Isa ibn Umar read it with a fatha, and it is also a verbal noun, like waswas, qalqal, and jarjar. It is said that the kasra is the verbal noun and the fatha is the noun.

### Tafsir Ibn Kathir

Interpretation of Surat Al-Zalzalah

Al-Tirmidhi said: Muhammad ibn Musa al-Juwayni al-Basri narrated to us, al-Hasan ibn Muslim al-Ajli narrated to us, Thabit narrated to us, Imam Ahmad said: Abu Abd al-Rahman narrated to us, Saeed narrated to us, Ayyash ibn Abbas narrated to us, on the authority of Isa ibn Hilal al-Sadfi, on the authority of Abdullah ibn Amr, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: **Recite to me, O Messenger of God.** He said to him: **Recite three verses with the letter 'ra'.** The man said to him: **My age has grown, my heart has hardened, and my tongue has become rough.** He said: **Then recite from the verses with the letter 'Ha Mim.'** He said the same as the first time. He said: **Recite three verses from the 'Musabbihat.'** He said the same as the first time. The man said: **But recite to me, O Messenger of God, a comprehensive surah.** So he recited to him: **When the earth is shaken with its [final] earthquake.** Then, when he had finished it, the man said: **By Him who sent you as a prophet with the truth, I will never add anything to it.** Then the man turned away. The Messenger of God, may God bless him and grant him peace, said: **Ruwaijil has succeeded, Ruwaijil has succeeded.** Then he said: **Bring him to me.** So he came to him and said to him: **I have been commanded to perform the Day of Sacrifice, may God make it..** A holiday for this nation. The man said to him: What if I can only find a female sacrifice, so I can sacrifice her? He said: No, but you should take some of your hair, clip your nails, trim your moustache, and shave your pubic hair, and that will be the completion of your sacrifice before God, the Almighty and Majestic. Narrated by Abu Dawud and al-Nasa'i from the hadith of Abu Abd al-Rahman al-Muqri.

Al-Tirmidhi said: Muhammad ibn Musa al-Juni al-Basri narrated to us, al-Hasan ibn Muslim ibn Salih al-Ajli narrated to us, Thabit al-Bunani narrated to us, from Anas, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Whoever recites 'When the Earthquake is Appeared', it will be equivalent to half of the Qur'an for him.'" Then he said:

“This is a strange hadith which we do not know of except through the hadith of al-Hasan ibn Muslim. Al-Bazzar narrated it from Muhammad ibn Musa al-Joni, from al-Hasan ibn Salam, from Thabit, from Anas, who said: “The Messenger of God (peace and blessings of God be upon him) said: ‘Say: He is God, the One’ is equivalent to a third of the Qur’an, and ‘When the Earthquake is Appeared’ is equivalent to a quarter of the Qur’an.” This is the wording. Al-Tirmidhi also said: ‘Ali ibn Hajar narrated to us, Yazid ibn Harun narrated to us, Yaman ibn al-Mughirah al-Anzi narrated to us, ‘Ata’ narrated to us, from Ibn ‘Abbas, who said: “The Messenger of God (peace and blessings of God be upon him) said: ‘When the Earthquake is Appeared’ is equivalent to half of the Qur’an, and ‘Say: He is God, the One’ is equivalent to a third of the Qur’an, and ‘Say: O disbelievers’ is equivalent to a quarter of the Qur’an.” Then he said: **It is strange and we do not know of it except through the hadith of Yaman ibn al-Mughirah.**

He also said: Uqbah bin Mukram Al-Ami Al-Basri narrated to us, Ibn Abi Fadik narrated to me, Salamah bin Wardan narrated to me, on the authority of Anas bin Malik, “That the Messenger of God, may God bless him and grant him peace, said to a man from among his companions: ‘Have you married, O so-and-so?’ He said: ‘No, by God, O Messenger of God, I do not have anything to marry with.’ He said: ‘Do you not have Qul Huwa Allahu Ahad?’ He said: ‘Yes.’ He said: ‘It is a third of the Qur’an.’ He said: ‘Do you not have Idha Nasir Allahu Wa Al-Fath?’ He said: ‘Yes.’ He said: ‘It is a quarter of the Qur’an.’ He said: ‘Do you not have Qul O Ayyuha Al-Kafirun?’ He said: ‘Yes.’ He said: ‘It is a quarter of the Qur’an.’ He said: ‘Do you not have Idha Zalut Al-Ard ... Get married.’ Then he said: This is a good hadith, and Al-Tirmidhi is the only one to narrate all three of them, and no one else among the authors of books narrated them.

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

Ibn Abbas said: “When the earth is shaken with its [final] earthquake” meaning, it moves from beneath it, **and the earth discharges its burdens** meaning, it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: “O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing” and His words: **And when the earth is extended \* And casts out what is in it and becomes empty.** Muslim said in his Sahih: Wasil ibn Abd al-A’la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: “The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious parts of its liver like columns of gold and silver. Then the murderer will come and say, ‘For this I killed,’ and the severer of ties will come and say, ‘For this I severed my ties of kinship,’ and the thief will come and say, ‘For this I cut off my hand.’ Then they will leave him and take nothing from him.” And God Almighty said: **And man will say, ‘What is [wrong] with her?’** meaning, he will be astonished by her condition after she had been stable

and motionless, while he was still on her back, meaning the situation has changed and she has become moving and agitated. A command from God Almighty has come to her that has... He prepared for her the earthquake from which she could not escape. Then she cast out what was in her womb of the dead from the first and the last. Then the people were astonished by her affair, and the earth was changed to another earth, and the heavens as well, and they emerged before God, the One, the Prevailing.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa’i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa’id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa’id al-Maqburi - from Abu Hurayrah who said: “The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, ‘He did such and such on such and such a day.’ This is its report.” Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu’jam At-Tabarani, from the hadith of Ibn Lahi’ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: “The Messenger of God (peace and blessings of God be upon him) said: ‘Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.’”

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they



are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said: "God did not reveal anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " \*And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

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Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told

us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, **Yes.** I said, **Those are the great, the great.** He said, **Yes.** I said, **The small, the small?** He said, **Yes.** I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and**

**whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

It is eight verses

It is Madani according to Ibn Abbas and Qatadah, and Makkan according to Ibn Masoud, Ata' and Jabir. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: **When the earth is shaken with its [final] earthquake** was revealed in Madinah. Ahmad, Abu Dawud, An-Nasa'i, Muhammad ibn Nasr, Al-Hakim **who authenticated it**, At-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Abdullah ibn Amr that he said: "A man came to the Messenger of God (peace and blessings of God be upon him) and said: 'Recite to me, O Messenger of God.' He said: 'Recite three Surahs with the Ra'." The man said: 'I have grown old, my heart has hardened, and my tongue has become harsh.' He said: 'Recite three Surahs with the Ra'.' He repeated the same as the first time. He said: 'Recite three Surahs with the Tasbihat.' He repeated the same as the first time. He

said: 'But recite to me, O Messenger of God, a comprehensive Surah.' So he recited 'When the earth is shaken with its [final] earthquake' until he finished it. The man said: 'By Him who sent you with the truth, I will not add anything to it.' The Messenger of God (peace and blessings of God be upon him) said: 'The one who has been raised has succeeded, the one who has been raised has succeeded.'" Al-Tirmidhi, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites 'When the earth is shaken,' it will be equivalent to half of the Qur'an. Whoever recites 'Say, He is God, the One,' it will be equivalent to a third of the Qur'an. Whoever recites 'Say, O you disbelievers,' it will be equivalent to a quarter of the Qur'an." Al-Tirmidhi, Ibn Ad-Durais, Muhammad ibn Nasr, and Al-Hakim narrated it and authenticated it.

Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: "When the Earth is Shaken is equal to half of the Qur'an, and 'Say: He is God, the One' is equal to a third of the Qur'an, and 'Say: O disbelievers' is equal to a quarter of the Qur'an." At-Tirmidhi said: It is strange; we do not know it except from the hadith of Yaman ibn Al-Mughira. At-Tirmidhi narrated on the authority of Anas that the Messenger of God (peace and blessings be upon him) said to one of his companions: 'Have you married, O so-and-so?' He said: 'No, by God, O Messenger of God, and I do not have anything with which to marry.' He said: 'Do you not have 'Say: He is God, the One'? He said: 'Yes.' He said: 'A third of the Qur'an.' He said: 'Do you not have 'When the Help of God and the Victory Comes'? He said: 'Yes.' He said: 'A quarter of the Qur'an.' He said: 'Do you not have 'Say: O disbelievers'? He said: 'Yes.' He said: 'A quarter of the Qur'an.' He said: 'Do you not have 'When the Earth is Shaken'? He said: 'Yes.' He said: 'Get married'." At-Tirmidhi said: This is a hasan hadith. Ibn Mardawayh narrated on the authority of Abu Hurairah: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever recites 'When the Earthquake' at night will have a reward equivalent to half the Qur'an.**

His saying: 1- **When the earth is shaken with its [final] earthquake** meaning if it is moved violently. The answer to the condition is: it will happen. What is meant is its movement at the time of the Hour, for it will be shaken until everything on it will break. Mujahid said: It is the first blast, as God the Almighty said: **The Day the earth will shake with its [final] earthquake, followed by the next.** He mentioned the verbal noun for emphasis, then added it to the earth, so it is a verbal noun added to its subject. The meaning is: its specific earthquake that its mass and greatness deserve and require. The majority read **its earthquake** with a kasra on the zay, while Al-Jahdary and Isa read it with a fatha. They are two verbal nouns with the same meaning. It was said that the kasra is a verbal noun and the fatha is a noun. Al-Qurtubi said: The earthquake with a fatha is a verbal noun like waswas and qalqal.

### **Tafsir al-Baghawi**

1- **If the earth is shaken**, the earth will move violently for the Hour to come, **its earthquake**, its movement.

### **Tafsir al-Baidawi**

1- **When the earth is shaken with its [final] earthquake** is the disturbance that is destined for it at the first blast, or the second, or what is possible for it, or what is appropriate for it in wisdom. It is read with the fat-ha, and it is the name of the movement, and it is not in the structures fa`lal except in the doubled form.

Surat al-Zalzalah 99:2

And the earth discharged its burdens.

## Surat al-Zalzalah 99:2

And the earth discharged its burdens.

### Tafsir al-Jalalayn

2 - **And the earth will cast forth its burdens** its treasures and its dead, and will throw them upon its back.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **And the earth will cast forth its burdens**, meaning: And the earth will cast forth what is in its belly of the dead as living. The dead in the belly of the earth is a burden to it, and he is above its back, alive and a burden to it.

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

Who said that?

Muhammad bin Sinan Al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **And the earth will cast forth its burdens**. He said: The dead.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And the earth will cast forth its burdens**, he said: meaning the dead.

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 Jahid, **And the earth will cast forth its burdens** from those in the graves.

### Tafsir al-Qurtubi

The Almighty said: **And the earth will cast out its burdens**. Abu Ubaidah and Al-Akhfash said: If the dead person is in the belly of the earth, then he is a burden to it. And if he is above it, then he is a burden on it. Ibn Abbas and Mujahid said: **its burdens**: its dead, it will cast them out in the second blast, and from this the jinn and mankind are called: the two weighty things. Al-Khansa' said:

Ibn Amr removed from the family of evil the hand that burdened the earth with its burdens

She says: When Amr was buried, he became an adornment for his graves, because of his honor and leadership. Some scholars said: The Arabs used to say: If a man sheds blood, he is a burden on the earth, but when he dies, the earth lifts its burden from its back. It was said: **Its burdens** are its treasures, and from this comes the hadith: **The earth vomits out the**

**pieces of its liver like columns of gold and silver....**

### Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty**. Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.'"

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one

thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

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Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

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## Surat al-Zalzalah 99:2

And the earth discharged its burdens.

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**, was revealed, I said, **O Messenger of God, will I see my deeds?** He said, *Yes*. I said, **Those are the great, the great.** He said, *Yes*. I said, **The small, the small?** He said, *Yes*. I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick,

and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

2- **And the earth will bring forth its burdens** meaning what is in its belly of the dead and buried things. *Benefits* is the plural of *weight*. Abu Ubaidah and Al-Akhfash said: If the dead person is in the belly of the earth, then he is a burden for it, and if he is above it, then he is a burden upon it. Mujahid said: Its burdens are its dead. It will bring them forth in the second blast. And mankind and jinn are called the two weighty things. The appearance of the earth in place of the omission is for the sake of emphasis.

## Tafsir al-Baghawi

2- **And the earth will cast forth its burdens**, its dead and its treasures, and will throw them onto its back.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Wasil bin Abdul A'la told us, Muhammad bin Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The earth vomits out the pieces of its liver, like columns of gold and silver. Then the murderer comes and says: For this I killed. Then the severer of ties comes and says: For this I severed my kinship ties. Then the thief comes and says: For this I cut off my hand.' Then they leave him and do not take anything from him."

## Tafsir al-Baidawi

2- **And the earth brought forth its burdens** what was in its interior of buried treasures or the dead, the plural of *thaqal* is the household furnishings.

## Surat al-Zalzalah 99:3

And man said, **What is wrong with her?**

## Tafsir al-Jalalayn

3 - **And man said** the disbeliever in the resurrection **What is wrong with her?** denying that state

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And man will say, 'What is it?'** God Almighty says: And the people will say, when the earth is shaken at the time of the Hour: What is the earth and what is its story?

## Tafsir al-Qurtubi

God Almighty said: **And man said, 'What is wrong with her?'**

Any disbelieving son of Adam. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: He is Al-Aswad bin Abdul Asad. It was also said that he meant every person who witnesses that at the time of the Hour at the first blast: both believers and disbelievers. This is the opinion of those who made it one of the signs of the Hour in this world, because they do not know all of the signs of the Hour at the beginning of it, until they are certain of its generality, and that is why they asked each other about it. According to the opinion of those who said that what is meant by humanity is the disbelievers in particular, he made it the earthquake of the Resurrection, because the believer acknowledges it and thus does not ask about it, and the disbeliever denies it, and that is why he will ask about it. The meaning of **what is wrong with it?** is **what is wrong with it that it was shaken?** It was also said: **what is wrong with it that it brought out its burdens?** It is a word of amazement, meaning for what reason was it shaken? It is possible that God will revive the dead after the first blast, then the earth will move and the dead will come out, and they have seen the earthquake and the earth splitting open, revealing the dead alive, and they will say in terror: **What is wrong with it?**

## Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty.** Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn

Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.'"

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their**

And man said, "What is wrong with her?"

**deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said: "God did not reveal anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " \*And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire, even with half a date, for it will satisfy the hunger of the one who is full.** Ahmad alone narrated it. It was

narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, Awf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lah'i'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, *Yes.* I said, **Those are the great, the great.** He said, *Yes.* I said, **The small, the small?** He said, *Yes.* I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is

rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds.” I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, “The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him.” The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

### Fath al-Qadir

**3- And man said, 'What is wrong with her?'** That is, every individual of man said, **What is wrong with her that she was shaken?** Because of what she did to him and what she said that dazzled him. It was said that what is meant by man is the disbeliever. His saying, **What is wrong with her?** is a subject and predicate, and it contains the meaning of astonishment: that is,

what is wrong with her, or for what reason was she shaken and her burdens brought out?

### Tafsir al-Baghawi

**3- And man will say, 'What is wrong with it?'** The verse has been preceded and postponed, meaning: **On that Day it will tell its report.** Man will say, **What is wrong with it?** meaning the earth will tell what he did on it.

### Tafsir al-Baidawi

**3- And man said, 'What is wrong with her?'** because of the terrible matter that astonished them. It was said that what is meant by *man* is the disbeliever, because the believer knows what is wrong with her.

Surat al-Adiyat 100:3  
And the raiders at dawn

## Surat al-Zalzalah 99:4

On that Day it will declare its report.

## Tafsir al-Jalalayn

4 - **On that day** is a substitute for *if* and its answer is **it will tell its report** it will tell what good and evil were done to it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **On that day its report will be told.**

Ibn Abbas used to say about this:

Ibn Sinan al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **And man will say, 'What is wrong with it?'** The disbeliever said: **On that Day it will report its report.** He said: On that Day the earth will report its report, and it will report its report, according to the statement we mentioned on the authority of Abdullah ibn Mas'ud, that it will speak and say: God commanded me to do this and revealed it to me, and gave me permission to do it.

As for Saeed bin Jubair, he used to say about that:

Abu Kurayb narrated: Waki' narrated from Ismail bin Abdul Malik, who said: I heard Sa'id bin Jubair recite in the Maghrib prayer once: **On that Day it will declare its report** and another time: **It will tell its report.** So it seems that the meaning of **It will tell** according to Sa'id was: **It will tell**, and **It will tell its report** means it will bring out its burdens from its belly to its back. This statement is a statement that I believe is correct in meaning, and the interpretation of the statement based on this meaning is: On that Day the earth will make clear its report by earthquake and tremor, and the dead will be brought out from its belly to its surface, by God's revelation to it and His permission for it to do so. This is the meaning of His statement: **Because your Lord has inspired it.**

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, **And the earth will cast forth its burdens**, "that your Lord inspired it," he said: Show it, so it cast out what was in it and became empty.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **that your Lord**

**inspired her**, he said: He commanded her.

It was mentioned on the authority of Abdullah that he used to recite this verse: **On that Day it will announce its report.** It was said that the meaning of this is that the earth will announce its report about those who were on its surface, whether they were obedient or disobedient, and what good or evil they did on it.

Who said that?

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **On that Day it will tell its report**, he said: what good or evil was done to them, **that your Lord inspired it**, he said: He informed it of that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On that Day it will tell its report**, he said: What was in it and on its back of the deeds of the servants.

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, **On that Day it will tell its report**, he said: It will inform the people of what they did upon it.

## Tafsir al-Qurtubi

The Almighty said: **On that Day it will report its report.** **On that Day** is in the accusative case because of His statement **when it is shaken**. It was also said that it is in the accusative case because of His statement: **it will report its report**, meaning the earth will report what good or evil was done on it on that Day. Then it was said that it is from the statement of God the Almighty. It was also said that it is from the statement of man, meaning that man says, **What is wrong with it that it reports its report**, in amazement. In Al-Tirmidhi on the authority of Abu Hurairah, he said:

The Messenger of God, may God bless him and grant him peace, recited this verse: **On that Day it will tell its report.** He said: **Do you know what its report is?** They said: **God and His Messenger know best.** He said: "Its report is that it will bear witness against every male and female slave regarding what they did on its back. It will say, 'He did such and such on such and such a day.'" He said: **These are its report.** He said: This is a good and sound hadith. Al-Mawardi said: His statement, **On that Day it will tell its report** has three interpretations:

One of them is: **Its report will be told** about the deeds of the servants on its back. This was said by Abu Hurairah, and he narrated it with a chain of transmission traceable to the Prophet. This is the opinion of those who claim that it is the earthquake of the Day of Resurrection.

Second: It tells of its report of what it has taken out of its burdens, as Yahya bin Salam said. This is the opinion of those who claim that it is an earthquake of the signs of the Hour.



I said: In this meaning, there is a hadith narrated by Ibn Masoud on the authority of the Messenger of God, may God bless him and grant him peace, who said:

(If the servant's term is in a land or he is forced to live there, and when he reaches the furthest point of his life, God takes him, then the land will say on the Day of al-Qiyamah 75: 'O Lord, this is what You entrusted to me.') Narrated by Ibn Majah in his Sunan. It was mentioned previously.

Third: It speaks of the coming of the Hour if a person asks, **What is it?** This was said by Ibn Masoud. It informs them that the affairs of this world have ended and the affairs of the Hereafter have come. This will be an answer to their question, a threat to the disbeliever, and a warning to the believer. There are three opinions regarding its hadith and its report:

One of them: God Almighty turns it into a speaking animal, so it speaks.

Second: God Almighty speaks in it.

Third: It contains a statement that takes the place of speech. Al-Tabari said: Its report is revealed by tremors, earthquakes, and the bringing forth of the dead.

## Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty.** Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn

al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabi'a Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.'"

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said: "God did not reveal

## Surat al-Adiyat 100:3 And the raiders at dawn

anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " \*And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire, even with half a date, for it will satisfy the hunger of the one who is full.** Ahmad alone narrated it. It was narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, Awf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi

Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah told us: Hisham ibn Sa'id 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, *Yes.* I said, **Those are the great, the great.** He said, *Yes.* I said, **The small, the small?** He said, *Yes.* I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God

promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy**. He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

### Fath al-Qadir

And his saying: 4- **On that Day** instead of *When*, and the factor in both of them is his saying: **Its report will be revealed**. It is possible that the factor in *When* is omitted and the factor in **On that Day** is **Its report will be revealed**, and the meaning is: On the Day when it is shaken and brought forth, it will inform of its report and tell them what was done to it of good and evil, either by the language of the state where that is clearly indicated, or by the language of the statement, such that God the Almighty will make it speak. And it was said that this is connected to his saying: **And man will say, 'What is wrong with it?'** meaning he said, **What is wrong with it? It's informing of its report**, expressing astonishment at that. Yahya bin Salam said: It will inform of its report by what it brought forth of its burdens. And it was said that it will inform of the establishment of the Hour, that it has come and that the world has ended. Ibn Jarir said: Its report will be made clear by the trembling and earthquake and the bringing forth of the dead. The object of the first **Its report** is omitted and the second is its report: meaning it will inform creation of its report.

### Tafsir al-Baghawi

4- **On that Day it will tell its report**, and man will say: What is wrong with it? That is, the earth will tell what was done on it.

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, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Sa'id ibn Abi Ayyub, Yahya ibn Abi Sulayman told us, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'On that Day it will declare its report.' He said: 'Do you know what its report is?' They said: 'God and His Messenger know best.' He said: 'Its report is that it will bear witness against every male and female slave regarding what they did on its back, that it will say: 'On such and such a day such and such did such and such against me.' He said: 'These are its report.'"

### Tafsir al-Baidawi

4- **On that Day it will speak** It will speak to the creation with the tongue of the state. **Its report** is what caused its earthquake and its emergence. It was said that God Almighty will make it speak, so it will inform of what He did with it, and **On that Day** is a substitute for *if* and its subject is *spoken*, or it is the origin and *if* is subject with an implied word.

Surat al-Zalzalah 99:5

Because your Lord has inspired her

## Surat al-Zalzalah 99:5

Because your Lord has inspired her

## Tafsir al-Jalalayn

5 - *that* because **your Lord inspired it** that is, He commanded it to do so in the hadith, it bears witness against every male or female slave for everything they did on its back.

## Tafsir al-Suyuti

## Tafsir al-Tabari

It was said: What he meant by his saying **He revealed to her** is: He revealed to her.

Who said that?

Ibn Sinan Al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **He revealed to her**. He said: He revealed to her.

## Tafsir al-Qurtubi

The Almighty says: **That your Lord has inspired it** meaning that it tells its report through God's revelation **to it**, meaning to it. The Arabs place the lam of the attribute in place of *to*. Al-Ajjaj said, describing the earth:

He inspired her with the decision, so she settled down and strengthened her with firm foundations.

This is what Abu Ubaidah said: **He revealed to her** meaning to her. It was also said: **He revealed to her** meaning He commanded her, as Mujahid said. Al-Suddi said: **He revealed to her** meaning He told her. It was also said: He subjected her. It was also said: The meaning is on the Day when the earthquake occurs and the earth exposes its burdens, the earth will tell its report, what was upon it of acts of obedience and disobedience, and what good and evil were done on its surface. This was narrated on the authority of Al-Thawri and others.

## Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out**

**what is in it and becomes empty**. Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahī'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.'"

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded



to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

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Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire,**

**even with half a date, for it will satisfy the hunger of the one who is full.** Ahmad alone narrated it. It was narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, A'waf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, **Yes.** I said, **Those are the great, the great.** He said, **Yes.** I said, **The small, the small?** He said, **Yes.** I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is



rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds.” I said, **Not even you, O Messenger of God? He said, Not even me, unless God covers me with mercy from Him.** Abu Zur’ah said: This was not narrated by anyone other than Ibn Lahi’ah.

Ibn Abi Hatim said: Abu Zur’ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi’ah told me, Ata’ bin Dinar told me, on the authority of Sa’id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom’s weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom’s weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas’ud, “The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him.” The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

5- **That your Lord revealed to her** is related to *spoke*, and it is possible that it is related to her report itself. It was said that the *ba* is redundant, and that *an* and what is within its scope are substitutes for her report. It was said that the *ba* is causal: that is, because of

God's revelation to her. Al-Farra' said: She spoke of her report by God's revelation and permission to her. The *lam* in **awha lah** means *to* and it was affected by *to* to agree with the pauses. The Arabs place the *lam* of the attribute in place of *to*, this is what Abu Ubaidah said. It was said that *awha* is transitive with the *lam* sometimes, and with *to* other times. It was said that the *lam* is in its proper place because of the reason, and the one to whom it is revealed is omitted, which is the angels. The interpretation is: He revealed to the angels for the sake of the earth: that is, for the sake of what they do in it, and the first is more appropriate.

## Tafsir al-Baghawi

5- **That your Lord has revealed to her**, meaning: He has commanded her to speak and given her permission to report what He has done to her. Ibn Abbas and Al-Qurazi said: He has revealed to her.

The metaphor of the verse: God inspires her. It is said: He inspired her, He inspired her, He inspired her, He inspired her, and He inspired her, all are one and the same.

## Tafsir al-Baidawi

5- **That your Lord inspired her** meaning that it happened because your Lord inspired her by creating in her what indicated the report, or made her speak it. It is possible that it is a substitute for informing her, as it is said: I told him such and such, and the *lam* means to or according to its origin, as she has in that relief from the disobedient.

## Surat al-Zalzalah 99:6

On that Day, people will come forth in separate groups to be shown their deeds.

### Tafsir al-Jalalayn

6 - **On that Day people will come forth** acting from the place of reckoning **in separate groups** separated, so I will take those on the right to Paradise and I will take those on the left to Hell **to see their deeds** that is, their reward in Paradise or Hell.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **On that Day people will depart in separate groups**. It was said: The meaning of this word is the delay after **that they may see their deeds**. He said: The point of the speech is: On that Day they will tell their report because your Lord revealed to them, that they may see their deeds. On that Day people will depart in separate groups. They said: But He interrupted between that with this word. And the meaning of His statement **On that Day people will depart in separate groups** is from the position of the senses, in dispersed groups, so I will take the one on the right to Paradise, and I will take the one on the left to the Fire.

And His statement: **That they may see their deeds** means: On that Day people will come forth in scattered groups, to the right and to the left, to see their deeds. The one who did good in this world, who obeyed God, will see his deeds and what God has prepared for him on that Day of honor for his obedience to Him, which was in this world. And the one who did evil and disobeyed God will see his deeds and the reward for his deeds and what God has prepared for him of humiliation and disgrace in Hell, for his disobedience to Him, which was in this world, and his disbelief in Him.

### Tafsir al-Qurtubi

The Almighty says: **On that Day mankind will depart in groups** meaning in factions, the plural of *shat*. It was said: regarding the place of reckoning, one group will take the right side to Paradise, and another group will take the left side to Hellfire, as the Almighty said: **On that Day they will be separated** (al-Rum 30:14) **On that Day they will be split apart** (al-Rum 30:43). It was also said: they will return from the reckoning after they have finished the reckoning. **In fact** means in fact groups. **That they may see their deeds** means the reward for their deeds. This is as narrated from the Prophet, may God bless him and grant him peace, that he said:

"There is no one on the Day of Resurrection who will not blame himself. If he was a good person, he will say: Why did I not increase my goodness? And if he was

not, he will say: Why did I not refrain from sins? This is when witnessing the reward and punishment." Ibn Abbas used to say: **in groups** scattered according to the extent of their deeds, the people of faith separately, and the people of each religion separately. It was said: This issuance is only at the time of resurrection, when they will emerge in groups from the graves and be taken to the place of reckoning, to see their deeds in their books, or to see the reward for their deeds, as if they had visited the graves and been buried in them, then departed from them. The word **to come** means the one who comes. The word **to depart** means the one who departs. **In groups** means they will be resurrected from the regions of the earth. According to the first opinion, there is an inversion of the verse, meaning: they will tell their report, that your Lord inspired them, so that they may see their deeds. The statement **On that Day people will emerge in groups** is objected to, scattered from the place of reckoning. The general reading is *li-yarū* with a dammah on the ya', meaning that God will show them. Their deeds. Al-Hasan, Al-Zuhri, Qatadah, Al-A'raj, Nasr ibn Asim, and Talhah read it with a fat-ha, and this was narrated from the Prophet, may God bless him and grant him peace.

### Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty**. Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd

On that Day, people will come forth in separate groups to be shown their deeds.

al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you.'"

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was

asked about donkeys, and he said: "God did not reveal anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " "And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof**, meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire, even with half a date, for it will satisfy the hunger of the one who is full.** Ahmad alone narrated it. It was narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, Awwf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the

authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, **Yes.** I said, **Those are the great, the great.** He said, **Yes.** I said, **The small, the small?** He said, **Yes.** I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them

to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

**6- On that Day, people will come forth in groups.** The adverbial phrase is either a substitute for the preceding **On that Day**, or it is accusative with an implied word, which is *remember*, or it is accusative with what comes after it. The meaning is: On the Day when what is mentioned occurs, people will come forth from their graves to the place of reckoning. **In groups**, meaning dispersed. *Sadr* means *return*, which is the opposite of *arrival*. It was said that they will come forth from the place of reckoning to Paradise or Hell. The accusative of *ashtatan* is in the state of *hal*, meaning that some of them will be safe and some of them will be afraid. Some of them will be the same color as the people of Paradise, which is white, and some of them will be the same color as the people of Hell, which is black. Some of them will turn to the right and some to the left, with their dispersion in religions and differences in deeds. **That they may see their deeds**, is related to *sadr*, and it was said that there is an inversion of it: that is, they will tell their report that your Lord has inspired them to see their deeds. **On that Day, people will come forth in groups.** The majority read *li-yarū* as a passive voice, which is from *rafyah al-sir*, meaning that God will show them their deeds. Al-Hasan, Al-A'raj, Qatada, Hammad bin Salamah, Nasr bin Asim, and Talha bin Masraf read it in the active form, and this reading was narrated from Nafi', and the meaning is: so that they may see the reward for their deeds.

Surat al-Zalzalah 99:6

On that Day, people will come forth in separate groups to be shown their deeds.

### Tafsir al-Baghawi

God Almighty says: 6- **On that Day people will come forth**, people will return from the place of reckoning after the presentation, **in groups**, separated, so I will take those on the right to Paradise and I will take those on the left to Hellfire, as He says: **On that Day they will be separated** (al-Rum 30:14), **On that Day they will be split apart**. (al-Rum 30:43). **That they may see their deeds**, Ibn Abbas said: That they may see the reward for their deeds, and the meaning is that they will return from the place of reckoning in groups to be assigned their respective homes in Paradise and Hellfire.

### Tafsir al-Baidawi

6- **On that Day people will proceed** from their exits from the graves to the gathering place. **in separate groups** according to their ranks **to see their deeds** the reward for their deeds. It was read with the opening of the ya'.



## Surat al-Zalzalah 99:

So whoever does an atom's weight of good will see it.

## Tafsir al-Jalalayn

7 - **So whoever does an atom's weight of good will see it will see his reward.**

## Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: When the verse **And they give food in spite of their love for it** was revealed, the Muslims were of the view that they would not be rewarded for a small amount if they gave it, and others were of the view that they would not be blamed for a small sin such as lying, looking at someone, backbiting, and the like, and they said that God has only promised Hell for major sins. Then God revealed: **Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

## Tafsir al-Tabari

And His statement: **So whoever does an atom's weight of good will see it** means: whoever does an atom's weight of good in this world will see his reward there. And whoever **does an atom's weight of evil will see it** means: whoever does an atom's weight of evil in this world will see his recompense there. And it was said: And whoever does it, and the report about it is in the Hereafter, so that the listener will understand the meaning of that, based on what was presented from the evidence before that its meaning is: whoever does that, the indication of His statement: **On that Day people will depart in separate groups** is on that. But since the meaning of the speech was understood by the listeners, and in His statement *works* there was an exhortation to the people of this world to work in obedience to God, and a warning against His disobedience, along with what I mentioned from the meaning of the speech before that, that what was intended by it was report about his past actions, and what they have for that, the report was presented as report about the future of the action.

And in a similar manner to what we said, that all of them will see their deeds, the people of interpretation said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding the statement of God, **So whoever does an atom's weight of good will see it**, he said: There is no believer or disbeliever who does good or evil in this world, but God will make him see it. As for the believer, He will see his good and bad deeds, and God will forgive him his bad deeds. As for the disbeliever, He will reject his good deeds and punish him for his bad deeds. Other than this statement has been said about this. Some of them said: As for the believer, He will hasten for him the punishment for his bad deeds in this world and delay

for him the reward for his good deeds, and as for the disbeliever, He will hasten for him the reward for his good deeds and delay for him the punishment for his bad deeds.

Who said that?

Musa bin Abdul Rahman Al-Masruqi narrated to me, he said: Muhammad bin Bishr narrated to us, he said: Muhammad bin Muslim At-Ta'ifi narrated to me, on the authority of Amr bin Qatada, he said: I heard Muhammad bin Ka'b Al-Qurazi, while interpreting this verse: **And whoever does an atom's weight of evil will see it** he said: Whoever does an atom's weight of good, from a disbeliever, will see his reward in this world in himself, his family, his wealth, and his children, until he departs from this world with nothing good in it. **And whoever does an atom's weight of evil will see it** from a believer, he will see his punishment in this world in himself, his family, his wealth, and his children, until he departs from this world with nothing in it.

Mahmoud bin Khidash told me: Muhammad bin Yazid al-Wasiti told us: Muhammad bin Muslim al-Ta'ifi told us, on the authority of Amr bin Dinar, who said: I asked Muhammad bin Ka'b al-Qurazi about this verse: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** He said: Whoever does an atom's weight of good as a disbeliever will see its reward in himself, his family, and his wealth, until he departs from this world with no good left for him. And whoever does an atom's weight of evil as a believer will see its punishment in his exile, his family, and his wealth, until he departs with no evil left for him.

Abu Al-Khattab Al-Hassani told me: Al-Haytham bin Al-Rabi' told us: Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Anas, who said: "Abu Bakr, may God be pleased with him, was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is an atom's weight of evil, while God has stored up for you weights of good until you die on the Day of Resurrection.'"

Ibn Bashar narrated: Ayyub narrated: We found in the book of Abu Qilabah, on the authority of Abu Idris, that Abu Bakr was eating with the Prophet (peace and blessings of God be upon him) when this verse was revealed: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** Abu Bakr raised his hand from the food and said: **I will see what you have done.** He said: "I do not know anything about it except that he said: What you have done of good and evil." The Prophet (peace and blessings of God be upon him) said: **What you see of what you dislike is an atom's weight of much evil, but God has stored up for you an atom's weight of good until He gives it to you on the Day of Resurrection.** Confirmation of that is in the Book of God: **And whatever strikes you of disaster - it is for what your hands have earned, but He pardons much.** (Ash-Shura 42:30)

Yaqub told me, he said: Ibn Ulayyah told us, he said:

So whoever does an atom's weight of good will see it.

Ayoub told us, he said: I read in the book of Abu Qilabah, he said: "The verse, 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,' was revealed while Abu Bakr was eating with the Prophet, may God bless him and grant him peace. He stopped and said: 'O Messenger of God, I see what you have done of good and evil.' He said: 'What you have seen that you dislike is from the atom's weight of evil, and the atom's weight of good is saved up for you to be given on the Day of Resurrection.' Abu Idris said: 'I see its proof in the Book of God, He said: 'And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.'" (al-Shura 42:30)

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of al-Sha'bi, he said: He said: Aisha said: O Messenger of God, Abdullah ibn Jud'an used to maintain family ties and do such and such things, but did this or that benefit him? He said: No, he never said one day, "O Lord, forgive my sin on the Day of Judgment."

Ibn Wakee' told us: Hafs told us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, who said: I said, O Messenger of God, Ibn Jud'an used to maintain family ties and feed the poor during the pre-Islamic period. Will that benefit him? He said: It does not benefit him, for he never said one day: **My Lord, forgive my sin on the Day of Judgment.**

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Amir Al-Sha'bi, that Aisha, the Mother of the Believers, said: O Messenger of God, Abdullah bin Jud'an used to maintain family ties, provide for the weak, and free the captive. Did that benefit him at all? He said: No, he never said one day: **O Lord, forgive my sin on the Day of Judgment.**

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Aamer, on the authority of Alqamah, that Salamah bin Yazid Al-Ju'fi said: "O Messenger of God, our mother died in the pre-Islamic era. She used to maintain family ties, welcome guests, and do this and that. Did that benefit her at all?" He said: *No*.

Ibn Al-Muthanna told us: Al-Hajaj bin Al-Munhal told us: Al-Mu'tamir bin Sulayman told us: Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah bin Qays, on the authority of Salamah bin Yazid Al-Ju'fi, who said: "My brother and I went to the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, our mother used to welcome guests and maintain kinship ties during the pre-Islamic period. Did that work of hers benefit her at all? He said: *No*."

Muhammad bin Ibrahim bin Sadran and Ibn Abd al-A'la told me: Al-Mu'tamir bin Sulayman told us: Dawud bin Abi Hind told us, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Salamah bin Yazid, on the authority of the Prophet, may God bless him and grant him peace, something similar.

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 Muhammad ibn Ka'b, that he said: As for the believer, he will see his good deeds in the Hereafter, and as for the disbeliever, he will see his good deeds in this world.

Yaqub ibn Ibrahim narrated to me, he said: Abu Asim narrated to us, he said: Abu Naamah narrated to us, he said: Abd al-Aziz ibn Bashir al-Dhabi, his grandfather Salman ibn Amir narrated to us, that Salman ibn Amir came to the Messenger of God, may God bless him and grant him peace, and said: My father used to maintain family ties, fulfill his obligations, and honor his guests. He said: Did he die before Islam? He said: Yes. He said: That will not benefit him, so he turned away. The Messenger of God, may God bless him and grant him peace, said: Bring me the old man. So he came and the Messenger of God, may God bless him and grant him peace, said: It will not benefit him, but it will be for his descendants, so you will never be disgraced or humiliated, and you will never be in need.

Ibn Al-Muthanna and Ibn Bashir told us: Abu Dawud told us: Imran told us, on the authority of Qatada, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in a good deed for which he is rewarded with provision in this world and for which he is compensated in the Hereafter. As for the disbeliever, He gives him for it in this world, but when it comes to the Day of Resurrection, he will have no good deed."

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Layth told us, he said: Al-Mu'allah told me on the authority of Muhammad bin Ka'b Al-Qurazi, he said: The Messenger of God, may God bless him and grant him peace, said: **There is no good deed done by a believer or a disbeliever except that his reward is with God in his immediate worldly life or his delayed afterlife.**

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Yahya ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr ibn al-'As, **When the earth is shaken with its [final] earthquake**, while Abu Bakr as-Siddiq was sitting, so he wept when it was revealed. The Messenger of God (peace and blessings of God be upon him) said to him: **What makes you weep, O Abu Bakr?** He said: **This Surah makes me weep.** The Messenger of God (peace and blessings of God be upon him) said to him: **Were it not that you err and sin, and God would forgive you, God would have created a nation who would err and sin, and He would forgive them.** These reports from the Messenger of God (peace and blessings of God be upon him) indicate that the believer sees the punishment for his bad deeds in this world and the reward for his good deeds in the Hereafter, and that the disbeliever sees the reward for his good deeds in this world and the punishment for his bad deeds in the Hereafter. And that the disbeliever's past good deeds in this world, despite his disbelief, will not benefit him in the Hereafter.

Abu Kurayb told us: Ibn Ali told us, on the authority of Al-A'mash, on the authority of Ibrahim Al-Taimi, who said: I met seventy of the companions of Abdullah, the youngest of whom was Al-Harith bin Suwaid, and I heard him recite: **When the earth is shaken with its [final] earthquake, until they reached: And whoever does an atom's weight of evil will see it.** He said: This is a severe enumeration. It was said that the atom is a red worm that has no weight.

Who said that?

Ishaq ibn Wahb al-Alaf and Muhammad ibn Sinan al-Qazzaz told me: Abu Asim told us: Shabib ibn Bishr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement, **the weight of an atom**, Ibn Sinan said in his hadith: the weight of a red atom. Ibn Wahb said in his hadith: a red ant. Ishaq said: Yazid ibn Harun said: They claimed that this red worm has no weight.

## Tafsir al-Qurtubi

God Almighty says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

There are three issues:

First: The Almighty's saying: **So whoever does an atom's weight of good will see it.** Ibn Abbas used to say: Whoever among the disbelievers does an atom's weight of good will see it in this world, but will not be rewarded for it in the Hereafter. Whoever does an atom's weight of evil will be punished for it in the Hereafter, along with the punishment for polytheism. Whoever among the believers does an atom's weight of evil will see it in this world, but will not be punished for it in the Hereafter if he dies, and he will be overlooked. If he does an atom's weight of good, it will be accepted from him and multiplied for him in the Hereafter. In some hadiths: **The atom has no weight.** God Almighty used this to mean that He does not neglect any of the deeds of the son of Adam, whether small or large. It is similar to His saying: **Indeed, God does not wrong, by as much as the weight of an atom.** (An-Nisa': 40). We have already discussed the atom there and that it has no weight. Some linguists have said that dhar is when a man strikes the ground with his hand, and whatever dirt sticks to it is dhar. Ibn Abbas also said: If you place your hand on the ground and raise it, then every piece of dirt that sticks to it is an atom. Muhammad ibn Ka'b al-Qurazi said: Whoever does an atom's weight of good as a disbeliever will see his reward in this world, in himself, his wealth, his family, and his children, until he departs this world with no good for him with God. Whoever does an atom's weight of evil as a believer will see his punishment in this world, in himself, his wealth, his children, and his family, until he departs this world with no evil for him with God. The proof for this is what the trustworthy scholars have narrated from the hadith of Anas:

This verse was revealed to the Prophet, may God bless him and grant him peace, while Abu Bakr was eating. He stopped and said: O Messenger of God, do

we see what we have done of good and evil? He said: **Whatever you see of what you dislike is equal to the weight of an atom of evil, and the weight of an atom of good is saved up for you until you are given it on the Day of Resurrection.** Abu Idris said: Its verification is in the Book of God:

"Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." (al-Shura 42:30) Muqatil said: It was revealed about two men, and that is because when it was revealed

**And they give food, in spite of the love for it.** (al-Insan 76:8) One of them would beggars, and he would think it too little to give him a date, a piece of bread, or a walnut. Another would take minor sins lightly, such as lying, backbiting, or looking at someone, and would say, **God has only threatened the Fire for major sins.** So this verse was revealed to encourage them to give a little good, because it will soon become abundant. And to warn them against minor sins, such as lying, backbiting, or looking at someone. He said, **God has only threatened the Fire for major sins.** So this verse was revealed to encourage them to give a little good, because it will soon become abundant. And to warn them against minor sins, because it will soon become abundant. Saeed ibn Jubayr said the same. A minor sin will be greater in the eyes of its perpetrator on the Day of Resurrection than mountains, and all his good deeds will be less than anything else in his eyes.

Second: The general reading is *yarah* with the fat-ha on the yaa in both. Al-Jahdary, Al-Sulami, Isa bin Omar, and Aban from Asim read: *yarah* with the damma on the yaa, meaning God will show it to him. The first and preferred option, due to the Almighty's saying: **The Day every soul will find present what it has done of good** (Al Imran 3:30). Hisham made the haa sukoon in his saying *yarah* in both places. Likewise, Kisa'i narrated it from Abu Bakr, Abu Haywah, and Al-Mughira. Ya'qub, Al-Zuhri, Al-Jahdary, and Shaybah concealed it. The rest sufficed. It was said *yarah* means he will see his reward, because what he did has passed and is no longer seen. They recited:

Whoever commits a transgression and commits an atom's weight of sin will see it.

He will be rewarded for doing evil with evil, and he will be rewarded for doing good as well.

Thus, His saying, Blessed be my Lord, in **If the earthquake shakes and the earth shakes**

## Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty.** Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the

So whoever does an atom's weight of good will see it.

authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you."

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate

groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said: "God did not reveal anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " \*And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire, even with half a date, for it will satisfy the hunger of the**



**one who is full.** Ahmad alone narrated it. It was narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, A'waf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, **Yes.** I said, **Those are the great, the great.** He said, **Yes.** I said, **The small, the small?** He said, **Yes.** I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred

times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

**8- So whoever does an atom's weight of good will see it.** That is, the weight of an ant, which is the smallest of ants. Muqatil said: **So whoever does an atom's weight of good in this world will see it in his book on the Day of Resurrection and be happy about it.**



Surat al-Zalzalah 99:7

So whoever does an atom's weight of good will see it.

### **Tafsir al-Baghawi**

7- So whoever does an atom's weight of good will see it.

### **Tafsir al-Baidawi**

7- So whoever does an atom's weight of good will see it.

## Surat al-Zalzalah 99:8

And whoever does an atom's weight of evil will see it.

## Tafsir al-Jalalayn

8 - **And whoever does an atom's weight of evil will see it** his recompense.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And whoever does an atom's weight of evil will see it.**

## Tafsir al-Qurtubi

Third: Ibn Masoud said: This is the wisest verse in the Quran, and he spoke the truth. Scholars have agreed on the generality of this verse, both those who believe in it and those who do not. Ka'b al-Ahbar narrated that he said: God revealed to Muhammad two verses that encompassed what is in the Torah, the Gospel, the Psalms, and the scrolls: "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil." Sheikh Abu Madyan said about God's statement: **So whoever does an atom's weight of good will see it**, he said: In the present moment before the final outcome.

The Prophet (peace and blessings be upon him) used to call this verse the unique comprehensive verse, as in the Sahih when he was asked about donkeys and he remained silent about mules, and the answer is the same for both, because there is no charge or fleeing in the mule and the donkey. So when the Prophet (peace and blessings be upon him) mentioned the permanent and ongoing reward for horses, the questioner asked about donkeys, because they did not have mules at that time, and nothing entered the Hijaz except the Prophet's (peace and blessings be upon him) mule *Duldul*, which was given to him by Al-Muqawqis. So he gave him a fatwa regarding donkeys based on the general meaning of the verse, and that there are many atoms' weights in a donkey, as Ibn Al-Arabi said. In Al-Muwatta': A poor man asked Aisha, the Mother of the Believers, for food while she had grapes in front of her, so she said to a man: Take a grain and give it to him. He kept looking at her in amazement, so she said: Are you amazed? How many atoms' weight do you see in this grain? It was narrated on the authority of Sa'd ibn Abi Waqqas that he gave two dates in charity, but the beggar withdrew his hand and said to the beggar: **May God accept from us the weight of an atom.** And the two dates contained many weights of an atom. Al-Mutta'lib ibn Hantab narrated:

A Bedouin heard another Bedouin who heard the Prophet, may God bless him and grant him peace, reciting it, so he said: O Messenger of God, is it the weight of an atom? He said: *Yes.* The Bedouin said:

Woe to me! Repeatedly, then he stood up while reciting it. The Prophet, may God bless him and grant him peace, said: **Faith has entered the heart of the Bedouin.** Al-Hasan said:

Sa'sa'ah, Al-Farazdaq's uncle, came to the Prophet, may God bless him and grant him peace, and when he heard...

**Whoever does an atom's weight of evil** [verses], he said: I do not care if I do not hear anything else from the Qur'an. It is enough for me, the sermon has ended," al-Tha'labi mentioned. Al-Mawardi's wording is: It was narrated that Sa'sa'ah ibn Nahiyah, the grandfather of al-Farazdaq, came to the Prophet, may God bless him and grant him peace, to recite it to him, so he recited this verse to him, and Sa'sa'ah said: It is enough for me, it is enough for me. If I do an atom's weight of evil, I will see it. And Mu'ammarr narrated on the authority of Zayd ibn Aslam:

A man came to the Prophet, may God bless him and grant him peace, and said: Teach me from what God has taught you. So he gave him to a man who would teach him, and he taught him **When the Earthquake - until he reached - So whoever does an atom's weight of good will see it \* And whoever does an atom's weight of evil will see it.** He said: It is enough for me. So he informed the Prophet, may God bless him and grant him peace, and he said: **A supplication, for he has understood.** It is said that a Bedouin delayed **good and he will see it**, so it was said: You brought it forward and put it back. So he said:

Take the belly of Harsha or her back, because both sides of Harsha have a path for them

## Tafsir Ibn Kathir

Ibn Abbas said: **When the earth is shaken with its [final] earthquake** meaning it moves from beneath it **and the earth discharges its burdens** meaning it throws out the dead that are in it. This was said by more than one of the early Muslims. This is like the words of God Almighty: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing" and His words: **And when the earth is extended \* And casts out what is in it and becomes empty.** Muslim said in his Sahih: Wasil ibn Abd al-A'la told us, Muhammad ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The earth casts out the most precious pieces of its liver like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the severer will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." And God Almighty said: **And man will say, 'What is [wrong] with her?'** meaning he will be astonished by her situation after she had been stable and motionless, and he was settled on her back, meaning the situation changed. Then it became agitated and disturbed, and the command of God Almighty came to it, which He had prepared for it, of an earthquake from which it could

not escape. Then it cast out what was in its womb of the dead, of the first and the last. Then the people were astonished by its action, and the earth was changed into another earth, and the heavens, and they appeared before God, the One, the Compeller.

God the Almighty said: {On that Day it will declare its report} meaning it will declare what those who worked on its back did. Imam Ahmad said: Ibrahim told us, Ibn al-Mubarak told us. At-Tirmidhi and Abu Abd al-Rahman al-Nasa'i said - and the wording is his - Suwayd ibn Nasr told us, Abdullah - he is Ibn al-Mubarak - from Sa'id ibn Abi Ayyub - from Yahya ibn Abi Sulayman - from Sa'id al-Maqburi - from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited this verse: {On that Day it will declare its report}. He said: Do you know what its report is? They said: God and His Messenger know best. He said: Its report is that it will testify against every male and female slave regarding what they did on its back, that it will say, 'He did such and such on such and such a day.' This is its report." Then At-Tirmidhi said: This is a sahih gharib hadith. In Mu'jam At-Tabarani, from the hadith of Ibn Lahi'ah, Al-Harith ibn Yazid told me that he heard Rabia Al-Hadsi say: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of the earth, for it is your mother, and there is no one who works on it, good or evil, except that it will inform you."

God the Almighty said: {That your Lord has inspired to her} Al-Bukhari said: He inspired to her, He inspired to her, He inspired to her, and He revealed to her are one thing. Ibn Abbas said the same: He inspired to her, meaning He inspired to her. It appears that this is implied with the meaning of He gave her permission. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {On that Day she will tell her report} He said: Her Lord will say to her, and she said. Mujahid said: He inspired to her, meaning He commanded her. Al-Qurazi said: He commanded her to split apart from them. God the Almighty said: {On that Day mankind will proceed in separate groups} That is, they will return from the place of reckoning in separate groups, meaning in various types and kinds, between the wretched and the happy, some commanded to go to Paradise and some commanded to go to Hell. Ibn Jurayj said: They will be split apart in separate groups and will not come together at the end of what is upon them. Al-Suddi said: In separate groups. God Almighty says: **So that they may see their deeds**, meaning that they may know what they did in this world of good and evil. This is why He says: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.**

Al-Bukhari said: Ismail bin Abdullah told us, Malik told me, from Zaid bin Aslam, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who has a reward, it is a man who ties them up in the cause of God and lets them run long in a meadow or a garden, and whatever they do in that meadow or garden is a good deed for him. If they cut

their ties and reach a hill or two, their tracks and dung are good deeds for him. If they pass by a river and drink from it, and he does not intend to be watered by it, that is a good deed for him, and they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks and backs, they are a cover for him. A man ties them up for pride, showing off, and to please others, and they are a burden for that man. The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said: "God did not reveal anything about them except this unique and comprehensive verse: 'So whoever does an atom's weight of good will see it.' " \*And whoever does an atom's weight of evil will see it." Narrated by Muslim on the authority of Zaid bin Aslam.

Imam Ahmad said: Yazid bin Harun narrated to us, Jarir bin Hazim narrated to us, Al-Hasan narrated to us, on the authority of Sa'sa'ah bin Mu'awiyah, the uncle of Al-Farazdaq, "That he came to the Prophet, peace and blessings be upon him, and recited to him: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' He said: It is enough for me; I do not care that I do not hear anything else." This is how An-Nasa'i narrated it in his Tafsir on the authority of Ibrahim bin Muhammad bin Yunus Al-Mu'addib, on the authority of his father, on the authority of Jarir bin Hazim, on the authority of Al-Hasan Al-Basri, who said: Sa'sa'ah, the uncle of Al-Farazdaq, narrated to us, and he mentioned it. In Sahih Al-Bukhari, on the authority of Adi, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: **Protect yourselves from the Fire, even if it is with half a date or with a kind word.** And he also has in Sahih: **Do not despise any good deed, even if it is emptying your bucket into the vessel of the one who is asking for water, or meeting your brother with a cheerful face.** And in Sahih also: **O believing women, do not despise a neighbor's kindness to her neighbor, even if it is a sheep's hoof,** meaning its hoof. And in another hadith: **Return the beggar even if it is with a burnt hoof.**

Imam Ahmad said: Muhammad ibn Abdullah al-Ansari told us, Kathir ibn Zayd told us, on the authority of al-Muttalib ibn Abdullah, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: **O Aisha, protect yourself from the Fire, even with half a date, for it will satisfy the hunger of the one who is full.** Ahmad alone narrated it. It was narrated that Aisha gave away a grape in charity and said: **How many atoms' weight is in it?** Imam Ahmad said: Abu Amir told us, Sa'id ibn Muslim told us, I heard Amir ibn Abdullah ibn al-Zubayr, A'waf ibn al-Harith ibn al-Tufayl told me, that Aisha told him that the Prophet (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them.** An-Nasa'i and Ibn Majah narrated it from the hadith of Sa'id ibn Muslim ibn Banu Ka'b.

Ibn Jarir said: Abu Al-Khattab Al-Hassani told me, Al-Haytham bin Al-Rabi' told us, Samak bin Atiyah told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Anas, who said: "Abu Bakr was eating with the Prophet, may God bless him and

grant him peace, when this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I will be rewarded for what I have done, even an atom's weight of evil.' He said: 'O Abu Bakr, whatever you have seen in this world that you dislike is for the weight of an atom of evil, and God will store up for you the weight of an atom of good until you die on the Day of Resurrection.'" Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abi Al-Khattab, and then Ibn Jarir said: Ibn Bashir told us, 'Abd Al-Wahhab told us, Ayoub told us, he said: In the book of Abi Qilabah, on the authority of Abi Idris, that Abu Bakr was eating with the Prophet, may God bless him and grant him peace, and he mentioned it. He also narrated it on the authority of Ya'qub, on the authority of Ibn Ulayyah, on the authority of Ayoub, on the authority of Qilabah, that Abu Bakr and he mentioned it.

**Another path** Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Yahya bin Abdullah told me on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-As that he said when the verse **When the earth is shaken with its [final] earthquake** was revealed and Abu Bakr Al-Siddiq, may God be pleased with him, was sitting, he cried when it was revealed, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you cry, O Abu Bakr?** He said: **This surah makes me cry.** So the Messenger of God, may God bless him and grant him peace, said to him: **Were it not that you make mistakes and sin, and God forgives you, God would have created a nation that would make mistakes and sin, and He would forgive them.**

**Another Hadith** Ibn Abi Hatim said: Abu Zur'ah and Ali ibn Abd al-Rahman ibn Muhammad ibn al-Mughira, known as Bil'an al-Misri, told us: Amr ibn Khalid al-Harrani told us: Ibn Lahi'ah 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: When the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it,** was revealed, I said, **O Messenger of God, will I see my deeds?** He said, **Yes.** I said, **Those are the great, the great.** He said, **Yes.** I said, **The small, the small?** He said, **Yes.** I said, **May my mother be bereaved!** He said, "Be of good cheer, O Abu Sa'id, for a good deed is rewarded tenfold—meaning up to seven hundred times—and God multiplies for whomever He wills, and a bad deed is rewarded likewise, or God pardons. And none of you will be saved by his deeds." I said, **Not even you, O Messenger of God?** He said, **Not even me, unless God covers me with mercy from Him.** Abu Zur'ah said: This was not narrated by anyone other than Ibn Lahi'ah.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told me, Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, regarding the statement of God, the Most High: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** That was when this verse was revealed: **And they give food, in spite of love for it, to the needy, the orphan, and the**

**captive.** The Muslims used to think that they would not be rewarded for a small amount if they gave it. A needy person would come to their door, and they would think it was insignificant to give him a date, a piece of bread, a walnut, or something similar, but they would reject it and say: This is nothing. We are only rewarded for what we give and we love it. Others used to think that they would not be blamed for a small sin: a lie, a glance, backbiting, and the like. They say: God promised Hell for major sins, so He encouraged them to do a little good, because it is likely to increase, and He warned them against a little evil, because it is likely to increase. So the verse was revealed: **So whoever does an atom's weight of good will see it** meaning the weight of the smallest ant, **in his book and it will make him happy.** He said: For every righteous and wicked person, one bad deed will be recorded for every bad deed, and for every good deed, ten good deeds will be recorded. So when the Day of Resurrection comes, God will multiply the good deeds of the believers also by ten for every one, and will erase ten bad deeds for every good deed. So if his good deeds exceed his bad deeds by an atom's weight, he will enter Paradise.

Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatada, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: Beware of small sins, for they accumulate in a man until they destroy him." The Messenger of God, may God bless him and his family and grant them peace, gave an example of them, like a people who settled in a desert land and witnessed the actions of the people. One man would go and bring a stick, and another would bring a stick, until they had gathered a great number of people, lit a fire, and cooked what they had thrown into it. The end of the interpretation of Surat Al-Zalzalah. Praise and thanks be to God.

## Fath al-Qadir

8- *And likewise whoever does* in this world **an atom's weight of evil will see it** on the Day of Resurrection and it will be distressing to him. An example of this verse is His statement: **Indeed, God does not wrong by as much as an atom's weight.** Some linguists said: The atom is when a man strikes the ground with his hand and whatever dust sticks to it is the atom. It was said that the atom is what is seen in the sun's rays of dust, and the first is more appropriate. From this is the saying of Imru' al-Qais:

Of the short-sighted, if a speck of dust were to creep over the top of her, it would leave a trace.

The first refers to the happy ones, and the second refers to the wretched ones. Muhammad ibn Ka'b said: "Whoever does an atom's weight of good as a disbeliever will see his reward in this world, in himself, his wealth, his family, and his children, until he departs this world, and there is no good for him with God. And whoever does an atom's weight of evil as a believer will see his punishment in this world, in his wealth, his life, his family, and his children, until he departs this world, and there is no evil for him with God. The first is more appropriate." Muqatil said: "This was revealed

about two men. One of them would be approached by a beggar and he would be reluctant to give him a date or a piece of bread, while the other would take lightly the small sin and say, 'God has only threatened the Fire to the disbelievers.'" The majority of scholars read **yarah wa** in both instances with a damma on the ha' when connected and a sukoon on it when stopping. Hisham read it with a sukoon when connected and stopping. Abu Hayyan narrated from Hisham and Abu Bakr that it was sukoon. Abu Amr narrated that it was a damma with a full vowel, and the remaining seven read it with a full vowel on the first and a sukoon on the second. This narration is questionable, but what we have mentioned is correct. The majority of scholars read *yarayhu* in the active form in both instances. Ibn Abbas, Ibn Omar, Al-Hasan and Al-Hussein, sons of Ali, Zayd ibn Ali, Abu Haywah, Asim, Al-Kisa'i in a narration from them, Al-Jahdary, Al-Salami, and Isa read it in the passive form in both instances: meaning, God shows it to him. Ikrimah read *yarayhu* based on the assumption that *min* is a relative pronoun, or based on the assumption of the jussive mood by deleting the vowel implied in the verb.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, **When the earth is shaken with its [final] earthquake**, he said: It moves from beneath it, **And the earth discharges its burdens**, he said: The dead, **And man says, 'What is [wrong] with it?'** He said: The disbeliever says, **What is [wrong] with it?** "On that Day it will report its report," he said: Your Lord will say to it, *Say*, "Because your Lord has inspired it," he said: Inspired it, **On that Day mankind will depart in scattered groups**, he said: From here and there. Ibn al-Mundhir narrated on his authority, **And the earth discharges its burdens**, he said: The treasures and the dead. Muslim and al-Tirmidhi narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "The earth will vomit out the richest pieces of its liver, like columns of gold and silver. Then the murderer will come and say, 'For this I killed,' and the one who severs ties of kinship will come and say, 'For this I severed my ties of kinship,' and the thief will come and say, 'For this I cut off my hand.' Then they will leave him and take nothing from him." Ahmad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) recited, 'On that Day it will speak of its report.' He said, 'Do you know what its report is?' They said, 'God and His Messenger know best.' He said, 'Its report will be that it will testify against every male and female slave regarding what they did on its surface. It will say, 'They did such and such.' This is its report.'" Ibn Mardawayh and al-Bayhaqi narrated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) said, **The earth will come on the Day of Resurrection with every deed done on its surface**. The Messenger of God (peace and blessings of God be upon him) recited, 'When the earth is shaken with its [final] earthquake,' until he reached, 'On that Day it will

speak of its report.'" At-Tabarani narrated on the authority of Rabia al-Kharashi that the Messenger of God (peace and blessings of God be upon him) said, **Beware of the earth, for it is your mother, and there is no one who does good or evil upon it except that it will inform us**. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Awsat, al-Hakim in his Tarikh, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Anas who said: "While Abu Bakr al-Siddiq was eating with the Prophet, may God bless him and grant him peace, the following verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr raised his hand and said: 'O Messenger of God, I can see what I have done, an atom's weight of evil.' He said: 'O Abu Bakr, what do you see in this world that you dislike? It is for the weight of an atom's evil, while the weight of an atom's good is saved up for you until you die on the Day of Resurrection.'" Ishaq ibn Rahawayh, Abd ibn Humayd, Al-Hakim and Ibn Mardawayh narrated on the authority of Abu Asma' who said: "While Abu Bakr was having lunch with the Messenger of God (peace and blessings of God be upon him), this verse was revealed: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' Abu Bakr held back and said: 'O Messenger of God, what evil have we done that we have seen?' He said: 'Whatever you see that you dislike is from what you will be rewarded, and good is delayed for its people in the Hereafter.'" Ibn Abi Al-Dunya, Ibn Jarir, Al-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abdullah ibn Amr ibn Al-'As who said: "When the earth is shaken with its [final] earthquake was revealed while Abu Bakr As-Siddiq was sitting and he was crying. The Messenger of God (peace and blessings of God be upon him) said to him: 'What makes you cry, O Abu Bakr?' He said: 'This Surah makes me cry.' He said: 'Were it not that you err and sin and He forgives you, God would have created a people who err and sin and He would forgive them.'" Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "Horses are for three: for a man they are a reward, for a man they are a cover, and for a man they are a burden." He also said: "He was asked about donkeys and he said: Nothing was revealed to me about them except this comprehensive and unique verse: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.'"

## Tafsir al-Baghawi

**8- And whoever does an atom's weight of evil will see it.** Ibn Abbas said: There is no believer or disbeliever who does good or evil in this world except that God will show it to him on the Day of Resurrection. As for the believer, he will see his good and bad deeds, and God will forgive his bad deeds and reward him for his good deeds. As for the disbeliever, his good deeds will be rejected and he will be punished for his bad deeds.



Muhammad ibn Ka'b said about the verse, **So whoever does an atom's weight of good will see it**: A disbeliever will see his reward in this world in himself, his wealth, his family, and his children, until he departs this world with no good for him with God. **And whoever does an atom's weight of evil will see it**: A believer will see his punishment in this world in himself, his wealth, his family, and his children, until he departs this world with no evil for him with God.

Muqatil said: This verse was revealed about two men. When the verse, **And they give food, in spite of the love for it**, was revealed, one of them would be approached by a beggar who would think it was too little for him to give him a date, a piece of bread, a walnut, or something similar, saying, **This is nothing; we are only rewarded for what we give, and we love it**. The other would take minor sins lightly, such as lying, backbiting, looking at someone, and the like, and would say, **God has only promised Hell for major sins, and there is no sin in this**. So God, the Most High, revealed this verse to encourage them to give a little good, because it is likely to increase, and to warn them against a small sin, because it is likely to increase. A small sin will be greater in the eyes of its doer than mountains on the Day of Resurrection, and all of his good deeds will be less than everything in his eyes.

Ibn Masoud said: The wisest verse in the Qur'an is: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**.

The Messenger of God, may God bless him and grant him peace, called it the comprehensive and unique verse when he was asked about the zakat on donkeys. He said: "Nothing was revealed to me about it except this comprehensive and unique verse: 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.'"

Omar bin Al-Khattab and Aisha gave a grape in charity and said: It is worth many mithqals.

Al-Rabi' bin Khathim said: A man passed by Al-Hasan while he was reciting this Surah. When he reached the end of it, he said: **That is enough for me, the sermon has ended**.

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq al-Tha'labi told us, Muhammad ibn al-Qasim told us, Abu Bakr Muhammad ibn Abdullah told us, al-Hasan ibn Sufyan told us, Ali ibn Hajar told us, Yazid ibn Harun told us, al-Yaman ibn al-Mughira told us, Ata' told us on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When the earth is shaken' is equal to half of the Qur'an. 'Say, He is God, the One' is equal to a third of the Qur'an. 'Say, O you disbelievers' is equal to a quarter of the Qur'an."

who avoids major sins affect the reduction of reward and punishment. It was said that the verse is conditional on not being frustrated or forgiven, or from the first it is specific to the happy and the second to the wretched, because of His saying **in scattered parts**, and the *atom* is the small ant or dust.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Zalzala Al-Ard four times, it is as if he has recited the entire Qur'an**.

## Tafsir al-Baidawi

**8- And whoever does an atom's weight of evil will see it**. A detailed explanation of **that they may see**. That is why *yarrahu* was read with a damma, and Hisham read it with a sukoon on the ha'. Perhaps the good deeds of the disbeliever and the bad deeds of the one

Surat al-Adiyat 100:1

And the charging horses, panting.

## Surat al-Adiyat 100:1

And the charging horses, panting.

## Tafsir al-Jalalayn

1 - **And the charging horses** gallop in the invasion and become *laughing* which is the sound of their bellies when they gallop

## Tafsir al-Suyuti

Al-Bazzar, Ibn Abi Hatim, and Al-Hakim narrated on the authority of Ibn Abbas that he said: The Messenger of God, may God bless him and grant him peace, sent out cavalry and remained for a month without any report of them. Then the verse, **And the charging chargers, panting**, was revealed.

## Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **And the charging horses, panting**. Some of them said: What is meant by the charging horses, panting, are the horses that run, and they neigh.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **And the charging steeds, panting**, he said: Horses. Others besides Ibn Abbas claimed that they were camels.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And the charging steeds, panting**, Ibn Abbas said: It refers to fighting.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **And the charging steeds, panting**, he said, **the horses**.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Ikrimah was asked about His statement: **And the charging horses, panting**. He said: Have you not seen how the horse panting when it runs?

Ibrahim bin Saeed Al-Jawhari told us: Sufyan told us, on the authority of Ibn Abi Jurayj, on the authority of Ata', who said: There is no animal that slaughters except the dog and the horse.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And the charging steeds panting**, he said: The horses pant.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the charging horses, panting**, he said: They are the horses, they galloped until they panted.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And the charging horses, panting**, he said: They are the horses that gallop until they pant.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed, on the authority of Qatada, like the hadith of Bishr on the authority of Yazid.

Abu Kurayb told us, he said: Waki' told us, he said: Sa'id told us, he said: I heard Salm recite, **And the charging horses, panting**. He said: They are the horses that galloped panting.

He said: We were told by Wakee', on the authority of Wasil, on the authority of Ata', **And the charging steeds panting**. He said: The horses.

He said: We were told by Wakee', on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: I have never slaughtered an animal except a dog or a horse.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And the charging steeds panting**, that they are horses.

Saeed bin Al-Rabi' Al-Razi told me: Sufyan bin Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: They are horses.

Others said: It is camels.

Who said that?

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **And the charging horses, panting**. He said: They are camels.

Abu Kuraib told us: Waki' told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Isa bin Othman Al-Ramli told me: My uncle Yahya bin Isa Al-Ramli told me, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, the same.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **And the charging horses, panting**. He said: They are the camels that, when they pant, breathe.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told us, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: While I was sitting in the Hijr, a man came to me asking about **And the charging steeds, panting**. I said to him: It is the case

that the horses when they attack in the cause of God, then come back at night, prepare their food, and quench their fire. He turned away from me and went to Ali ibn Abi Talib **may God be pleased with him** while he was under the Zamzam well. He asked him about **And the charging steeds, panting**. Ali said: Have you asked anyone about it before me? He said: Yes, I asked Ibn Abbas about it and he said: The horses when they attack in the cause of God. He said: Go and call him for me. When he stood over him, he said: You issue fatwas to the people about something you have no knowledge of. By God, it would have been the first battle in Islam at Badr. We had nothing with us except two horsemen for Az-Zubayr and one horse for Miqdad, so how can the charging steeds be panting? The charging steeds only pant from Arafat to Mina. Ibn Abbas said: So I changed my mind and returned to what Ali, may God be pleased with him, had said.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Ibrahim: **And the charging horses, panting**. He said: The camels.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And the charging steeds, panting**, he said: Ibn Mas'ud said: It is in the Hajj.

Saeed bin Al-Rabi' Al-Razi told us: Sufyan told us, on the authority of Amr bin Dinar, on the authority of Ubaid bin Umair, who said: They are camels, meaning **and the charging steeds panting**.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **And the charging steeds panting**. He said: Ibn Masoud said: They are camels.

The first of the two opinions on this matter, in my opinion, is the correct opinion, which is the opinion of the one who said: What is meant by the charging ones is horses. This is because camels do not run with a gait, but rather horses run with a gait, and God Almighty has informed us that they run with a gait, and what we have mentioned before is that running with a gait.

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

Who said that?

Ibrahim bin Saeed Al-Jawhari told us: Abu Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, who said: Ali, may God be pleased with him, said: **The hysteria of horses is the neighing, and of camels it is the breath**.

He said: Sufyan told us, on the authority of Jurayj, on the authority of Ata', who said: I heard Ibn Abbas describing the sacrifice: Ah ah.

## Tafsir al-Qurtubi

It is Meccan according to Ibn Masoud, Jabir, Al-Hasan, Ikrimah, and Ata', and Medinan according to Ibn Abbas, Anas bin Malik, and Qatada. It is eleven verses.

God Almighty says: **And the charging horses, panting, and striking sparks of fire**.

God the Almighty said: **And the charging horses, panting**. That is, the horses gallop. This is what most of the commentators and linguists said, that is, they gallop in the way of God and neigh. Qatada said: **It neighs when it gallops**, that is, it neighs. Al-Farra' said: **The neighing is the sound of horses' breathing when they gallop**. Ibn Abbas said: **No animal neighs except the horse, the dog, and the fox**. It was said: **It used to neigh so that the enemy would know about them, so it used to neigh**.

In this case, it is strong. Ibn al-Arabi said: God swore by Muhammad, peace and blessings be upon him, and said: "Ya Seen. By the Wise Qur'an" (Ya Seen: 1-2), and He swore by His life, and said: **By your life, indeed, in their intoxication, they are wandering blindly** (al-Hijr 15:72), and He swore by His horses, their neighing, their dust, and the striking of fire from the stone by their hooves, and He said: **And the charging steeds, panting...** the five verses. And the linguists said:

And a weak machine gun stab stabbed her at the chest of the ordinary

It means horses. Another said:

And the charging beasts, which shed blood with them, as if their necks were monuments of praise.

It means horses. Antara said:

Horses learn when they are slaughtered in the pools of death

Another said:

You are not the Yemeni spring if the horses do not sacrifice in the blackness of Iraq

Linguists said: The origin of *dhabh* and *dabbah* refers to foxes, but it was borrowed for horses. It is from the Arab saying: **The fire dabahtuhu** meaning it changed his color without exaggerating. The poet said:

When we were ready to roast him, he was defeated and slaughtered.

And its color turned black: if it changed to a little black. He said:

I hung it before my color faded

These animals only wail when their condition changes due to fear, fatigue, or greed. The word *dhabhan* is in the accusative case as a verbal noun, meaning that the charging snorts. Dhabhan also means ashes. The Basrans said: Dhabhan is in the accusative case as a state. It was also said that it is a verbal noun in the place of a state. Abu Ubaidah said: The horses wailed like hyenas, which means walking. Abu Ubaidah said: Dhabhan and hyena mean running and walking. Al-Mubarrad also said: Dhabhan is the extension of

## Surat al-Adiyat 100:1

### And the charging horses, panting.

their hyenas in walking. It was narrated that the Messenger of God (peace and blessings of God be upon him) sent a detachment to some people from Kinanah, but report of them was slow to reach him. He had appointed Al-Mundhir ibn Amr Al-Ansari, who was one of the leaders, over them. The hypocrites said that they had been killed. This surah was revealed informing the Prophet (peace and blessings of God be upon him) of their safety and giving him good tidings of their raid on the people to whom he had been sent. Among those who said that what is meant by the charging snorts are horses are Ibn Abbas, Anas, Al-Hasan, and Mujahid, and what is meant are the horses on which the believers raid. In the hadith:

(Whoever does not know the sanctity of the warrior's horse, then he has a branch of hypocrisy. And a second saying: It is the camels. Abu Saleh said: I disputed about it with Ikrimah, and Ikrimah said: Ibn Abbas said it is the horses. And I said: Ali said it is the camels in Hajj, and my master knows better than your master. And Al-Sha'bi said: Ali and Ibn Abbas disputed about the fast-running camels, and Ali said: It is the camels galloping in Hajj. And Ibn Abbas said: It is the horses. Do you not see him say: **And stir up dust with it**, so do they stir up dust except with their hooves! And do camels make a sound of noise?! Ali said: It is not as you said. You saw us on the day of Badr, and we had nothing with us except a piebald horse belonging to Al-Miqdad, and a horse belonging to Murthad bin Abi Murthad. Then Ali said to him: Do you issue fatwas to people about what you do not know!

By God, if this was the first battle in Islam and we only had two horsemen: a horse for Miqdad and a horse for Az-Zubayr, then how could the charging camels be panting! The charging camels are the camels from Arafat to Muzdalifah, and from Muzdalifah to Arafat. Ibn Abbas said: So I went back to the opinion of Ali, and Ibn Masoud, Ubaid bin Umair, Muhammad bin Kaab, and As-Suddi said the same. And from it is the saying of Safiyyah bint Abdul Muttalib:

No, by the chargers that scatter the dust in their hands on the morning of gathering.

Meaning camels. And they were named Al-Adiyat because they are derived from the word *Eadu*, which means separating the legs when walking quickly. Another said:

My friend saw in Al-Adiyat Nagiba and her likes in Al-Wadi'at Al-Qawami's

Whoever says it is camels, then his saying (Dhabhan) means hyena, so the Haa' in his opinion is a replacement for the 'ayn, because it is said: the camels stretched their necks while walking. Al-Mubarrad said: The hyena is the stretching of their humps while walking. Dhabh is most often used for horses, and hyena for camels. The Haa' may have been replaced with the 'ayn. Abu Salih: Dhabh among horses is neighing, and among camels it is breathing. Ata' said: Nothing from the jawab dahabh except the horse, the fox, and the dog, and it was narrated from Ibn Abbas. It was mentioned previously from the linguists that the Arabs say: the fox dahabh, and dahabh in other words

as well. Tobah said:

Even if Layla Al-Akhiliya greeted me, there would be soil and sheets of paper between me

I would have greeted her with a smile, or I would have let her hear an echo from the graveside.

Zaqa al-Sada yazqu zaqaa: meaning shouted. And every shouter shouts. And al-Zaqiya: the shout.

## Tafsir Ibn Kathir

### Interpretation of Surat Al-Adiyat

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

God swears by the horses that race in His cause, then race and sound audibly, which is the sound heard from a horse when it gallops. **By those striking sparks** means the clashing of their hooves against the rock, sparking fire. **By those who raid at dawn** means raiding in the morning, just as the Messenger of God (blessings and peace of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. God the Almighty said: **And they stirred up dust thereby** meaning dust in the place where the horses fought. **And they drove therein into a company** meaning they all drove into the middle of that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abdah narrated to us from Al-A'mash from Ibrahim from Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with

this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn.** Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of

Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. *The second* that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

It is eleven verses

It was revealed in Mecca according to Ibn Masoud, Jabir, Al-Hasan, Ikrimah, and Ata', and it was revealed in Medina according to Ibn Abbas, Anas ibn Malik, and Qatadah. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Al-Adiyat was revealed in Mecca. Abu Ubaid narrated in his Fada'il on the authority of Al-Hasan that he said: The Messenger of God (peace and blessings be upon him) said: **When the Earthquake is Caused, it is equal to half of the Quran, and Al-Adiyat is equal to half of the Quran.** This is a *mursal* *mursal* surah. Muhammad ibn Nasr narrated on the authority of Ata' ibn Abi Rabah on the authority of Ibn Abbas, with a similar chain of transmission, but he added: **Say, 'He is God, the One,' is equal to a third of the Quran, and Say, 'O you disbelievers,' is equal to a quarter of the Quran.**

1- *Al-Adiyat* is the plural of *Adiyat*, which means running quickly, from *Adou* which means walking quickly, so the *waw* was replaced with a *yaa* because of the kasra before it, like *Al-Ghaziya* from *Al-Ghazw*,



Surat al-Adiyat 100:1

And the charging horses, panting.

and what is meant by it are the horses running in the invasion towards the enemy, and his saying *Dhabhan* is a source emphasizing the active participle, as *Dhabhan* is a type of walking and a type of running, it is said that the horse *Dhabhan* if it brays violently, taken from *Dhaba* which means pushing, and it is as if the *ha* is a substitute for the *ayn*. Abu Ubaidah and Al-Mubarrad said: *Dhabhan* is from its *Idhaba* in walking, and from it is the saying of Antarah:

And the horses toil in the pools of death, slaughtering themselves

It is permissible for it to be a verbal noun in the place of a circumstance: i.e. those that bray, or those that bray. It is permissible for it to be a verbal noun for a deleted verb: i.e., they bray a bray. It was said that braying is the sound of their hooves when they set off, and Al-Farra' said: braying is the sound of horses' breathing when they run back. It was said that they would gag so that they would not neigh and the enemy would know about them, so they would breathe heavily in this state. It was said that braying is a sound heard from the chests of horses when running, not a neigh. The majority of scholars have agreed with what we mentioned, that the horses that bray are the horses. Ubayd ibn Umair, Muhammad ibn Ka'b and Al-Suddi said: They are the camels. From this is the saying of Safiyyah bint Abdul Muttalib:

No, by the chargers that will gather in their hands when they split the dust.

Linguists have said that the origin of the word *dhabh* is for the fox, but it was used metaphorically for horses. From this, the poet said:

It is like the fox's palm

## Tafsir al-Baghawi

1- **And the charging horses, panting.** Ibn Abbas, Ata', Mujahid, Ikrimah, Al-Hasan, Al-Kalbi, Qatadah, Al-Muqatil, Abu Al-Aaliyah and others said: They are the horses that race in the path of God Almighty, panting. And panting is the sound of their bellies when they gallop.

Ibn Abbas said: There is no animal that bluster except the horse, the dog, and the fox. These animals only bluster when their condition changes due to fatigue or fright, and it is from their saying: **The fire blustered him**, if it changed his color.

His saying: *snorting* is an accusative of the verbal noun, meaning: and the sprinting horses snorting.

Ali said: They are the camels during Hajj, running from Arafat to Muzdalifah to Mina. He said that it was revealed about the Battle of Badr, which was the first battle in Islam, and we only had two horsemen with us, a horse for Az-Zubayr and a horse for Al-Miqdad ibn Al-Aswad. So how could they be the galloping horses? Ibn Masoud, Muhammad ibn Kaab, and Al-Suddi held this view.

Some of those who said: They are camels. His saying *slaughtering* means that they stretch their necks while walking.

## Tafsir al-Baidawi

1- **And the charging steeds panting.** God Almighty swears by the horses of the invaders that gallop and pant, which is the sound of their breathing at the enemy. He made it accusative with its deleted verb, or by **the charging steeds**, as it indicates by implication the panting ones, or panting is a state meaning panting.

## Surat al-Adiyat 100:2

And by those who strike sparks of fire

### Tafsir al-Jalalayn

2 - **The kindling** horses kindle fire *sparks* with their hooves when they walk on stony ground at night.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying, **And those who kindle sparks**, the people of interpretation differed on that. Some of them said: They are the horses that kindle the fire with their hooves.

Who said that?

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Ikrimah was asked about his statement, **And those who strike sparks**, he said: They struck sparks and ignited.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **Those who strike sparks**. He said: They are the horses. Al-Kalbi said: They strike with their hooves until fire comes out of them.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Wasil, on the authority of Ata', **And those who kindle sparks of fire** he said: They kindled the fire with their hooves.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh, who said: Ubaid narrated to us, who said: Ad-Dahhak said in his statement, **And those who strike sparks**: they strike stones with their hooves.

Others said: Rather, the meaning of this is that horses are the hybrids of war between their owners and riders.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those who strike sparks of fire**, he said: The sparks of war between them and their enemy.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada: **And those who strike sparks of fire** He said: The sparks of war between them and their enemy.

Others said: Rather, what he meant by that is: those who go to hell after they return from war.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: Ali ibn Abi Talib, may God be pleased with him, asked me about **And the**

**charging horses, panting, and striking sparks of fire.** So I said to him: The horses attack in the way of God, then they come back at night, prepare their food and light their fires.

Others said: Rather, the meaning of this is: the cunning of men.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And those who strike sparks** he said: The plot.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And those who strike sparks of fire**, he said: The plotting of men.

Others said: It is the tongues.

Who said that?

Al-Hasan bin Arafa told us, he said: Yunus bin Muhammad told us, he said: Hammad bin Salamah told us, on the authority of Samak bin Harb, on the authority of Ikrimah, he said: It is said about this verse, **And those who strike sparks**, he said: They are the tongues.

Others said: It is the camels when they walk, they sweep pebbles with their humps.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **And those who strike sparks** means: When they blow away pebbles with their hooves, and the pebbles strike each other, fire emerges from them.

The most correct of the sayings on this matter is to say: God, the Exalted, swore by the kindling things that kindle fires. Horses kindle fires with their hooves, people kindle fires with their flint, the tongue, for example, kindles fires with speech, men kindle fires with cunning, for example, and horses also incite among their people when they meet in war. God did not provide evidence that what is meant by this is some and not others. Everything that kindles fires is included in what He swore by, because of the generality of that on the surface.

### Tafsir al-Qurtubi

The Almighty said: **And those who kindle sparks**. Ikrimah, Ata' and Ad-Dahhak said: They are the horses when they kindle the fire with their hooves, which are their hooves. It was narrated from Ibn Abbas. It was also narrated from him: They kindled dust with their hooves. This contradicts all the rest of what was narrated from him about striking the fire. This is only about camels. Ibn Abi Nujayh narrated from Mujahid: **And the charging beasts, panting, \* And those who kindle sparks**. He said: Ibn Abbas said: It is in battle

and during Hajj. Ibn Mas'ud: They are the camels that step on pebbles, and fire comes out of them. The root of qadh is to extract, and from it is qadhāt al-'ayn: if you extract spoiled water from it. And iqtahāt with the flint. And iqtahāt al-marq: to scoop it out. And raky qaduh: to scoop out with the hand. And qadih: what remains at the bottom of the pot, so it is drowned with effort. And qadah: what you strike the fire with. And qadah and qadah: the stone that kindles the fire. It is said: Wara Al-Zand **with the fat-ha** yari waryan: if its fire comes out. And there is another language for it: Wara Al-Zand **with the kasra** yari. And it was said: These signs are about horses, but their irā': that they incite war between their owners and their enemy. And from this it is said about war when it is raging: the battle is heated. And from this the Almighty said:

**Whenever they kindle a fire for war, God extinguishes it.** (al-Ma'idah 5:64) Its meaning was also narrated from Ibn Abbas, and Qatadah said the same. Ibn Abbas also said: What is meant by **those who kindle sparks** is the men's plotting in war. Mujahid and Zayd ibn Aslam said the same. The Arabs say when a man wants to plot against his companion: **By God, I will plot against you, then I will ignite it for you.** Ibn Abbas also said: They are those who go on a raid and light their fires at night, for their needs and food. He also said: They are the fires of the mujahideen when their fires increase in terror. And whoever is close to the enemy, many fires are lit so that the enemy thinks they are many. So this is an oath by that. Muhammad ibn Ka'b said: It is the fire that gathers. It was also said: It is the thoughts of men that ignite the fire of plotting and deception. Ikrimah said: They are the tongues of men that ignite the fire from the great things they speak and express through them, such as establishing arguments, establishing proofs, clarifying the truth, and invalidating falsehood. Ibn Jurayj narrated on the authority of some of them who said: Successful things in both deeds and actions are like the success of a kindled flint.

I said: These sayings are metaphorical, and from that is their saying: So-and-so kindles the flint of misguidance. The first: The truth, and that horses, due to their fierce gallop, spark fire with their hooves. Muqatil said: The Arabs call that fire the fire of Abu Habab. Abu Habab was an old man from Mudar in the pre-Islamic era, one of the most miserly people. He would not light a fire for bread or anything else until the eyes went to sleep. He would light a fire that would flare up one time and go out the next. If someone woke up, he would put it out, fearing that anyone would benefit from it. So the Arabs likened this fire to his fire, because it is of no use. Similarly, if a sword falls on an egg and it ignites a fire, that is what they call it. Al-Nabigha said:

There is no fault in them except that their swords have dents from the clashing of the battalions.

The double greyhound is woven and the fire of the hooves is kindled in the sheets

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashji narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah. **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn

Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn.** Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his**

**being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

2- *Fal-Fal-Fal-Muriyat-ul-Fakhan* refers to the horses when they kindle fire with their hooves. I'raa' means bringing out the fire, and Qad is the striking, so the striking of the horses' hooves with their hooves is like striking a flint. Al-Zajaj said: When the horses go at night and their hooves hit the stones, fire is sparked from them. The discussion of the accusative of Qadhan is like the discussion of the accusative of Dhubhan, and the disagreement over whether it is horses or camels is like the disagreement that was mentioned previously in Al-Adiyat. The most correct view is that they are horses, as the majority have stated, and as is apparent from these descriptions, there is no disagreement among the Companions about that.

## Tafsir al-Baghawi

2- **And those who kindle sparks**, said Ikrimah, Ata', Ad-Dahhak, Muqatil, and Al-Kalbi: They are the horses that kindle fire with their hooves when they walk on stones. Meaning: And those who kindle sparks by striking them with their hooves.

Qatada said: They are the horses that incite war and the fire of enmity between their riders.

Saeed bin Jubair said on the authority of Ibn Abbas: They are the horses that fight in the way of God, then return at night to their shelter, where they light their fires and prepare their food.

Mujahid and Zaid bin Aslam said: It is the cunning of men, meaning men of war. The Arabs say when a man wants to cunning with his companion: By God, I will light a fire for you and then I will show you.

Muhammad bin Kaab said: It is the fires that gather.

Surat al-Adiyat 100:2

And by those who strike sparks of fire

### **Tafsir al-Baidawi**

2- **Those who kindle sparks** means those who kindle fire, and expiation is the removal of fire. It is said that the flint was struck and ignited.



## Surat al-Adiyat 100:3

And the raiders at dawn

### Tafsir al-Jalalayn

3 - **And the raiders at dawn** The horses raid the enemy at dawn by raiding their companions

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And those who raid at dawn**. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: And those who raid their enemy at dawn openly.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: A man asked me about the raids in the morning, and he said: The horses raid in the way of God.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: I asked Ikrimah, about his statement, **And the raiders at dawn**, he said: They raided the enemy at dawn.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the raiders at dawn**, he said: They are the horses.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the raiders at dawn**. He said: They are the horses.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the raiders at dawn**. He said: The people raided their enemy after dawn.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the raiders in the morning**. He said: They raided in the morning.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada: **And the raiders in the morning**. He said: The people raided in the morning.

Others said: He meant the camels when they are driven by their riders from *Jama'* on the Day of Sacrifice to *Mina*.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **And the raiders in the morning** when they depart from the gathering.

The most correct of the sayings on this matter is to say: God, the Most High, swore by the raiders at dawn, and He did not specify one raider over another, so every raider at dawn is included in what He swore by. Zayd ibn Aslam used to mention the explanation of these letters but rejected them, and said: It is only an oath by which God swore.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the charging steeds, panting, and striking sparks of fire**, he said: This is an oath by which God swore.

And in his saying: **He gathered a crowd with him**, he said: All of this is an oath. He said: My father would not look into it if he was asked about it, nor would he mention it, as an oath.

### Tafsir al-Qurtubi

The Almighty's saying: {And those who raid at dawn} means the horses that raid the enemy at dawn, according to Ibn Abbas and most of the commentators. When they wanted to raid, they would travel at night and come to the enemy at dawn, because that was a time when people were heedless. From this is the saying of the Almighty: {So evil is the morning for those who were warned} (Saffat: 177). It was also said: Because of their glory, they raided during the day, and **at dawn** according to this means openly, likening it to the appearance of dawn. Ibn Masoud and Ali **may God be pleased with them** said: They are the camels that are driven by their riders on the Day of Sacrifice from Mina to Jam'. The Sunnah is that they do not set out until morning. Al-Qurazi said the same: And raiding means walking quickly, and from this is their saying: Thabir has risen, so that we may raid.

### Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on

## Surat al-Adiyat 100:3 And the raiders at dawn

the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn**. Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the

authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid**. All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord**. This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: 'The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.''' Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness**. Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness**. It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness**, meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief**.

God the Almighty said: **And indeed, he is intensely in love of good**. That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them**. That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone,

not even by the weight of an atom.

### **Fath al-Qadir**

3- **The raiders in the morning** meaning the one who raids the enemy in the morning. It is said that he raided suddenly if he surprised his enemy by killing, capturing, or plundering, and the raid is attributed to her and to her people to indicate that she is their mainstay in their raid, and the accusative of **in the morning** is in the context of time.

### **Tafsir al-Baghawi**

3- **And the raiders in the morning**, are the horses that raid with their riders, on the enemy in the morning, this is the opinion of most of the commentators. Al-Qurazi said: They are the camels that push their riders on the Day of Sacrifice from Jam' to Mina, and the Sunnah is not to push their riders on the Day of Sacrifice until morning, and raiding means speeding, and from this their saying: Thabir has risen so that we may raid.

### **Tafsir al-Baidawi**

3- *Al-Mughirat* Its people attack the enemy. **In the morning** meaning at the right time.

Surat al-Adiyat 100:4

Then they stirred up dust with it.

## Surat al-Adiyat 100:4

Then they stirred up dust with it.

## Tafsir al-Jalalayn

4 - **They stirred up** they stirred **with it** in the place of their enemy or at that time **a dust** with the intensity of their movement

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And they stirred up dust with it**, the Most High says: So they stirred up dust in the valley. Dust is dirt. He said: It is the dirt, and the *ha* in His statement **with it** is a metaphor for the name of the place, and it was used as a metaphor, but it was not mentioned because it is known that dust is not stirred up except from a place, so the listeners' understanding of its meaning was sufficient without mentioning it.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they stirred up dust with it**, he said: the horses.

Abu Kuraib told us: Waki' told us, on the authority of Wasil, on the authority of Ata' and Ibn Zayd, who said: Naq' means dust.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, **And they stirred up dust with it**. He said: It stirred up dust, meaning the horses.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Ikrimah was asked about his statement, **And they stirred up dust with it**. He said: They stirred up dust with their hooves.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada: **And they stirred up dust with it**. He said: They stirred up dust with their hooves.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, similarly.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they raised dust with it**. He said: They raised dust with it.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: Ali said to me: The

charging steeds, panting, travel from Arafat to Muzdalifah, and from Muzdalifah to Mina. **And they stir up dust thereby** means the earth when they tread on it with their hooves and hoofs.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **And they stirred up dust with it**. He said: When they walked, they stirred up dust.

## Tafsir al-Qurtubi

The Almighty says: **And they stirred up dust thereby** meaning the horses stirred up dust with the intensity of the enemy in the place they raided. Abdullah bin Rawahah said:

I have lost my daughter if you do not see her stirring up dust from my lap like a cat.

The metaphor in *bih* refers to the place or location where the raid took place. If the meaning is known, it is permissible to use a metaphor for something that has not been explicitly mentioned, as he said,

**Until it was hidden behind the veil** [p. 32]. It was also said: **They were affected by it**, meaning by the enemy.

*Naqa'an*. The enemy has been mentioned before. It has been said that Naqa' is the area between Muzdalifah and Mina, as stated by Muhammad ibn Ka'b al-Qurazi. It has also been said that it is the valley road, and perhaps it refers to the dust stirred up from this place. In As-Sahah: Naqa' is dust, and the plural is Naqa'. Naqa' is a water reservoir, and also what collects in a well from it, and in the hadith:

It is forbidden to prevent the well from stagnating. Stagnating is the loose, clayey ground in which water stagnates. The plural is naqa' and anqa', like bahr, bahar, and abhar.

I said: Naq' may mean raising the voice, and from this is the hadith of Umar when he was told: The women have gathered to weep over Khalid bin Al-Walid, so he said: What is wrong with the women of Banu Al-Mughira shedding their tears while they are sitting over Abu Sulayman, as long as there is no naq' or murmuring. Abu Ubaid said: What is meant by naq' is raising the voice, and this is what I saw the opinion of the majority of the people of knowledge, and from this is the saying of Labid:

When will the screams of the truth be soaked, they will milk it with bells and trills?

It is also narrated *yahlbakhhu*. He says: Whenever they hear screaming, they milk the war, meaning they gather for it. And his saying **yanqaa' screaming**: means raising the voice. Al-Kisa'i said: His saying **naqaa' and not laqlaqa** naqaa' is the preparation of food, meaning in a funeral. It is said from it: I soaked naqaa'. Abu Ubaid said: He took naqaa' to naqi'a. However, naqi'a according to other scholars is: the preparation of food upon returning from a journey, not in a funeral. Some of them said: Omar meant by

naqaa': putting dirt on the head, he thinks that naqaa' is dust. I do not think Omar went to this, nor did he fear it from them, and how could his fear reach this while he disliked them standing? So he said: They shed their tears while they are sitting. Some of them said: naqaa' is tearing the clothes, and it is what I do not know what it is from the hadith and I do not recognize it. In my opinion, naqaa' in this hadith is nothing but a loud sound, while laqlaqa: a loud sound, and I have not heard any difference in it. Abu Haywah read *fa-athran* with emphasis, meaning I showed the traces of that. Whoever reads it with emphasis says it with emphasis, from the root ath-hara meaning they moved, and from it comes **and they stirred up the earth** (al-Rum 30:9).

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas,

he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn**. Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid**. All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord**. This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on



Then they stirred up dust with it.

the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

4- **And they stirred up dust with it** is connected to the verb indicated by the active participle, since the meaning is: and those who transgressed, so they stirred up, or to the attributes as relative pronouns, so the speech is in strength: and those who transgressed, so they stirred up, so they stirred up, and dust: the dust that you stirred up in the face of the enemy during the raid, and its stirring up was specified in the morning because it is the time of the raid, and because the effect of dust does not appear at night, which is connected to the morning. And it was said that the meaning is: so they stirred up dust in the place of their enemy, it is said that the dust stirred and I stirred it: meaning it agitated or you stirred it up. The majority read **so they stirred up** with a light triangular vowel. Abu Haywah and Ibn Abi Ubla read it with a shaddah: meaning they made dust appear with it. Abu Ubaidah said: Dust is raising the voice, and he recited the saying of Labid:

When we hear a true cry, they will bring it with a bell

and a groan.

He says when they heard a scream they brought war: that is, they gathered for it. Abu Ubaidah said: And this is what I saw the saying of most of the people of knowledge. And what is known among the majority of linguists and commentators is that dust is dust, and from this the poet said:

They emerge from the depths of the flood, bloody, as if their tails were the tips of pens.

And the saying of Abdullah bin Rawaha:

We have lost our horses if you do not see them stirring up dust from my side

And the other said:

As if the dust is stirring up over our heads and our swords, a night whose stars are falling

This is appropriate to the meaning of the verse, and there is not much meaning in interpreting naq' as a sound in it. For your saying, **The cavalry raided the Banu So-and-so in the morning and made a sound with it**, is of little use, its meaning is washed away, and far from the miraculous eloquence of the Quran. It was said that naq' means tearing the pockets. Muhammad ibn Ka'b said: naq' is the area between Muzdalifah and Mina. It was also said that it is the road to the valley. In As-Sahah it says: naq' is dust, the plural is anqa', naq' is a water reservoir, and also what collects in a well, and naq' is the free, clayey earth in which water stagnates.

## Tafsir al-Baghawi

4- **They stirred it up**, meaning it stirred up the place where they walked, as a metaphor for something not mentioned, because the meaning is clear, *dust*, dust, and dust means dust.

## Tafsir al-Baidawi

4- **They stirred up** so they became agitated. **With it** at that time. *Dust* or shouting.

## Surat al-Adiyat 100:5

And they drove him into the midst of a crowd.

### Tafsir al-Jalalayn

5 - **And they gathered together** from the enemy, meaning they became its center, and the verb was connected to the noun because it is in the interpretation of the verb, meaning those who transgressed, so they slandered and deceived.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **So he led a group of people in it.** God Almighty says: So he led a group of people in their riding. It is said: **I led the people in it** with the light *wasata* and *wasatahu* with the emphasis, and *wasatahu*. meaning one.

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

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Ikrimah was asked about his statement, **He gathered a crowd with him**, he said: A crowd of infidels.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah: **He gathered a group of people.** He said: He gathered the people.

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **He gathered a group of people.** He said: It is the gathering of people.

Abu Kuraib told us: Waki' told us, on the authority of Wasil, on the authority of Ata', **He gathered a group of the enemy.** He said: The enemy gathered.

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, **He gathered a group of them** he said: He gathered these and those.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He gathered a group of people with him.** So he gathered the people with him.

Ibn Hamid told us, he said: Mihran told us, on the authority of Saeed, on the authority of Qatada: **He attacked a group of people.** So he attacked the enemy with the people.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He gathered a group of people in the middle of it.** He said:

He gathered a group of people in the middle.

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, **So he led a group with him**, the group means the battalion.

Others said: Rather, what he meant by that was **so he settled there** Zadalifah.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah: **He gathered with him** meaning: Muzdalifah.

### Tafsir al-Qurtubi

The Almighty says: **And he raided with them a group.** *Group* is the object of *wastan*, meaning he raided with their riders the enemy, meaning the group that they attacked. Ibn Masoud said:

**Fustana bih jam'an**: meaning Muzdalifah, and it was called jam'an because of the gathering of people. It is said: **I was in the middle of the people, wastahum wastahan**, meaning I was in the middle of them. Ali **may God be pleased with him** read *Fustana* with a shaddah, and this is the reading of Qatada, Ibn Mas'ud, and Abu Raja'. It was said that it has one meaning, it is said: **I was in the middle of the people with a shaddah and a tafsir and wasatahum I was in the middle of the group**: meaning one. It was said that the meaning of the shaddah is: he divided the group into two parts. And the tafsir is: they were in the middle of the group, and they both go back to the meaning of gathering.

### Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

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And they drove him into the midst of a crowd.

authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn**. Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of

God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid**. All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord**. This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness**. Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness**. It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness**, meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief**.

God the Almighty said: **And indeed, he is intensely in love of good**. That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them**. That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

5- **Fustana bih jam'an** meaning they were in the middle of that time, or they were in the middle of a group of enemy groups, or they became with their enemy in the middle of a group of enemies. The *ba* is either for transitivity, or for the state, or redundant. It is said **wasatat al-makan** meaning I was in its middle. The accusative of *jama'an* is because it is a direct object, and the *fas* in the four places are to indicate the order of what comes after each one of them on what comes before it. The majority read *Fustana* with a light *seen*, and it was read with a shaddah.

## Tafsir al-Baghawi

5- **He entered the midst of the enemy's army**, meaning they entered the midst of the enemy's army, which is the battalion. It is said: **I entered the midst of the people** with a light stress, **I entered them** with a shaddah, and **I entered them** with a shaddah, all of which have the same meaning. Al-Qurazi said: They are the camels that entered the midst of the people, meaning the army of Mina. This is the place for the oath. God swore by these things.

## Tafsir al-Baidawi

5- **And he was surrounded by it** so they were surrounded by that time or by the enemy, or by the dust, meaning they were entangled in it. **A group** from the groups of enemies. It was narrated: "That he, peace and blessings be upon him, sent out cavalry and months passed without any report from them, so it was revealed." It is possible that the oath by ordinary souls has an effect as they have those who illuminate with their thoughts the lights of knowledge, and those who attack according to desire and aggression when something like the lights of holiness appears to them, **they were affected by it** with longing, **and he was surrounded by it by a group** from the group of the Most High.

Surat al-Adiyat 100:6

Indeed, mankind is ungrateful to his Lord.

## Surat al-Adiyat 100:6

Indeed, mankind is ungrateful to his Lord.

## Tafsir al-Jalalayn

6 - **Indeed, man the disbeliever is ungrateful to his Lord** ungrateful, denying His blessings, the Most High.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Indeed, man is ungrateful to his Lord** means: Indeed, man is ungrateful for the blessings of his Lord. And the ungrateful land is the one that does not grow anything. Al-A'sha said:

The latest update to your story is that it's like connecting with a regular visitor.

It was said that Kinda was named so because she cut off her father.

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

Who said that?

Ubaidullah bin Yusuf Al-Jubairi told me, he said: Muhammad bin Katheer told us, he said: Muslim told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Indeed, man is ungrateful to his Lord**, he said: ungrateful.

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Indeed, man is ungrateful to his Lord**. He said: To his Lord, ungrateful.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Indeed, man is ungrateful to his Lord**. He said: Ungrateful.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

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

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abu Kurayb told us: We were told by Wakee', on the authority of Mahdi bin Maimun, on the authority of Shu'ayb bin Al-Habhab, on the authority of Al-Hasan Al-Basri: **Indeed, man is ungrateful to his Lord**. He said: It is the disbelief that counts the calamities and forgets the blessings of his Lord.

Waki' told us, on the authority of Abu Ja'far, on the authority of al-Rabi', who said: **The ungrateful is the disbeliever**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: Al-Hasan said: **Indeed, man is ungrateful to his Lord**. He said: He blames his Lord and counts the calamities.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: *Laknüd* means: ungrateful.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Indeed, man is ungrateful to his Lord**. He said: Ungrateful.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada, the same.

Yahya bin Habib bin Arabi told us: Khalid bin Al-Harith told us: Shu'bah told us, on the authority of Samak, that he said: Kinda was named so because she cut off her father's limbs. **Indeed, man is ungrateful to his Lord**. He said: Ungrateful.

Abu Kurayb told us: Ubayd God told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, man is ungrateful to his Lord**. He said: **The most ungrateful is the one who eats alone, beats his servant, and withholds his provision**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, man is ungrateful to his Lord**, he said: Ungrateful means ungrateful. And he recited: **Indeed, man is ungrateful** (al-Hajj 22:66).

Al-Hasan bin Ali bin Ayyash told us: Abu Al-Mughira Abdul Quddus told us: Hariz bin Othman told us: Hamza bin Hani told us, on the authority of Abu Umamah, that he used to say: The ungrateful is the one who stays alone, beats his servant, and prevents him from providing for him.

Muhammad bin Ismail Al-Sawari told me, he said: Muhammad bin Suwar told us, he said: Abu Al-Yaqzan told us, on the authority of Sufyan, on the authority of Hisham, on the authority of Al-Hasan, regarding His statement, **Indeed, man is ungrateful to his Lord**, he said: He blames his Lord, counts the calamities and forgets the blessings.

## Tafsir al-Qurtubi

God Almighty says: **Indeed, man is ungrateful to his Lord**.

This is the answer to the oath, that is, it is human nature to be ungrateful. Ibn Abbas said: *ungrateful* refers to someone who is ungrateful for God's blessings. Al-Hasan said the same. He also said: He remembers misfortunes and forgets blessings. The poet took this and composed it:



O you who are unjust in your actions, and injustice will be returned to the one who has been unjust

How long will you complain about misfortunes and forget about blessings?

Abu Umamah al-Bahili narrated:

He said: The Messenger of God, may God bless him and grant him peace, said: **The ungrateful is the one who eats alone, denies his provision, and beats his slave.** And Ibn Abbas narrated that the Messenger of God, may God bless him and grant him peace, said: **Shall I not inform you of the worst of you?** They said: **Yes, O Messenger of God.** He said: **The one who stays alone, denies his provision, and beats his slave.** Al-Tirmidhi Al-Hakim included them in Nawader Al-Usul. It was also narrated on the authority of Ibn Abbas that he said: "The ungrateful in the language of Kindah and Hadrhamaut means the disobedient, and in the language of Rabi'ah and Mudar means the ungrateful. And in his language of Kinanah means the miserly, bad-tempered person, and Muqatil said it. And the poet said:

Ungrateful for the blessings of men, and whoever is ungrateful for the blessings of men will be removed

Any ungrateful person. Then it was said: He is the one who is ungrateful for little, and is not grateful for much. It was also said: He who denies the truth. It was also said: Kinda was called Kinda because she denied her father. Ibrahim bin Harmah the poet said:

Leave the misers if they are haughty and turn away, and remember the miserliness of an ungrateful seductress

It was said: Ungrateful: from the root word "kanada" which means to cut, as if he is cutting off what he should continue to give of thanks. It is also said: he cut the rope: if he cuts it. Al-A'sha said:

Stretch, stretch with the steel of the heart, and the ropes and its chains will reach you

This indicates severance. It is said: Kanad yakanda kanudan, meaning he was ungrateful and denied the blessing, so he is ungrateful. A woman is also ungrateful, and kanadh is similar to it. Al-A'sha said:

The latest update to your story is that it's a match for the usual visitor.

Any ungrateful person for continuing. Ibn Abbas said: The human being here is the ungrateful person, he says that he is ungrateful, and from this comes the ungrateful land that does not grow anything. Ad-Dahhak said: It was revealed about Al-Walid bin Al-Mughira. Al-Mubarrad said: The ungrateful is the one who prevents what he is obliged to do. And he recited for Katheer:

The latest update to your story is that it's a match for the usual visitor.

Abu Bakr Al-Waseti said: The ungrateful is the one who spends God's blessings in disobeying God. Abu Bakr Al-Warraq said: The ungrateful is the one who sees the blessing from himself and his helpers. Al-Tirmidhi said: The one who sees the blessing but

does not see the benefactor. Dhu Al-Nun Al-Misri said: The impatient. The ungrateful is the one who is impatient when evil touches him, and withholds when good touches him. It was said that he is the spiteful and envious person. It was also said that he is the one who is ignorant of his own worth. In wisdom: He who is ignorant of his worth, tears down his veil.

I said: All of these sayings go back to the meaning of ingratitude and denial. The Prophet, may God bless him and grant him peace, interpreted the meaning of ingratitude as reprehensible traits and undesirable conditions. If this is true, then it is the highest that can be said.

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed

Indeed, mankind is ungrateful to his Lord.

panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn.** Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of

Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

6- **Indeed, man is ungrateful to his Lord.** This is the answer to the oath. What is meant by man is some of its individuals, which is the disbeliever. The ungrateful is the one who is ungrateful for the blessing. His strength: to his Lord is related to ungrateful, and it was presented to take care of the breaks. From this is the saying of the poet:

Ungrateful for the blessings of men, and whoever is ungrateful for the blessings of men will be far away

Any ungrateful person for men's blessings. It was also said that he is the one who denies the truth. It was said that she was called Kinda because she denied her father. It was also said that ungrateful is derived from the word *kand*, which means to cut, as if he cut off what he should continue to thank. It is said that he cut the rope: if he cut it, and from this is the saying of Al-A'sha:

Arrival of ropes and their clubs

It was said that the ungrateful is the miser, and Abu Zaid recited:

My soul has not been satisfied with you, except that I have become ungrateful and indebted.

It was said that he is ungrateful and envious, and it was said that he is ignorant of his worth. The interpretation of ungratefulness as someone who is ungrateful for a blessing is more appropriate for the situation, and someone who denies a blessing is ungrateful for it. The rest of what was said does not suit the situation.

### Tafsir al-Baghawi

6- **Indeed, man is ungrateful to his Lord.** Ibn Abbas, Mujahid, and Qatadah said: *Ungrateful* means someone who is ungrateful and ingratitude for the blessings of God Almighty. Al-Kalbi said: In the language of Mudar and Rabi'ah, it is the ungrateful, and in the language of Kinda and Hadhramaut, it is the rebellious.

Al-Hasan said: He is the one who counts the calamities and forgets the blessings. Ata' said: He is the one who does not give in adversity with his people.

Abu Ubaidah said: It is a land with little good, and the ungrateful land is the land that does not grow anything.

Al-Fudayl ibn Iyad said: The ungrateful is the one who, because of one bad deed, forgets many good deeds. The grateful is the one who, because of one good deed, forgets many bad deeds.

### Tafsir al-Baidawi

6- **Indeed, man is ungrateful to his Lord.** Ungrateful comes from *kanada ingrate*, or *disobedient* in the language of Kinda, or *miserly* in the language of Bani Malik, and it is the answer to the oath.

Surat al-Adiyat 100:7

And indeed, He is, over that, a witness.

## Surat al-Adiyat 100:7

And indeed, He is, over that, a witness.

## Tafsir al-Jalalayn

7 - **And indeed, over that** his ingratitude **he is a witness** he bears witness against himself for his actions.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And indeed, He is, over that, a witness.** God Almighty says: Indeed, God is, over his ungratefulness to his Lord, a witness.

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 Saeed, on the authority of Qatada: **And He is, over that, a witness.** He said: He says: God is, over that, a witness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He is, over that, a witness.** In some readings: **Indeed, God is, over that, a witness.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And He is a witness to that.** He said: And God is a witness to it.

## Tafsir al-Qurtubi

The Almighty's saying: **And indeed, He is, over that, a Witness.** That is, God, the Almighty, is a witness over that of the son of Adam. This is what Mansour narrated on the authority of Mujahid, and it is the opinion of most of the commentators, and it is the opinion of Ibn Abbas. Al-Hasan, Qatadah, and Muhammad ibn Ka'b said: **And indeed, man is a witness over what he does.** This was also narrated on the authority of Mujahid.

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred**

**up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers.** I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers.** Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn.** Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever

interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct.

Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

### Fath al-Qadir

7- **And indeed, over that, he is a witness.** That is, indeed, man is a witness to his ingratitude, testifying against himself because of its effect on him. It was said that the meaning is: Indeed, God, the Most High, is a witness to that from the son of Adam, and this is what the majority said. Al-Hasan, Qatadah, and Muhammad ibn Ka'b said the first.

### Tafsir al-Baghawi

7- **And indeed, He is, over that, a Witness.** Most commentators said: And indeed, God is a Witness to His being ungrateful. Ibn Kaysan said: The ha' refers back to the human being, meaning: He is a witness over what he does.

### Tafsir al-Baidawi

7- **And indeed, he is a witness to that** and indeed, man is a witness to his ingratitude. He bears witness against himself because of the effect of it appearing on him, or that God Almighty is a witness to his ingratitude, so it is a threat.



Surat al-Adiyat 100:8

And indeed, he is intense in his love of good.

## Surat al-Adiyat 100:8

And indeed, he is intense in his love of good.

## Tafsir al-Jalalayn

8 - **And indeed, he is very fond of wealth** money, so he is miserly with it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And indeed, he is intensely fond of wealth.** God Almighty says: And indeed, man is intensely fond of wealth.

The Arab scholars differed on the reason for describing him as being harsh due to his love of money. Some of the Basrans said: The meaning of this is: And he is harsh because of his love of goodness, meaning miserly. He said: A miser is called harsh and strict. They cited as evidence for his saying this the verse of Tarafa bin Al-Abd Al-Yashkuri:

I see death darkening the souls and choosing the money of the stingy and strict

Others said: It means: He is very strong in his love of good.

Some of the grammarians of Kufa said: The position of *l-hubb* should have been after *shiddid* and *shiddid* should have been added to it, so the statement would be: **And indeed, he is very much in love with good.** But when *l-hubb* came before the statement, it was said: *shiddid*, and it was dropped from the end of it, because it was mentioned at the beginning and at the beginnings of the verses. He said: And similar to it is in Surat Ibrahim [verse 18] **like ashes which the wind blows violently on a stormy day.** And *'usuf* does not refer to the day, but rather to the wind. But when the wind was mentioned before the day, it was dropped from the end of it, as if he said: on a stormy day. And God knows best.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And indeed, he is intensely fond of good**, he said: The good is this world. Then he recited, **If he leaves behind any good, a bequest** (Al-Baqarah 2:18). So I said to him, **If he leaves behind any good, is it money?** He said, **Yes, but what is it other than money?** He said, "It may be that it is unlawful, but people consider it good, so God called it good because people consider it good in this world. And it may be that it is evil, and fighting in the way of God was called evil." Then he recited the statement of God, "So they returned with favor from God and bounty. No harm had touched them." (Al-Imran 3:174)

He said, **No fighting had touched them.** He said, **It is not bad in the sight of God, but they consider it bad.**

The interpretation of this statement is: Indeed, man is ungrateful to his Lord, and indeed, he is intense in his love of good, and indeed, God is witness to that matter. However, His statement **and indeed, he is a witness to the love of good** was brought forward, and its meaning is to be delayed, so it was made an interjection between His statement, **Indeed, man is ungrateful to his Lord**, and His statement, **and indeed, he is intense in his love of good.**

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 Saeed, on the authority of Qatada: "Indeed, man is ungrateful to his Lord. And indeed, he is, over that, a witness." He said: This is in the introduction to speech. He said: He says: Indeed, God is a witness that man is intense in his love of good.

## Tafsir al-Qurtubi

God Almighty says: **And indeed, he is intensely fond of good.**

The Almighty said: **And he** meaning man, without dispute. **For the love of good** meaning money. And from this is the Almighty's saying: **If he leaves good** (al-Baqarah 2:180). And Adi said:

What do souls hope for from seeking good and loving life as it is?

*Lashidid* means strong in his love of money. It was also said: *Lashidid* for a miser. A miser is also called: strong and strict. Tarafa said:

I see death darkening the karma and choosing the money of the obscene extremist

It is said: he chose it and he chose it. And the miserly person is also called the vulgar. And from it

God the Almighty says: {And he orders you to do immorality} (al-Baqarah 2:268) meaning miserliness. Ibn Zayd said: God called wealth good, but it may be evil and forbidden, but people consider it good, so God called it good for that reason. And He called jihad evil, saying: {So they returned with favor from God and bounty, no harm had touched them} (Al-Imran 3:174), as people call it. Al-Farra' said: The structure of this verse is such that it is said: And indeed, he is very fond of good. Then when the word *love* comes first, He says: **very fond**, and He omitted the mention of love from the end of it because it had already been mentioned, and because of the beginnings of the verses, like God's saying: {On a stormy day} (Ibrahim 14:18). Storm refers to the wind, not the days, so when the wind is mentioned before the day, He omitted the mention of the wind from the end, as if He said: On a stormy day.

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

A group of them, including Ibrahim and Ubaid bin Umair, agreed with Ali that it refers to camels. Others agreed with Ibn Abbas, including Mujahid, Ikrimah, Ata', Qatadah and Ad-Dahhak, and Ibn Jarir favored this view. Ibn Abbas and Ata' said: No animal was ever slaughtered except a horse or a dog. Ibn Jurayj said on the authority of Ata': I heard Ibn Abbas describing the slaughter: Ah ah. Most of them said regarding His statement: **Those who strike sparks** meaning with their hooves. It was also said that they kindled war between their riders. Qatadah said it on the authority of Ibn Abbas and Mujahid. **Those who strike sparks** means the treachery of men. It was also said that it refers to

the lighting of fires when they return to their homes at night. It was also said that what is meant by that are the fires of the tribes. Whoever interpreted it as horses said that it refers to the lighting of fires at Muzdalifah. Ibn Jarir said: The first correct interpretation is that it refers to horses when they strike with their hooves.

And the Almighty's saying: **And the raiders at dawn**. Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid**. All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord**. This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

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Surat al-Adiyat 100:8

And indeed, he is intense in his love of good.

actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

### Fath al-Qadir

And it is more likely than the majority's statement, as he said: 8- **And indeed, he is intense in his love of wealth.** The pronoun refers to the human being, and the meaning is: Indeed, he is intense in his love of money, diligent in seeking and obtaining it, and is obsessed with it. It is said that he is intense in this matter and strong for it: if he is able to bear it. And from this is the Almighty's statement: **If he leaves good.** And from this is the statement of Adi bin Hatim:

What do souls hope for from seeking goodness and loving life, which is false?

It was said that the meaning is: And indeed, man is miserly because of his love of money, but the first is more appropriate. The lam in *love* is related to *severe*. Ibn Zayd said: God called money good, and it may be evil, but people find it good, so He called it good. Al-Farra' said: The original structure of the verse is to say: And indeed, he is very fond of good, the verse is like His saying: **on a stormy day**, and *as-sawf* refers to the wind, not the day, as if he said: on a stormy day for the wind.

### Tafsir al-Baghawi

8- **And he**, meaning the human being, **is very fond of good**, meaning he loves money, **very stingy**, meaning he is miserly, meaning he is stingy because of his love of money. A miser is called very stingy and harsh.

It was said: Its meaning is that he is very fond of good, meaning he has a strong love for good, meaning money.

### Tafsir al-Baidawi

8- **And indeed, the love of good** money from the words of God Almighty: **If he leaves good** meaning money **he is severe** for a miser or for a strong person who exaggerates in it.

## Surat al-Adiyat 100:9

Does he not know when that which is in the graves is scattered?

## Tafsir al-Jalalayn

9 - **Does he not know when what is in the graves is scattered** stirred up and brought out **that which is in the graves** of the dead, that is, they are resurrected?

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Does he not know when what is in the graves is scattered?** He says: Will this person, who has this description, not work when what is in the graves is stirred up, and what is in them of the dead is brought out and searched for?

Remember that it is in the Qur'an of Abdullah **if he searches what is in the graves** and this is how the people of interpretation interpreted it.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **He scattered what was in the graves**. There is a discussion about the meaning of *scattered*. The Arabs have two expressions for *scattered*. They say, *ba'athra*, and *bahthra*, but their meanings are the same.

## Tafsir al-Qurtubi

The Almighty said: **Does he not know** meaning the son of Adam **when he is scattered** meaning when he is stirred up, turned over and searched, then what is in it is extracted. Abu Ubaidah said, **I scattered the goods**: I made its bottom the top. And on the authority of Muhammad ibn Ka'b, he said: That is when they are resurrected. Al-Farra' said: I heard some of the Bedouins of Banu Asad read: *Bahthir* with a ha' instead of the 'ayn, and Al-Mawardi narrated it on the authority of Ibn Mas'ud, and they have the same meaning. **And what is in the chests is extracted**.

## Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred**

**up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

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Does he not know when that which is in the graves is scattered?

His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

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God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct.

Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

## Fath al-Qadir

9- **Does he not know when that which is in the graves is scattered?** The interrogative is for denial, and the *fa* is for connecting to an implied meaning required by the situation: that is, he does what he does of ugly things, but he does not know. The meaning of *bastard* is to scatter and search: that is, he scattered what was in the graves of the dead and searched for them and they were brought out. Abu Ubaidah said: I scattered the goods and made the bottom of it the top. Al-Farra' said: I heard some of the Arabs of Banu Asad say: *bastard* with a *ha* instead of an *ayn*, and we have already discussed this in His statement: **and when the graves are scattered.**

## Tafsir al-Baghawi

9- **Does he not know,** that is, does this person not know, **when what is in the graves is scattered,** that is, stirred up and brought out, **of the dead?**

## Tafsir al-Baidawi

9- **Does he not know when the dead are scattered?** "What is in the graves" is raised. It is also read as "Hashr and Bahat".



## Surat al-Adiyat 100:10

And what is in the breasts will be brought to light.

### Tafsir al-Jalalayn

10 - **And He obtained** between and separated **what is in the chests** of hearts of disbelief and faith

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And what is in the hearts is revealed**, means: He distinguished and explained, and brought out what is in people's hearts of good and evil.

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

Who said that?

Ali told me, he said, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **and what is in the hearts has been revealed**, meaning: it has been made manifest.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **And what was in the hearts was revealed**, meaning: it was distinguished.

### Tafsir al-Qurtubi

The Almighty said: **And what is in the breasts is revealed** meaning that what is in them of good and evil is distinguished, this is what the commentators said. Ibn Abbas said: It is made apparent. Ubayd ibn Umair, Sa'id ibn Jubayr, Yahya ibn Ya'mar, and Nasr ibn 'Asim read **and it is revealed** with a fatha on the ha', a soft sad, and a fatha on it, meaning it appears.

### Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are

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And the Almighty's saying: **And the raiders at dawn**. Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them

And what is in the breasts will be brought to light.

all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

Ibn Abi Hatim said: Abu Kurayb told us, Ubaydullah told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Indeed, man is ungrateful to his Lord.' He said: 'The ungrateful is the one who eats alone, beats his servant, and denies him provision.'" Narrated by Ibn Abi Hatim on the authority of Ja'far ibn al-Zubayr, who is rejected, so this is a weak chain of transmission. Ibn Jarir also narrated it on the authority of Hariz ibn Uthman, on the authority of Hamza ibn Hani, on the authority of Abu Umamah, with a chain of transmission ending with him. God, the Almighty, said: **And indeed, He is, over that, a Witness.** Qatadah and Sufyan al-Thawri said: **And indeed, God is, over that, a Witness.** It is possible that the pronoun refers to man, as Muhammad ibn Ka'b al-Qurazi said, so its interpretation would be: **And indeed, man, despite his being ungrateful, is a witness,** meaning by his inner voice, meaning that this is apparent in his words and actions, as God, the Almighty, said: **It is not for the polytheists to maintain the mosques of God while they witness against themselves to disbelief.**

God the Almighty said: **And indeed, he is intensely in love of good.** That is, he is intensely in love of good, which is money. There are two opinions on this: *One* that the meaning is that he is intensely in love of money. **The second** that he is greedy and miserly with regard to the love of money, and both are correct. Then God the Almighty said, making one lose interest in this world and eager for the Hereafter, and pointing out what will happen after this state and the horrors that await man: **Does he not know when that which is in the graves is scattered** that is, what is in them of the dead is brought out **and what is in the breasts is made known?** Ibn Abbas and others said: meaning, what

they concealed in their souls is made manifest and exposed. **Indeed, their Lord, that Day, is Acquainted with them.** That is, He is All-Knowing of everything they used to do and will reward them for it with the most abundant reward, and He will not wrong anyone, not even by the weight of an atom.

### Fath al-Qadir

10- **And what is in the hearts was obtained** meaning that what is in them of good and evil was distinguished, and the acquisition is the distinction, this is what the commentators said, and it was said that obtained was made more prominent. The majority read *hasala* with a damma on the ha' and a shaddah on the sad, broken and in the passive voice. Ubayd ibn Umair, Sa'id ibn Jubayr, Yahya ibn Ya'mar and Nasr ibn Asim read *hasala* with a fatha on the ha' and the sad and a sukoon on it, in the active voice: meaning appeared.

### Tafsir al-Baghawi

10- **And He revealed what was in the hearts,** meaning: He distinguished and highlighted what was in them, good or evil.

### Tafsir al-Baidawi

10- **And he obtained** a collection of what was collected in the newspapers or distinguished **what is in the hearts** of good or evil, and he specified it because it is the origin.

## Surat al-Adiyat 100:11

Indeed, their Lord, that Day, is All-Aware of them.

### Tafsir al-Jalalayn

11 - **Indeed, their Lord is All-Aware of them on that Day** All-Knowing, so He will punish them for their disbelief. The pronoun was repeated in the plural in view of the meaning of the human being. This sentence indicates an object that knows, meaning that We will punish him at the time mentioned. All-Aware is connected to that Day, and He, the Most High, is always All-Aware because it is the Day of Recompense.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Indeed, their Lord, that Day, is All-Aware of them** means: Indeed, their Lord is All-Knowing of their deeds, what they concealed in their hearts, what they concealed in them, and what they declared with their limbs of them. Nothing of them is hidden from Him, and He will reward them for all of that on that Day.

### Tafsir al-Qurtubi

The Almighty says: **Indeed, their Lord, that Day, is All-Aware of them**. That is, He knows that nothing about them is hidden from Him. He knows them on that day and other days, but the meaning is that He will reward them on that day. And His saying: **When he scatters**, the factor in *when* is *scatters*, and it does not have an effect on it.

**He knows**, as it does not mean the knowledge of the person at that time, but rather it means in this world. And *knowledgeable* does not work in it, because what comes after *in* does not work in what comes before it. And the factor in

**On that day:** *Aware*, if the lam separates them, because the position of the lam is the beginning. It only enters into the predicate because *in* enters into the subject. It is narrated that Al-Hajjaj recited this surah on the pulpit urging them to fight, and he said: **that their Lord** with a fat-ha on the alif, then he corrected it and said: *Aware* without the lam. If it weren't for the lam, it would have been open, because the knowledge would have fallen on it. Abu Al-Samal recited: **that their Lord is Aware of them on that day** and God Almighty knows best.

### Tafsir Ibn Kathir

God swears by the horses that race in His path, return, and make a loud noise, which is the sound heard from

horses when they gallop. **By those that strike sparks** means the clashing of their hooves against the rock, sparking fire from it. **By those that raid in the morning** means raiding in the morning, as the Messenger of God (peace and blessings of God be upon him) used to raid in the morning and listen to the call to prayer. If he heard the call to prayer, well and good, otherwise he would raid. And the statement of God **they stirred up dust thereby** means dust in the place where the horses fought. **And they drove therein into a company** means they all drove into that place. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abda narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, **By the charging horses, panting** he said: the camels. Ali said: they are the camels. Ibn Abbas said: they are the horses. When Ali heard what Ibn Abbas said, he said: We did not have horses on the day of Badr. Ibn Abbas said: That was only in a secret expedition that was sent.

Ibn Abi Hatim and Ibn Jarir said: Yunus narrated to us, Ibn Wahb narrated to us, Abu Sakhr narrated to me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who narrated to him: While I was sitting in the Hijr, a man came to me and asked me about **the charging snorting chargers**. I said to him: It is the horses when they attack in the cause of God, then they come back at night to prepare their food and light their fires. So he turned away from me and went to Ali **may God be pleased with him** while he was at the Zamzam well and asked him about **the charging snorting chargers**. Ali said: Did you ask anyone about it before me? He said: Yes, I asked Ibn Abbas and he said: It is the horses when they attack in the cause of God. He said: Go and call it to me. When it stood over his head, he said: Do you issue fatwas to the people about something you have no knowledge of? By God, if the first battle in Islam was Badr and we only had two horsemen, a horse for Az-Zubayr and a horse for Miqdad, then how can the charging snorting chargers be? The charging ones are indeed panting from Arafat to Muzdalifah and from Muzdalifah to Mina. Ibn Abbas said: So I abandoned my statement and returned to what Ali, may God be pleased with him, said. And with this chain of transmission on the authority of Ibn Abbas, he said: Ali said: The charging ones are indeed panting from Arafat to Muzdalifah, and when they reach Muzdalifah, they light fires. Al-Awfi and others said on the authority of Ibn Abbas: They are horses.

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Indeed, their Lord, that Day, is All-Aware of them.

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And the Almighty's saying: **And the raiders at dawn.** Ibn Abbas, Mujahid, and Qatadah said: It means the raid of horses at dawn in the way of God. And whoever interpreted it as camels said that it is the advance at dawn from Muzdalifah to Mina. And they all said about His statement: **And they stirred up dust thereby** is the place where it settled, it stirred up dust either during Hajj or conquest. And His statement, the Most High: **And he caused therewith a multitude** Al-Awfi said on the authority of Ibn Abbas, Ata', Ikrimah, Qatadah, and Ad-Dahhak: He means the multitude of the infidels from the enemy. And it is possible that he caused them all to settle down in that place and it is a group in the accusative case in the emphatic state. And Abu Bakr Al-Bazzar narrated here a very strange hadith, and he said: Ahmad bin Abdah told us, Hafs bin Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent horses and they were drawn up for a month without any report of them coming to him, so **And the charging horses, panting** were revealed. They made noise with their legs. **And those striking sparks** struck stones with their hooves and kindled a fire. **And those who raid at dawn** attacked the people in the morning raid. **And they stirred up dust thereby** stirred up dust with their hooves. **And he caused therewith a multitude** he said: **I made the morning raid.** All the people. And the Almighty's saying: **Indeed, man is ungrateful to his Lord.** This is the one by whom the oath is sworn, meaning that he is ungrateful and ingratitude for the blessings of his Lord. Ibn Abbas, Mujahid, Ibrahim Al-Nakha'i, Abu Al-Juza', Abu Al-Aliyah, Abu Ad-Dhaha, Sa'id bin Jubayr, Muhammad bin Qais, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, and Ibn Zayd said: The ungrateful is the disbeliever. Al-Hasan said: The ungrateful is the one who counts the calamities and forgets the blessings of God upon him.

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## Fath al-Qadir

11- **Indeed, their Lord, that Day, is All-Aware of them.** That is, the Lord of those whom He will send is All-Aware of them, nothing about them is hidden from Him, so He will reward them for good with good and for evil with evil. Al-Zajaj said: God is All-Aware of them on that Day and other days, but the meaning is: God will reward them for their disbelief on that Day. Similar to this is His statement, the Most High: **Those are the ones in whose hearts God knows what is in their hearts.** Its meaning is: Those are the ones whose recompense God will not fail to grant. The majority of scholars read **Indeed, their Lord** with a kasra over the hamza and with the lam in *li-khubair*. Abu al-Sammak read it with a fatha over the hamza and with the lam omitted from *li-yakhbar*.

Al-Bazzar, Ibn al-Mundhir, Ibn Abi Hatim, al-Daraqutni in al-Afrad, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: "The Messenger of God (peace and blessings of God be upon him) sent cavalry, and they continued for a month without receiving any report from them. Then the verse: 'And the charging steeds, panting,' was revealed. 'They panted with their legs.' Ibn Mardawayh's wording is: 'They panted with their nostrils. 'And those striking sparks': They struck stones with their hooves and kindled a fire. 'And those charging at dawn': They attacked the people with a raid. 'And stirred up dust with it': They stirred up dust with their hooves. 'And caused it to fall into a crowd': They attacked the entire people with a raid. Ibn Mardawayh narrated from another chain of transmission on his authority that he said: 'The Messenger of God (peace and blessings of God be upon him) sent out a detachment to the enemy, and report of them was slow, so that upset him. Then God informed him of their report and what had happened to Amharam, so He said: 'And the charging steeds, panting,' He said: 'They are the horses.'" And the snoring of horses when they snort. **And those who strike sparks** He said: When the horses gallop, they kindle a fire whose hooves hit the stones. **And those**



**who charge at dawn** He said: They are the horses that raid and attack the enemy in the morning. **And stir up dust thereby** He said: They are the horses that stir up dust with their hooves, he says after the horses have run, and dust is the dust. **And infiltrate thereby an army** He said: The army is the enemy. And Abd bin Hamid narrated on the authority of Abu Salih who said: Ikrimah and I discussed the matter of the charging ones, so he said: Ibn Abbas said: They are the horses in battle, and their snoring is when they let down their lips when they attack. **And those who strike sparks** They showed the polytheists their plot. **And those who charge at dawn** He said: When they attack the enemy in the morning. **And infiltrate thereby an army** He said: When they are in the middle of the enemy. And Abu Salih said: So I said: Ali said: They are the camels in Hajj, and my master knew better than your master. Ibn Jarir, Ibn Abi Hatim, Ibn Al-Anbari in his book Al-Adad, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: While I was sitting in the sanctuary, a man came to me asking about the lung-snorting chargers. I said: The horses when they attack in the way of God, then they come back at night to prepare their food and light their fires. He turned away from me and went to Ali bin Abi Talib, who was sitting under the water of Zamzam. He asked him about the lung-snorting chargers. He said: Have you asked anyone about them before me? He said: Yes, I asked Ibn Abbas about it, and he said: It refers to the horses when they raid in the cause of God. He said: Go and bring it to me. When I stood over its head, he said: You give fatwas to people about something you have no knowledge of. By God, this was the first battle in Islam, and we only had two horsemen, one for Az-Zubayr and one for Miqdad ibn Aswad. How can it be: **The charging horses, panting?** The charging horses, panting, go from Arafat to Muzdalifah. When they reach Muzdalifah, they light fires. And the charging horses, springing from Muzdalifah to Mina, so that is a plural. As for his statement: **And stir up dust thereby**, it refers to the dust of the earth that they tread with their hooves and feet. Ibn Abbas said: So I changed my opinion and returned to what Ali said. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Masoud: **And the charging horses, panting** he said: The camels. They narrated it from him on the authority of Al-A'mash on the authority of Ibrahim Al-Nakha'i. Ibrahim said: Ali ibn Abi Talib said: They refer to the camels. Ibn Abbas said: They are the horses. Ali was informed of what Ibn Abbas had said, so he said: We did not have horses on the day of Badr. Ibn Abbas said: They were only in a secret expedition that was sent. Abd bin Hamid narrated on the authority of Amir Al-Sha'bi who said: Ali and Ibn Abbas disputed about the snorting chargers. Ibn Abbas said: They are the horses. Ali said: You lied, O son of so-and-so. By God, we did not have a rider with us on the day of Badr except Al-Miqdad, who was on a piebald horse. He said: He used to say they were the camels. Ibn Abbas said: Do you not see that they stir up dust, for nothing stirs up dust except with their hooves? Abd bin Hamid and Al-Hakim narrated - and authenticated it - on the authority of Mujahid on the authority of Ibn Abbas: **And the charging chargers, snorting** He said: The horses. **And those striking sparks** He said: The man when he lights his fire. **And those charging at dawn** He said: The

horses that attack the enemy. **And stir up dust thereby** He said: The dust. **And stomp thereby an army** He said: The enemy. Abd bin Hamid narrated on the authority of Mujahid: **And the charging chargers, snorting** He said: Ibn Abbas said: Fighting. Ibn Mas'ud said: Hajj. And Abd al-Razzaq, Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Amr ibn Dinar on the authority of Ibn Abbas: **And the charging steeds, panting**. He said: None of the beasts pant except the dog or the horse. **And those that strike sparks**. He said: It is the man's plotting of a spark that ignites it. **And those that charge at dawn**. He said: The raid of horses at dawn. **And stir up thereby dust**. He said: Dust struck by the hooves of horses. **And they drove thereby into an army**. He said: The army of the enemy. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas: **And the charging steeds, panting**. He said: The horses make a snorting sound. Have you not seen that when a horse gallops it says: **Ah ah**, and that is its snorting sound? Ibn al-Mundhir narrated on the authority of Ali, who said: The snorting sound of horses is the sound of a neigh, and of camels it is the breath. Ibn Jarir narrated on the authority of Ibn Mas'ud, **By the charging chargers, panting**, he said: They are the camels during Hajj. **By those striking sparks**, when they blow pebbles with their hooves, striking pebbles against each other and fire comes out of them. **By those who raid at dawn**, when they depart from the gathering. **And raise up dust thereby**, he said: When they set out, they raise up dust. Sa'id ibn Mansur, '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, who said: In our language, the ungrateful are the people of the land. Ibn 'Asakir narrated on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding his statement, **Indeed, man is ungrateful to his Lord**, he said: ungrateful. 'Abd ibn Humaid, al-Bukhari in al-Adab, al-Hakim al-Tirmidhi, and Ibn Mardawayh narrated on the authority of Abu Umamah, who said: The ungrateful is the one who refuses his provision, sets out alone, and strikes his slave. It was narrated from him by Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh, Al-Daylami and Ibn Asakir with a chain of transmission traceable to the Prophet. Al-Suyuti declared its chain of transmission weak. In its chain of transmission is Ja'far ibn Al-Zubayr, who is rejected. The suspended narration is more authentic because it was not transmitted through his chain of transmission. Ibn Al-Mundhir narrated from Ibn Abbas, **And indeed, he is, to that, a witness**. He said: Man. **And indeed, for the love of good**, he said: Money. Ibn Jarir and Ibn Al-Mundhir narrated from him, **When that which is in the graves is scattered**, he said: Searched. **And that which is in the breasts is brought to light**, he said: Made manifest.

## Tafsir al-Baghawi

11- **Indeed, their Lord is All-Aware of them on that Day**, the plural of the metaphor because man is the generic name, **on that Day He is All-Knowing**, All-Wise. Al-Zajaj said: God is All-Aware of them on that Day and on other Days, but the meaning is that He will



Surat al-Adiyat 100:11

Indeed, their Lord, that Day, is All-Aware of them.

punish them for their disbelief on that Day.

### Tafsir al-Baidawi

11- **Indeed, their Lord, on that Day** - which is the Day of Resurrection - **is All-Aware of them** - Knowing what they declared and what they concealed, and He will reward them for it. He said *what* and then said **of them** because their situation is different in the two cases. It was read *that* and *All-Aware* without the lam. It was narrated from the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Adiyat will be given ten good deeds for the number of those who spent the night at Muzdalifah and witnessed the gathering.**

## Surat al-Qari'ah 101:1

The Calamity

### Tafsir al-Jalalayn

1 - *Al-Qari'ah* The Resurrection that strikes hearts with its horrors

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **al-Qari'ah 101**:the hour when the terror of it strikes the hearts of people, and the great calamity that befalls them at that time, and that is a morning after which there is no night.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **The Calamity** is one of the names of the Day of Resurrection. God made it great and warned His servants about it.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **The Calamity \* What is the Calamity?** He said: It is the Hour.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, regarding his statement, **The Calamity \* What is the Calamity?** He said, **It is the Hour.**

Abu Kurayb told us, he said: Waki' told us, he said: I heard that the Calamity, the Event, and the Inevitable are the Resurrection.

### Tafsir al-Qurtubi

It is Meccan by consensus. It consists of ten verses.

God the Almighty says: **The Calamity \* What is the Calamity?** Meaning the Resurrection and the Hour, as most commentators have said. This is because it strikes mankind with its terrors and horrors. Linguists say: The Arabs say **the Calamity struck them** or **the Calamity struck them**, when a terrible event befell them. Ibn Ahmar said:

And a calamity of days, if it weren't for them, would have passed you by for a while

Another said:

When your chivalry is knocked, they will forget you and no fire will be lit for us in the pot.

God Almighty said: **And those who disbelieve will continue to be struck by a calamity for what they have done.**

(Al-Ra'd: 31) It is the most severe of the hardships of this age.

### Tafsir Ibn Kathir

Interpretation of Surah Al-Qari'ah

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

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about.** And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

God the Almighty said: **His mother is the Abyss.** It was said that its meaning is that he is falling, falling headlong into the fire of Hell. He expressed it by his mother, meaning his brain. Something similar to this was narrated from Ibn Abbas, Ikrimah, Abu Salih, and Qatadah. Qatadah said: He will fall into the fire on his head. Abu Salih said the same, they will fall into the fire on their heads. It was also said that its meaning is that his mother, to whom he will return and to whom he will be resurrected, is the Abyss, and it is one of the names of Hell. Ibn Jarir said: The Abyss is called his mother because he has no other abode but it. Ibn Zayd said: The Abyss, the Fire, is his mother and his abode to which he will return and seek refuge in. He recited: **And their abode is the Fire.** Ibn Abi Hatim said: It was narrated from Qatadah that he said: It is the Fire and it is their abode. For this reason God the Almighty said, explaining the Abyss: **And what will make you know what it is? A blazing Fire.**

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Ash'ath ibn Abdullah al-Ama, who said: When a believer dies, his soul goes to the souls of the believers, and they say, **Give comfort to your brother, for he was in the grief of this world.** He said: They ask him, **What happened to so-and-so?** He says, **He died, or what came to you?** They say, **He went to his mother,**

## Surat al-Qari'ah 101:1

### The Calamity

**the Abyss.** Ibn Mardawayh narrated it on the authority of Anas ibn Malik, with a more detailed chain of transmission than this, and we have included it in the Book of the Description of Hellfire - may God Almighty protect us from it by His grace and generosity. God Almighty's statement, **A blazing Fire**, means scorchingly hot, with strong flames and blazing blaze. Abu Mus'ab said, 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, "The Prophet, may God bless him and grant him peace, said: 'The fire of the children of Adam that you kindle is one part of seventy parts of the fire of Hell.' They said: 'O Messenger of God, is that sufficient?' He said: 'It is sixty-nine parts more abundant than it.'" Al-Bukhari narrated it on the authority of Isma'il ibn Abi Uways on the authority of Malik, and Muslim narrated it on the authority of Qutaybah on the authority of al-Mughirah ibn 'Abd al-Rahman on the authority of Abu al-Zinad, with this chain of transmission. In some versions of the chain of transmission: 'It is sixty-nine parts more abundant than it, all of them like its heat.'

Imam Ahmad said: Abd al-Rahman told us, Hammad - who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

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Mus'ab transmitted it on the authority of Malik, but he did not attribute it to the Prophet. Al-Tirmidhi and Ibn Majah narrated on the authority of Abbas Al-Duri, on the authority of Yahya bin Abi Bakr, who told us: Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark." This was narrated from the hadith of Anas and Umar bin Al-Khattab.

It was narrated in the hadith of Imam Ahmad on the authority of Abu Uthman Al-Nahdi on the authority of Anas and Abu Nadra Al-Abdi on the authority of Abu Saeed and Ajlan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The one with the least punishment of the people of Hell will have two sandals from which his brains will boil.** It was also proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "The Hellfire complained to its Lord and said: 'O Lord, parts of me are eating each other.' So He permitted it two breaths: one in the winter and one in the summer. The most intense of its cold you find in the winter and the most intense of its heat you find in the summer." In the two Sahihs: **When the heat becomes intense, then cool down after prayer, for the intense heat is from the gusts of Hellfire.** End of the interpretation of Surat Al-Qari'ah. All praise and thanks be to God.

### Fath al-Qadir

It is eleven verses, and it was said ten verses

It is Meccan without dispute. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surah Al-Qari'ah was revealed in Mecca.

1- *Al-Qari'ah* is one of the names of the Day of Resurrection, because it strikes hearts with terror and strikes the enemies of God with torment. The Arabs say *Qari'ah* **the Calamity** when something terrible happens to them. Ibn Ahmar said:

And the hardships of the days, if it weren't for their path, would have left you alone for a while

Another said:

When we knock on your chivalry, we will offend you, and no fire has been lit for us in the pot.

### Tafsir al-Baghawi

1- *Al-Qari'ah* is one of the names of the Day of Resurrection, because it strikes hearts with terror.

**Tafsir al-Baidawi**

1-*Al-Qara'a*.

Surat al-Qari'ah 101:2

What is Al-Qari'ah?

## Surat al-Qari'ah 101:2

What is Al-Qari'ah?

## Tafsir al-Jalalayn

2 - **What is the calamity** is an exaggeration of its importance and they are the subject and predicate of the predicate of the calamity

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **What is the Calamity?** God Almighty says, magnifying the importance of the Resurrection and the Hour whose terror will strike the servants. What is the Calamity? He means by that: What is the Hour whose terror will strike the creation? What is it, how great, terrible, and terrifying it is.

## Tafsir al-Qurtubi

The Almighty's saying: **What is the Calamity?** is a question, meaning what is the Calamity?

## Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about**. And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

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## Fath al-Qadir

And the Calamity is the subject and its predicate is His statement: 2- **What is the Calamity?** The majority read it in the nominative case, and Isa read it in the accusative case, estimating: Beware of the Calamity. The question is for glorification and magnification of its importance, as was explained previously in His statement: **The Inevitable \* What is the Inevitable \***

**And what can make you know what is the Inevitable?** It was said that the meaning of the speech is a warning. Al-Zajaj said: The Arabs warn and tempt with the nominative case like the accusative case, and he recited the words of the poet:

Worthy of loyalty, if a brother of help says, **Weapon, weapon.**

It is more appropriate to carry it as meaning of glorification and exaltation, and this is supported by placing the apparent in place of the pronoun, as it is more indicative of this meaning.

## Tafsir al-Baghawi

2- **What is the calamity?**, exaggeration and glorification.

## Tafsir al-Baidawi

2- **What is the calamity?**

Surat al-Qari'ah 101:3

And what can make you know what is the Qari'ah?

## Surat al-Qari'ah 101:3

And what can make you know what is the Qari'ah?

## Tafsir al-Jalalayn

3 - **And what would make you know** I would inform you **what the Calamity is** to make it more terrifying. The first *what* is the subject and what comes after it is the predicate. The second *what* and its predicate are in the place of the second object of **I know**.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And what will make you know what the Calamity is?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: What makes you know, O Hamad, what the Calamity is?

## Tafsir al-Qurtubi

And likewise, **And what will make you know what the Calamity is?** is a question word that emphasizes and glorifies its importance, as He said, **The Inevitable \* What is the Inevitable \* And what will make you know what the Inevitable is?** (al-Haqqah 69:1-3) as mentioned above.

## Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about**. And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

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## Fath al-Qadir

And it is also supported by his saying: 3- **And what will make you know what is the Calamity?** This is an

emphasis on the severity of its terror and the increase of its horror, as if it is outside the circle of the knowledge of creation, such that no one among them can comprehend it. The interrogative *what* is the subject, and *perception* is its predicate, and **what is the Calamity** is the subject and predicate, and the wound is in the accusative case as the second object, and the meaning is: And what can I tell you about the Calamity?

## Tafsir al-Baghawi

3- **And what can make you know what the Calamity is?**

## Tafsir al-Baidawi

3- **And what will make you know what the Calamity is?** This was previously explained in Al-Haqqah.

Surat al-Qari'ah 101:4

The Day when people will be like moths scattered about.

## Surat al-Qari'ah 101:4

The Day when people will be like moths scattered about.

## Tafsir al-Jalalayn

4 - **On the Day** the accusative is indicated by the word *Qari'ah* meaning it will strike **people will be like scattered moths** like a swarm of locusts spreading out, some of them surging against others in confusion until they are called to account.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **On the Day when people will be like scattered moths**, God Almighty says: The Day when people will be like moths, which are what fall into the fire and the lamp, not mosquitoes or flies, and what is meant by scattered is the dispersed.

And the people of interpretation said the same as 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: **On the Day when people will be like scattered moths**. These are the moths that you saw falling into the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On the Day when mankind will be like scattered moths**, he said: This is a simile that God has likened. Some of the Arab scholars used to say: The meaning of that is: Like a swarm of locusts, some riding on others, that is how people are on that Day, swarming among one another.

## Tafsir al-Qurtubi

God Almighty says: **On the Day when people will be like scattered moths**.

*Day* is in the accusative case as an adverbial phrase, meaning: The calamity will be on a day when people will be like scattered moths. Qatada said: The moth is the bird that falls into the fire and the lamp. The singular is moth, and Abu Ubaidah said the same. Al-Farra' said: It is the flying swarm, from mosquitoes and others, and from it the locust, and it is said: It is more wild than its moth. He said:

A foolish person, more foolish than a butterfly

Another said:

There were people whose hearts were turned back to them, and they were like butterflies from ignorance.

In Sahih Muslim, it is narrated on the authority of Jabir

that he said: The Messenger of God, may God bless him and grant him peace, said: "My example and your example is like that of a man who lit a fire, and locusts and butterflies began to fall into it, and he was fending them off. I was holding you by the reins of your backs to keep you away from the Fire, and you were slipping away from my hand." There is a similar hadith on the authority of Abu Hurayrah. Al-Mabthouth is the one who is scattered. And in another place he said: **As if they were locusts scattered** (al-Qamar 54:7). So at first they are like butterflies with no face, wandering in every direction, then they are like locusts, because they have a face they seek. Al-Mabthouth is the one who is scattered and dispersed. It was mentioned in the wording: like the statement of God the Almighty: **trunks of palm trees hollowed out** (al-Qamar 54:20). If he had said al-Mabthouth, it would be like the statement of God the Almighty: **trunks of palm trees empty** (al-Haqqah 69:5). Ibn Abbas and al-Farra' said: **Like scattered butterflies** is like a swarm of locusts, riding on top of each other. This is how people wander among each other when they are sent out.

## Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about**. And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

God the Almighty said: **His mother is the Abyss**. It was said that its meaning is that he is falling, falling headlong into the fire of Hell. He expressed it by his mother, meaning his brain. Something similar to this was narrated from Ibn Abbas, Ikrimah, Abu Salih, and Qatadah. Qatadah said: He will fall into the fire on his head. Abu Salih said the same, they will fall into the fire on their heads. It was also said that its meaning is that his mother, to whom he will return and to whom he will be resurrected, is the Abyss, and it is one of the names of Hell. Ibn Jarir said: The Abyss is called his mother because he has no other abode but it. Ibn Zayd said: The Abyss, the Fire, is his mother and his abode

to which he will return and seek refuge in. He recited: **And their abode is the Fire.** Ibn Abi Hatim said: It was narrated from Qatadah that he said: It is the Fire and it is their abode. For this reason God the Almighty said, explaining the Abyss: **And what will make you know what it is? A blazing Fire.**

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Ash'ath ibn Abdullah al-Ama, who said: When a believer dies, his soul goes to the souls of the believers, and they say, **Give comfort to your brother, for he was in the grief of this world.** He said: They ask him, **What happened to so-and-so?** He says, **He died, or what came to you?** They say, **He went to his mother, the Abyss.** Ibn Mardawayh narrated it on the authority of Anas ibn Malik, with a more detailed chain of transmission than this, and we have included it in the Book of the Description of Hellfire - may God Almighty protect us from it by His grace and generosity. God Almighty's statement, **A blazing Fire,** means scorchingly hot, with strong flames and blazing blaze. Abu Mus'ab said, 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, "The Prophet, may God bless him and grant him peace, said: 'The fire of the children of Adam that you kindle is one part of seventy parts of the fire of Hell.' They said: 'O Messenger of God, is that sufficient?' He said: 'It is sixty-nine parts more abundant than it.'" Al-Bukhari narrated it on the authority of Isma'il ibn Abi Uways on the authority of Malik, and Muslim narrated it on the authority of Qutaybah on the authority of al-Mughirah ibn 'Abd al-Rahman on the authority of Abu al-Zinad, with this chain of transmission. In some versions of the chain of transmission: 'It is sixty-nine parts more abundant than it, all of them like its heat.'

Imam Ahmad said: Abd al-Rahman told us, Hammad - who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

Imam Ahmad said: Qutaybah told us, Abdul Aziz - he is Ibn Muhammad Al-Darawerdi - told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God

bless him and grant him peace, who said: **This fire is one part of one hundred parts of Hellfire.** He also transmitted it alone from this chain of narration, and it also meets the conditions of Muslim. 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-Qazzaz told us, on the authority of Malik, on the authority of his uncle Abu Suhayl, 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: **Do you know what this fire of yours is like in comparison to the fire of Hellfire? It is seventy times blacker than the smoke of this fire of yours.** Abu Mus'ab transmitted it on the authority of Malik, but he did not attribute it to the Prophet. Al-Tirmidhi and Ibn Majah narrated on the authority of Abbas Al-Duri, on the authority of Yahya bin Abi Bakr, who told us: Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark." This was narrated from the hadith of Anas and Umar bin Al-Khattab.

It was narrated in the hadith of Imam Ahmad on the authority of Abu Uthman Al-Nahdi on the authority of Anas and Abu Nadra Al-Abdi on the authority of Abu Saeed and Ajan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The one with the least punishment of the people of Hell will have two sandals from which his brains will boil.** It was also proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "The Hellfire complained to its Lord and said: 'O Lord, parts of me are eating each other.' So He permitted it two breaths: one in the winter and one in the summer. The most intense of its cold you find in the winter and the most intense of its heat you find in the summer." In the two Sahihs: **When the heat becomes intense, then cool down after prayer, for the intense heat is from the gusts of Hellfire.** End of the interpretation of Surat Al-Qari'ah. All praise and thanks be to God.

## Fath al-Qadir

Then the Almighty explained when the Calamity will be, saying: 4- **The Day when people will be like scattered moths.** The circumstance is in the accusative case by an omitted verb indicated by al-Qari'ah 101: that is, it will strike them on the Day when people will be, etc. It is permissible for it to be in the accusative case by estimating *remember*. Ibn Atiyyah, Makki, and Abu al-Baqa' said: It is in the accusative case by the Calamity itself. It was said that it is the predicate of a deleted subject, and the estimation is: The Calamity will come to you on the Day when it will be. Zayd ibn Ali read the word *Day* in the nominative case as a predicate of the estimated subject. The butterfly is the bird that you see falling into the fire and the lamp, and the singular is butterfly, as Abu Ubaidah and others said. Al-Farra' said: The butterfly is the bird, such as a mosquito or other, and from it the locust. He said: It is



Surat al-Qari'ah 101:4

The Day when people will be like moths scattered about.

used as an example of rashness and recklessness, it is said: more rash than his bed, and he recited:

Butterfly dream Pharaoh torment and if he asks for his equal then a dog is less than a dog

Another saying:

There were people whose dreams were rejected and they were like butterflies from ignorance.

What is meant by *al-Mabthouthuth* is the dispersed and spread out. It is said *bathhu* if he dispersed it. An example of this is the Almighty's statement in another verse: **As if they were locusts scattered**. He said *al-Mabthouthuth* and did not say *al-Mabthoutha* because all are permissible, as in His statement: **trunks of palm trees hollowed out** and **trunks of palm trees empty**. The explanation of the reason for that has already been presented.

### Tafsir al-Baghawi

4- **On the Day when mankind will be like scattered moths**. Moths are small, scatter-like birds, the singular of which is butterfly, meaning: like the birds that you see flocking into the Fire. Scattered means dispersed. Al-Farra' said: like a swarm of locusts. He likened people to them at the time of resurrection because creation will surge upon one another and ride on one another in terror, as He said: **As if they were scattered locusts**. (al-Qamar 54:7)

### Tafsir al-Baidawi

4- **On the Day when people will be like scattered moths** in their large numbers, humiliation, spread out, and confusion. The *Day* is in the accusative case with an implied word indicated by **the Calamity**.

## Surat al-Qari'ah 101:5

And the mountains will be like carded wool.

### Tafsir al-Jalalayn

5 - **And the mountains will be like carded wool** like carded wool in the lightness of its movement until it is level with the ground.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying: **And the mountains will be like carded wool**. God Almighty says: And on the Day the mountains will be like carded wool. And carded wool is the color of wool.

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

Who said that?

Bishr told us: Yazid told us, he said: Saeed told us, on the authority of Qatadah, regarding his statement, **And the mountains will be like carded wool**, he said: Carded wool.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatadah, who said: It is wool. He mentioned that the mountains move on the earth, and they are in the form of mountains like dust.

### Tafsir al-Qurtubi

God Almighty says: **And the mountains will be like carded wool**.

Any wool that is fluffed by hand, i.e. it becomes dust and disappears, as God the Most High said in another verse: **scattered dust** (al-Waqi'ah 56:6). Linguists say: *Ahn* is dyed wool. This was mentioned in the Surah **A questioner asked** [Al-Ma'arij].

### Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about**. And His statement: **And the mountains will be like carded wool**, meaning they will become like

carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

God the Almighty said: **His mother is the Abyss**. It was said that its meaning is that he is falling, falling headlong into the fire of Hell. He expressed it by his mother, meaning his brain. Something similar to this was narrated from Ibn Abbas, Ikrimah, Abu Salih, and Qatadah. Qatadah said: He will fall into the fire on his head. Abu Salih said the same, they will fall into the fire on their heads. It was also said that its meaning is that his mother, to whom he will return and to whom he will be resurrected, is the Abyss, and it is one of the names of Hell. Ibn Jarir said: The Abyss is called his mother because he has no other abode but it. Ibn Zayd said: The Abyss, the Fire, is his mother and his abode to which he will return and seek refuge in. He recited: **And their abode is the Fire**. Ibn Abi Hatim said: It was narrated from Qatadah that he said: It is the Fire and it is their abode. For this reason God the Almighty said, explaining the Abyss: **And what will make you know what it is? A blazing Fire**.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Ash'ath ibn Abdullah al-Ama, who said: When a believer dies, his soul goes to the souls of the believers, and they say, **Give comfort to your brother, for he was in the grief of this world**. He said: They ask him, **What happened to so-and-so?** He says, **He died, or what came to you?** They say, **He went to his mother, the Abyss**. Ibn Mardawayh narrated it on the authority of Anas ibn Malik, with a more detailed chain of transmission than this, and we have included it in the Book of the Description of Hellfire - may God Almighty protect us from it by His grace and generosity. God Almighty's statement, **A blazing Fire**, means scorchingly hot, with strong flames and blazing blaze. Abu Mus'ab said, 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, "The Prophet, may God bless him and grant him peace, said: 'The fire of the children of Adam that you kindle is one part of seventy parts of the fire of Hell.' They said: 'O Messenger of God, is that sufficient?' He said: 'It is sixty-nine parts more abundant than it.'" Al-Bukhari narrated it on the authority of Isma'il ibn Abi Uways on the authority of Malik, and Muslim narrated it on the authority of Qutaybah on the authority of al-Mughirah ibn 'Abd al-Rahman on the authority of Abu al-Zinad, with this chain of transmission. In some versions of the chain of transmission: 'It is sixty-nine parts more abundant than it, all of them like its heat.'

Imam Ahmad said: Abd al-Rahman told us, Hammad - who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam**

Surat al-Qari'ah 101:5

And the mountains will be like carded wool.

**that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

Imam Ahmad said: Qutaybah told us, Abdul Aziz - he is Ibn Muhammad Al-Darawerdi - told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **This fire is one part of one hundred parts of Hellfire.** He also transmitted it alone from this chain of narration, and it also meets the conditions of Muslim. 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-Qazzaz told us, on the authority of Malik, on the authority of his uncle Abu Suhayl, 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: **Do you know what this fire of yours is like in comparison to the fire of Hellfire? It is seventy times blacker than the smoke of this fire of yours.** Abu Mus'ab transmitted it on the authority of Malik, but he did not attribute it to the Prophet. Al-Tirmidhi and Ibn Majah narrated on the authority of Abbas Al-Duri, on the authority of Yahya bin Abi Bakr, who told us: Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark." This was narrated from the hadith of Anas and Umar bin Al-Khattab.

It was narrated in the hadith of Imam Ahmad on the authority of Abu Uthman Al-Nahdi on the authority of Anas and Abu Nadra Al-Abdi on the authority of Abu Saeed and Ajjan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The one with the least punishment of the people of Hell will have two sandals from which his brains will boil.** It was also proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "The Hellfire complained to its Lord and said: 'O Lord, parts of me are eating each other.' So He permitted it two breaths: one in the winter and one in the summer. The most intense of its

cold you find in the winter and the most intense of its heat you find in the summer." In the two Sahihs: **When the heat becomes intense, then cool down after prayer, for the intense heat is from the gusts of Hellfire.** End of the interpretation of Surat Al-Qari'ah. All praise and thanks be to God.

### Fath al-Qadir

5- **And the mountains will be like carded wool** meaning like wool colored in different colors that has been fluffed up by flaking. According to the linguists, **wool dyed in different colors** means wool that has been dyed in different colors. This was explained in Surat A **Questioner Asked.** The Noble Book contains descriptions of the mountains on the Day of Resurrection, and we have explained the combination between them.

### Tafsir al-Baghawi

5- **And the mountains will be like carded wool**, like carded wool.

### Tafsir al-Baidawi

5- **And the mountains will be like wool** like colorful wool. *Fluffy* fluffy because its parts are scattered and scattered in the air.

## Surat al-Qari'ah 101:6

But as for he whose scales are heavy

### Tafsir al-Jalalayn

6 - **But as for he whose scales are heavy** that is, his good deeds outweigh his bad deeds

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **But as for he whose scales are heavy**, meaning: As for he whose scales of good deeds are heavy, he means by scales: weight, and the Arabs say: I have for you a dirham on the scale of your dirham, and the weight of your dirham, and they say: My house on the scale of your house and the weight of your house, meaning: as much as the size of your house. The poet said:

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

What he means by his saying: **Every litigant has his own scale**: his words and what refutes his argument. Mujahid used to say: There is no scale, but rather it is an example.

### Tafsir al-Qurtubi

The Almighty says: **But as for he whose scales are heavy**, the discussion of the scale has already been presented in **Al-A'raf**, **Al-Kahf**, and **Al-Anbiya**. And that it has a hand and a tongue on which the scrolls in which the good and bad deeds are written are weighed. Then it was said: It is a single scale in the hand of Gabriel that weighs the deeds of Adam and Eve, so it was expressed in the plural form. And it was said: scales, as He said:

Every incident has its own scale.

We mentioned it above. We also mentioned it in the book *Al-Tadhkira*. It was said that the scales are the arguments and evidence, as Abdul Aziz bin Yahya said, and he cited the words of the poet:

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

### Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if

they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about**. And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

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Imam Ahmad said: Abd al-Rahman told us, Hammad -

who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

Imam Ahmad said: Qutaybah told us, Abdul Aziz - he is Ibn Muhammad Al-Darawerdi - told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **This fire is one part of one hundred parts of Hellfire.** He also transmitted it alone from this chain of narration, and it also meets the conditions of Muslim. 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-Qazzaz told us, on the authority of Malik, on the authority of his uncle Abu Suhayl, 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: **Do you know what this fire of yours is like in comparison to the fire of Hellfire? It is seventy times blacker than the smoke of this fire of yours.** Abu Mus'ab transmitted it on the authority of Malik, but he did not attribute it to the Prophet. Al-Tirmidhi and Ibn Majah narrated on the authority of Abbas Al-Duri, on the authority of Yahya bin Abi Bakr, who told us: Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark." This was narrated from the hadith of Anas and Umar bin Al-Khattab.

It was narrated in the hadith of Imam Ahmad on the authority of Abu Uthman Al-Nahdi on the authority of Anas and Abu Nadra Al-Abdi on the authority of Abu Saeed and Ajan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The one with the least punishment of the people of Hell will have two sandals from which his brains will boil.** It was also proven in the two Sahihs that the Messenger of God, may God bless him and

grant him peace, said: "The Hellfire complained to its Lord and said: 'O Lord, parts of me are eating each other.' So He permitted it two breaths: one in the winter and one in the summer. The most intense of its cold you find in the winter and the most intense of its heat you find in the summer." In the two Sahihs: **When the heat becomes intense, then cool down after prayer, for the intense heat is from the gusts of Hellfire.** End of the interpretation of Surat Al-Qari'ah. All praise and thanks be to God.

## Fath al-Qadir

Then the Almighty mentioned the conditions of people and their division into two groups in general terms, saying: **But as for he whose scales are heavy, \* he will be in a pleasant life.** The discussion of the scale has already been presented in Surat Al-A'raf, Surat Al-Kahf, and Surat Al-Anbiya.

There is a difference of opinion about it here. It was said that it is the plural of *mawzūn*, which is the deed that has weight and significance before God, and this is what Al-Farra' and others said. It was also said that it is the plural of *mizan*, which is the machine in which the records of deeds are placed, and it was expressed with the plural form, just as every incident is called *mizan*. It was also said that what is meant by *mawzūn* are arguments and evidence, as in the poet's saying:

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

The meaning of a pleasing life is one that satisfies its owner. Al-Zajaj said: **It means one that is pleasing and satisfies its owner.** It was also said that a pleasing life means one that does what is pleasing, which is gentleness and submission to its people. *Life* is a word that encompasses the blessings in Paradise.

## Tafsir al-Baghawi

6- **But as for he whose scales are heavy**, his good deeds outweigh his bad deeds.

## Tafsir al-Baidawi

6- **But as for he whose scales are heavy** meaning that the amounts of his various good deeds are heavier.



## Surat al-Qari'ah 101:7

So he will be in a life of contentment.

## Tafsir al-Jalalayn

7 - **So he will be in a pleasant life** in Paradise, meaning one that is pleasing to him and that pleases him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Kurayb told us that. He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He will be in a pleasant life**, meaning: in Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He will be in a pleasant life**, meaning in Paradise.

## Tafsir al-Qurtubi

The Almighty says: **A life of contentment** meaning a life that satisfies its owner. It was also said: **A life of contentment** meaning one that is active in contentment, which is gentleness and submission to its people. The action is for the life because it gave contentment from itself, which is gentleness and submission. Life is a word that gathers the blessings in Paradise. It is an agent of contentment, like raised couches, and its height is the length of a hundred years. When the friend of God approaches it, it humbles itself until he sits on it, then it rises in its form. Like a tree, its branches are also in this height. When the friend of God desires its fruit, it hangs down to him, so that the friend of God may eat it while sitting or standing. This is the saying of God the Most High: **Its fruits are within easy reach.** (al-Haqqah 69:23) And wherever he walks or moves from one place to another, a river flows with him wherever he wants, up or down. This is the saying of God the Most High: **They make it gush forth abundantly.** (al-Insan 76:6) It is narrated in the hadith that he points with his staff and it flows without a groove wherever he wants in his palaces and in his gatherings. All of these things are a life that has given contentment from itself. It is an agent of contentment, and it is humbled and submissive with humility and generosity.

## Tafsir Ibn Kathir

Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if

they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about.** And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

God the Almighty said: **His mother is the Abyss.** It was said that its meaning is that he is falling, falling headlong into the fire of Hell. He expressed it by his mother, meaning his brain. Something similar to this was narrated from Ibn Abbas, Ikrimah, Abu Salih, and Qatadah. Qatadah said: He will fall into the fire on his head. Abu Salih said the same, they will fall into the fire on their heads. It was also said that its meaning is that his mother, to whom he will return and to whom he will be resurrected, is the Abyss, and it is one of the names of Hell. Ibn Jarir said: The Abyss is called his mother because he has no other abode but it. Ibn Zayd said: The Abyss, the Fire, is his mother and his abode to which he will return and seek refuge in. He recited: **And their abode is the Fire.** Ibn Abi Hatim said: It was narrated from Qatadah that he said: It is the Fire and it is their abode. For this reason God the Almighty said, explaining the Abyss: **And what will make you know what it is? A blazing Fire.**

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of al-Ash'ath ibn Abdullah al-Ama, who said: When a believer dies, his soul goes to the souls of the believers, and they say, **Give comfort to your brother, for he was in the grief of this world.** He said: They ask him, **What happened to so-and-so?** He says, **He died, or what came to you?** They say, **He went to his mother, the Abyss.** Ibn Mardawayh narrated it on the authority of Anas ibn Malik, with a more detailed chain of transmission than this, and we have included it in the Book of the Description of Hellfire - may God Almighty protect us from it by His grace and generosity. God Almighty's statement, **A blazing Fire**, means scorchingly hot, with strong flames and blazing blaze. Abu Mus'ab said, 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, "The Prophet, may God bless him and grant him peace, said: 'The fire of the children of Adam that you kindle is one part of seventy parts of the fire of Hell.' They said: 'O Messenger of God, is that sufficient?' He said: 'It is sixty-nine parts more abundant than it.'" Al-Bukhari narrated it on the authority of Isma'il ibn Abi Uways on the authority of Malik, and Muslim narrated it on the authority of Qutaybah on the authority of al-Mughirah ibn 'Abd al-Rahman on the authority of Abu al-Zinad, with this chain of transmission. In some versions of the chain of transmission: 'It is sixty-nine parts more abundant than it, all of them like its heat.'

Imam Ahmad said: Abd al-Rahman told us, Hammad -

Surat al-Qari'ah 101:7

So he will be in a life of contentment.

who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

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grant him peace, said: "The Hellfire complained to its Lord and said: 'O Lord, parts of me are eating each other.' So He permitted it two breaths: one in the winter and one in the summer. The most intense of its cold you find in the winter and the most intense of its heat you find in the summer." In the two Sahihs: **When the heat becomes intense, then cool down after prayer, for the intense heat is from the gusts of Hellfire.** End of the interpretation of Surat Al-Qari'ah. All praise and thanks be to God.

## Fath al-Qadir

7- **He is living a comfortable life.**

## Tafsir al-Baghawi

**He will live a life of contentment**, pleasing in Paradise. Al-Zajaj said: **It is a life of contentment that pleases its owner.**

## Tafsir al-Baidawi

7- **He is in a life** in a life. *Satisfied* with satisfaction or contentment.

## Surat al-Qari'ah 101:8

And as for he whose scales are light

### Tafsir al-Jalalayn

8 - **And as for he whose scales are light** that is, his bad deeds outweigh his good deeds

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying: **But as for he whose scales are light.**

### Tafsir al-Qurtubi

God Almighty says: **But as for he whose scales are light.**

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Al-Qari'ah is one of the names of the Day of Resurrection, just like Al-Haqqah, Al-Tammah, As-Sakhah, Al-Ghashiyah, and others. Then God the Almighty said, magnifying its matter and terrifying its situation: **And what will make you know what is the Qari'ah?** Then He explained that by saying: **The Day when mankind will be like scattered moths**, meaning in their spreading out, dispersing, coming and going from their confusion over what they are in, they will be as if they were scattered moths, as God the Almighty said in another verse: **As if they were locusts scattered about.** And His statement: **And the mountains will be like carded wool**, meaning they will become like carded wool that has begun to come apart and fall apart. Mujahid, Ikrimah, Sa'id ibn Jubayr, Al-Hasan, Qatadah, Ata' Al-Khurasani, Ad-Dahhak, and As-Suddi said: *Uhna* means wool. Then the Almighty informed us about the outcome of the deeds of the workers and what they will attain of honor and humiliation according to their deeds, saying: **But he whose scales are heavy** meaning his good deeds outweigh his bad deeds, **he will be in a pleasant life** meaning in Paradise. **But he whose scales are light** meaning his bad deeds outweigh his good deeds.

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Imam Ahmad said: Abd al-Rahman told us, Hammad - who is Ibn Salamah - told us, on the authority of Muhammad Ibn Ziyad, who said: I heard Abu Hurayrah say: I heard Abu al-Qasim - may God bless him and grant him peace - say: **The fire of the children of Adam that you kindle is one part out of seventy parts of the fire of Hell.** A man said: **Is that sufficient?** He said: **I have been given sixty-nine parts more than it, free and free.** Ahmad is the only one to narrate it from this chain of narration, and it meets the conditions of Muslim. Imam Ahmad also narrated: Sufyan told us, on the authority of Abu al-Ziyad, 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 - and Amr, on the authority of Yahya Ibn Ja'dah: "This fire of yours is one part out of seventy parts of the fire of Hell, and it was struck by the sea twice. Were it not for that, God would not have made any benefit in it for anyone." This meets the conditions of the two Sahihs, and they did not include it from this chain of narration. Muslim narrated it in his Sahih through a chain of narration, and al-Bazzar narrated it from the hadith of Abdullah Ibn Mas'ud and Abu Sa'id al-Khudri: **This fire of yours is one part out of seventy parts.**

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Surat al-Qari'ah 101:8

And as for he whose scales are light

bless him and grant him peace, who said: **This fire is one part of one hundred parts of Hellfire.** He also transmitted it alone from this chain of narration, and it also meets the conditions of Muslim. 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-Qazzaz told us, on the authority of Malik, on the authority of his uncle Abu Suhayl, 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: **Do you know what this fire of yours is like in comparison to the fire of Hellfire? It is seventy times blacker than the smoke of this fire of yours.** Abu Mus'ab transmitted it on the authority of Malik, but he did not attribute it to the Prophet. Al-Tirmidhi and Ibn Majah narrated on the authority of Abbas Al-Duri, on the authority of Yahya bin Abi Bakr, who told us: Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark." This was narrated from the hadith of Anas and Umar bin Al-Khattab.

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## Fath al-Qadir

8- **But as for he whose scales are light** meaning his bad deeds outweigh his good deeds or he has no good deeds that are worthy of consideration.

## Tafsir al-Baghawi

7- **But as for he whose scales are light**, his bad deeds outweigh his good deeds.

## Tafsir al-Baidawi

8- **But as for he whose scales are light**, meaning he

has no good deeds worthy of attention, or his bad deeds outweigh his good deeds.

## Surat al-Qari'ah 101:9

Then his mother is in the abyss.

## Tafsir al-Jalalayn

9 - **His mother** then his dwelling place is **the abyss**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **But as for he whose scales are light, his mother will be the Abyss.** He says: But as for he whose good deeds are light, his home and dwelling will be the Abyss, into which he will fall headfirst into Hell.

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: **But as for he whose scales are light, his mother will be the Abyss.** It is the Fire, their abode.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **His mother is the abyss.** He said: He will lead him to the Fire, which is the abyss. Qatada said: It is an Arabic word. When a man fell into a difficult matter, he would say: His mother has fallen.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Ash'ath ibn Abdullah al-Ama, who said: When a believer dies, his soul goes to the souls of the believers, and they say: Give comfort to your brother, for he was in the grief of this world. He said: And they ask him, **What happened to so-and-so?** He says: **He died, or did he not come to you?** They say: **They took him to his mother, the abyss.**

Ismail bin Saif Al-Ajli told me, he said: Ali bin Masaher told us, he said: Ismail told us, on the authority of Abu Saleh, regarding his statement, **Then his mother is Hawiyah,** he said: They will fall into the Fire on their heads.

Ibn Saif told us: Muhammad bin Suwar told us, on the authority of Saeed, on the authority of Qatada: **His mother is the abyss.** He said: He will fall headlong into the fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And his mother is the abyss,** he said, **The abyss is the fire,** which is his home and his abode to which he returns and takes refuge. And he recited, **And their abode is the fire** (Al Imran 3:151).

Muhammad ibn Sa'd told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas:

**His mother is the abyss.** It is like it. He only made the fire his mother because it became his abode, just as a woman makes her son abode. So he made it, if he has no other abode but her, like a mother to him.

## Tafsir al-Qurtubi

The meaning of **his mother is the abyss** is Hell, and he called it mother because he takes refuge in it as he takes refuge in his mother, as Ibn Zayd said. And from the saying of Umayyah ibn Abi al-Salt:

The land is our stronghold, our mother, our graves, and where we are born.

Hellfire is called Hawiyah **the abyss** because one falls into it despite its depths. It is narrated that Hawiyah is the name of the lowest gate of Hellfire. Qatada said that the meaning of **his mother is Hawiyah** is that his destination is Hellfire. Ikrimah said: Because he falls into it headfirst. Al-Akhfash said: His mother is his final destination, and the meanings are similar.

The poet said: Oh Omar, if our spears could reach you, you would be like someone who has fallen into the abyss.

Al-Hawiya: the abyss. And you say: his mother fell, so she is an abyss, meaning a bereaved woman. Ka'b bin Sa'd Al-Ghanawi said:

His mother fell, what sends the morning forth, and what brings the night when it returns?

The abyss and the abyss, the space between two mountains, and the like. And the people fell into the abyss: if some of them fell after others.

## Tafsir Ibn Kathir

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God the Almighty said: **His mother is the Abyss.** It was said that its meaning is that he is falling, falling



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## Fath al-Qadir

9- **His mother is the abyss** meaning his abode is Hell. He called it his mother because he will take refuge in it

as he takes refuge in his mother. The abyss is one of the names of Hell, and it was called the abyss because he will fall into it despite the distance of its bottom. From this is the saying of Umayyah ibn Abi al-Salt:

The land is our stronghold, our mother, our graves, and where we are born.

And the other said:

Oh Amr, if our spears could reach you, you would be like someone falling into the abyss.

Al-mahwah and al-mahah: the space between two mountains. The people fell into the mahwah: if some of them fell after others. Qatada said: The meaning of his mother is a precipice, so his destiny is the fire. Ikrimah said: Because he falls into it headfirst. Al-Akhfash said: His mother is stable.

### **Tafsir al-Baghawi**

8- **His mother is the abyss**, his abode is Hell. The abode is called mother because the origin of the word for repose is towards mothers. The abyss is one of the names of Hell, which is the abyss whose bottom cannot be reached. Qatada said: It is an Arabic word that the Arabs say to a man if he falls into a difficult matter. It is said: His mother has fallen. It was said: **His mother is the abyss** meaning the mother of his head is sloping upside down, meaning that they are falling into Hell on their heads. Qatada and Abu Salih adopted this interpretation.

### **Tafsir al-Baidawi**

9- **His mother is the abyss**. His abode is the burning fire, and the abyss is one of its names. That is why He said:

Surat al-Qari'ah 101:10

And what can make you know what it is?

## Surat al-Qari'ah 101:10

And what can make you know what it is?

## Tafsir al-Jalalayn

10 - **And what will make you know what it is?** What is the abyss?

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **And what will make you know what it is?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: What will make you know, O Muhammad, what the abyss is?

## Tafsir al-Qurtubi

**And what will make you know what it is?** The original is **what it is**, but the ha' was added for the sake of pause. Hamzah, Al-Kisa'i, Ya'qub, and Ibn Muhaisin read **what it is a fire** without the ha' in the connected word, and they paused on it. This was explained in Surah Al-Haqqah.

## Tafsir Ibn Kathir

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## Fath al-Qadir

10- **And what will make you know what it is?** This question is for exaggeration and horror, to show that it is outside the norm, such that human knowledge cannot encompass it, and its nature is unknown.

## Tafsir al-Baghawi

10- **And what will make you know what it is?** meaning the abyss. Its root is: what it is. The letter ha was added to it for stopping and resting.

## Tafsir al-Baidawi

10- **And what do you know about it?**

Surat al-Qari'ah 101:11

A raging fire

## Surat al-Qari'ah 101:11

A raging fire

### Tafsir al-Jalalayn

11 - It is a **blazing fire** very hot and the ha' of it is for sukun and is fixed in connection and according to the reading and is deleted in connection

### Tafsir al-Suyuti

### Tafsir al-Tabari

Then he explained what it is, saying: It is: a **blazing fire**, meaning by *blazing*: that which has been heated by the fuel on it.

### Tafsir al-Qurtubi

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### Tafsir Ibn Kathir

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## Fath al-Qadir

Then He, the Almighty, explained it by saying: 11- **A blazing fire**, meaning that its heat has reached its peak and has reached its utmost intensity, and the fire has risen as the predicate of a deleted subject: meaning it is a blazing fire.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas that he said: *Al-Qari'ah* is one of the names of the Day of Resurrection. Ibn al-Mundhir narrated on his authority regarding his statement: **His mother is the abyss**, he said: "Like his statement: 'His mother has fallen.'" Ibn Abi Hatim narrated on the authority of

Ikrimah: **His mother is the abyss**, he said: **The mother of his head is an abyss in Hell.** Ibn Mardawayh narrated on the authority of Anas that he said: The Messenger of God (blessings and peace of God be upon him) said: "When a believer dies, the souls of the believers meet him and ask him: 'What did so-and-so do? What did so-and-so do?' But if he dies and does not come to them, they say: 'He was taken back to his mother, the abyss.' What an evil mother and what an evil educator." Ibn Mardawayh narrated something similar from the hadith of Abu Ayyub al-Ansari. Ibn al-Mubarak also narrated something similar from the hadith of Abu Ayyub.

## Tafsir al-Baghawi

Then he explained it and said:

11- **A hot fire**, meaning a hot place whose heat has ended.

## Tafsir al-Baidawi

11- **A blazing fire** with a fever.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Qari'ah, God will make his scale heavy on the Day of Resurrection.**

## Surat al-Takathur 102:1

Does multiplying [your wealth] distract you?

## Surat al-Takathur 102:1

Does multiplying [your wealth] distract you?

## Tafsir al-Jalalayn

1 - **It has distracted you** It has kept you busy from obeying God **the multiplication** boasting about money, children and men

## Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ibn Buraidah who said: It was revealed about two tribes of the Ansar, Banu Haritha and Banu Al-Harith. They boasted and multiplied among themselves. One of them said: There are among you the likes of so-and-so and so-and-so. The other two said the same. They boasted about the living. Then they said: Let us go to the graves. One of the two groups began to say: There are among you the likes of so-and-so and so-and-so. They pointed to the grave and the other said the same. Then God revealed: Your god, multiply until you visited the graves.

K and Ibn Jarir narrated on the authority of Ali, who said: We used to doubt the punishment of the grave until the verse was revealed: **Has the multiplication of things distracted you?** Then no! You will soon know about the punishment of the grave.

## Tafsir al-Tabari

God Almighty says: O people, boasting about your wealth and numbers has distracted you from obeying your Lord and from what saves you from His wrath upon you.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **You are distracted by multiplying [your numbers] until you visit the graves.** He said: They used to say: We are more numerous than the sons of so-and-so, and we are more numerous than the sons of so-and-so, and they were falling away every day until the last of them, and by God they continued like that until they all became people of the graves.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **You are distracted by multiplying.** They said: We are more numerous than the sons of so-and-so, and the sons of so-and-so are more numerous than the sons of so-and-so. This distracted them until they died in misguidance.

It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: *Yil* means multiplying wealth.

The report mentioned that:

Abu Kurayb told us: We were told by Wakee', on the authority of Hisham Al-Dastawai, on the authority of Qatada, on the authority of Mutraf bin Abdullah bin Al-Shakheer, on the authority of his father, that he came to the Prophet, may God bless him and grant him peace, while he was reciting: **The multiplication of worldly things has distracted you \* Until you visit the graves.** He said: Son of Adam, you have nothing of your wealth except what you ate and finished, or wore and wore out, or gave in charity and spent.

Muhammad bin Khalaf Al-Asqalani narrated: Adam narrated: Hammad bin Salamah narrated: Thabit Al-Bunani narrated: Anas bin Malik narrated: Ubayy bin Ka'b said: We used to think that this hadith was from the Qur'an: "If the son of Adam had two valleys, he would long for a third, and nothing fills the belly of the son of Adam except dust. Then God accepts the repentance of whoever repents," until this surah was revealed: **Has multiplying [your worldly pursuits] distracted you?** to the end of it. His statement, after reciting: **Has multiplying [your worldly pursuits] distracted you: You have nothing of your wealth except such and such,** indicates that according to him, the meaning of this is: **Money has distracted you.**

## Tafsir al-Qurtubi

It is Meccan, according to all commentators.

Al-Bukhari narrated that it is Medinan and consists of eight verses.

There are five issues:

First: The Almighty's saying: **The multiplication of things distracts you.** "It distracts you" means it preoccupies you. He said:

So I distracted her from the one with the amulets of Mughil

That is, boasting about your large wealth and numbers distracted you from obeying God, until you died and were buried in the graves. It was also said that **distracted you** means made you forget. *Countering* means of wealth and children, as stated by Ibn Abbas and Al-Hasan. Qatada said: That is, boasting about tribes and clans. Ad-Dahhak said: That is, being busy with livelihood and trade distracted you. It is said: **I was distracted from such-and-such in the kasra al-haya lahyaan** or *lahiyanan*: if you forgot about it, stopped mentioning it, or turned away from it. *Al-hahu* means **to occupy him**. "Al-hahu bihi talhihi" means **to distract him**. "Countering" means *multiplying*. Muqatil, Qatada, and others said: It was revealed about the Jews when they said: We are more numerous than the Banu So-and-so, and the Banu So-and-so are more numerous than the Banu So-and-so. That distracted you until they died in misguidance. Ibn Zayd said: It was revealed about a group of the Ansar. Ibn Abbas, Muqatil and Al-Kalbi said: It was revealed about two tribes of Quraysh 106: Banu Abd Manaf and Banu Sahm. They became hostile and multiplied through the leaders and nobles

in Islam. Each tribe said, **We have more leaders, more honorable honorable people, greater men, and more refuge.** Banu Abd Manaf became more numerous. Then they multiplied through the dead, and Sahm outnumbered them. Then the verse, **Your multiplying [your wealth] has distracted you** was revealed about your living, so you were not satisfied **until you visited the graves**, boasting about the dead. Saeed narrated from Qatada who said: They used to say, **We are more numerous than Banu So-and-so, and we are more numerous than Banu So-and-so.** And they were falling away every day until the last of them. By God, they continued like this until they all became people of the graves. Umar ibn Dinar swore that this Surah was revealed about the merchants. Shaiban narrated from Qatada who said: It was revealed about the People of the Book.

I said: The verse includes what was mentioned and other things. In Sahih Muslim, on the authority of Mutraf, on the authority of his father, he said: I came to the Prophet, may God bless him and grant him peace, while he was reciting, **Has multiplying [your wealth] distracted you?** He said: "The son of Adam says: I gave charity and I carried it on [and everything else is gone and left for the people]." Al-Bukhari narrated on the authority of Ibn Shihab: Anas bin Malik informed me that the Messenger of God, may God bless him and grant him peace, said:

**If the son of Adam had a valley full of gold, he would love to have two valleys, and nothing will fill his mouth except dust, and God accepts the repentance of those who repent.** Thabit said on the authority of Anas on the authority of Abu: We used to see this in the Qur'an, until the verse, **Has competition distracted you?** was revealed. Ibn al-Arabi said: This is a sound and beautiful text, which was overlooked by the people of interpretation, so they became ignorant and ignorant. Praise be to God for knowledge. Ibn Abbas said: The Prophet, may God bless him and grant him peace, recited, **Has competition distracted you?** He said: **Cumulating wealth means accumulating it unlawfully, withholding it rightfully, and tying it up in vessels.**

## Tafsir Ibn Kathir

Interpretation of Surat At-Takathur

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

God Almighty says: The love of this world, its pleasures and its luxuries has distracted you from seeking and seeking the Hereafter, and this has continued with you until death came to you and you visited the graves and became among their people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqa al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth

and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine.* The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has

competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves**, so he said: **He has been sent today, by the Lord of the Kaaba**, meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then

you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying



his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.'” On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings.” Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold.” Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said:

"O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said: **That will certainly happen.**

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: "We were in a gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: 'O Messenger of God, we see you in good spirits.' He said: 'Yes.' Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: 'There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.'” Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: 'Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: "The Prophet, may God bless him and grant him peace, said: 'The first thing that a servant will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?'" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'” At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Aaban, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health.** Zayd bin Aslam said: "On



## Surat al-Takathur 102:1

Does multiplying [your wealth] distract you?

the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey.** Mujahid said: **About every pleasure of this world.** Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner.** Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread.** The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure.** He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned.**

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

## Fath al-Qadir

It is eight verses

It is Meccan according to all scholars. Al-Bukhari narrated that it was Medinan. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: **The verse 'Always competing with one another' was revealed in Mecca.** Al-Hakim and Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ibn 'Umar who said: The Messenger of God (peace and blessings be upon him) said: **Can't**

**one of you recite a thousand verses in a day?** They said: **Who can recite a thousand verses in a day?** He said: **Can't one of you recite 'Always competing with one another'?** Al-Khatib narrated in Al-Muttafaq wa'l-Muftariq and Al-Daylami on the authority of 'Umar ibn al-Khattab who said: The Messenger of God (peace and blessings be upon him) said: **Whoever recites a thousand verses in a night will meet God with Him smiling in his face.** It was said: **O Messenger of God, who has the strength to recite a thousand verses?** So he recited: **In the name of God, the Most Gracious, the Most Merciful, 'Always competing with one another'** until the end of the verse, then he said: **By the One in Whose hand is my soul, it is equal to a thousand verses.** Muslim, Al-Tirmidhi, Al-Nasa'i and others narrated on the authority of Abdullah ibn Ash-Shakheer who said: "I came to the Messenger of God (peace and blessings of God be upon him) while he was reciting 'Has competition distracted you?' In another version: 'And competition has distracted you.' He was saying: O son of Adam, my wealth, my wealth. Do you have any of your wealth except what you have eaten and spent?" Muslim and others narrated it on the authority of Abu Hurayrah, but they did not mention the recitation of this surah or its revelation, with the wording: "The servant says, 'My wealth, my wealth.'" But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and kept his wealth. Anything other than that is lost and he leaves it to the people." Al-Hakim Al-Tirmidhi included in Nawader Al-Usul and Al-Bayhaqi in Al-Sha'b, and he declared it weak, on the authority of Jarir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said to us, **I am going to recite to you Surah Al-Takathur, so whoever weeps will have Paradise.** So he recited it, and some of us wept and some of us did not. Those who did not weep said, **We tried hard, O Messenger of God, to weep, but we were not able to.** So he said, **I am going to recite it to you a second time, so whoever weeps will have Paradise, and whoever is not able to weep, let him pretend to weep.**

His saying: 1- **The multiplication of wealth has distracted you** meaning the multiplication of wealth and children, and boasting about their abundance and competing in them, has preoccupied you. It is said: **He distracted him from such-and-such or He distracted him** if it preoccupied him. From this is the saying of Imru' al-Qais:

So I distracted her from the one with the talismanic charms.

Al-Hasan said: The meaning of **He distracted you is He made you forget.**

## Tafsir al-Baghawi

1- **The pursuit of multiplying wealth has distracted you.** Boasting, boasting, and showing off with a large amount of money and numbers have distracted you from obeying your Lord and from what would save you from His wrath.

### **Tafsir al-Baidawi**

1- *Alahakum* means to be busy, and its origin is to divert attention to amusement, derived from *laha*, meaning to be distracted. *Takathur* means to boast about abundance.

Surat al-Takathur 102:2  
Until you visited the graves

## Surat al-Takathur 102:2

Until you visited the graves

## Tafsir al-Jalalayn

2 - **until you visited the graves** that is, you died and were buried in them or you counted the dead in multiplication

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Until you visit the graves** means: until you reach the graves and are buried in them. This is evidence of the correctness of the statement about the torment of the grave, because God Almighty mentioned that these people who were distracted by multiplying their wealth, will know what they will encounter if they visit the graves, as a warning and a threat from Him to them.

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

Who said that?

Abu Kurayb told us: Ibn Atiyah told us, on the authority of Qais, on the authority of Hajjaj, on the authority of Al-Munhal, on the authority of Zur, on the authority of Ali, who said: We used to doubt the torment of the grave, until this verse was revealed: **Has the multiplication of things distracted you... to No, you will soon know** about the torment of the grave.

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Anbasa, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Zur, on the authority of Ali, who said: **You are distracted by multiplying your worldly pursuits** was revealed regarding the torment of the grave.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Al-Hajjaj, on the authority of Al-Munhar bin Amr, on the authority of Zur, on the authority of Ali, who said: We did not cease to doubt the torment of the grave, until the verse was revealed: **You are distracted by multiplying [your worldly pursuits] until you visit the graves.**

## Tafsir al-Qurtubi

God the Almighty said: **Until you visit the graves** meaning until death comes to you, and you become visitors to the graves, returning from them like a visitor returning to his home from Paradise or Hell. It is said about someone who died: He visited his grave. It was also said: meaning, piling up [their numbers] distracted you until you counted the dead, as mentioned above. It was also said: This is a threat. Meaning, you became

busy with worldly boasting, until you visited the graves, and you saw the torment of God the Almighty descend upon you.

Third: The Almighty's saying: **The graves** is the plural of graveyard and cemetery - with the first letter of the ba' open or closed - and graves: is the plural of grave. He said:

I see the people of palaces, when they die, building rocks over graves.

They refused to do anything but show off and boast over the poor, even in their graves.

It was mentioned in the poem **the grave**, he said:

Every people has a grave in their yard, so they decrease and graves increase

Al-Maqbari and Al-Maqbari: for Abu Saeed Al-Maqbari, who used to live in cemeteries. And I buried the dead, I buried him and I buried him, meaning I ordered him to be buried. This was discussed in Surah Abasa. Praise be to God.

Fourth: Graves are not mentioned in the Qur'an except in this Surah. Visiting them is one of the greatest remedies for a hard heart, because it reminds us of death and the Hereafter. This leads to shortening our hopes, renunciation of this world, and abandoning our desire for it. The Prophet, may God bless him and grant him peace, said:

**I had forbidden you from visiting graves, so visit graves, for they make you lose interest in this world and remind you of the Hereafter.** Narrated by Ibn Mas'ud, included by Ibn Majah. In Sahih Muslim, on the authority of Abu Hurayrah: **For they remind you of death.** And in Al-Tirmidhi, on the authority of Buraydah:

**For it reminds us of the Hereafter** He said: This is a good and authentic hadith. And in it, on the authority of

Abu Hurairah reported: "The Messenger of God, may God bless him and grant him peace, cursed the women who visit graves." He said: There are other hadiths on this topic from Ibn Abbas and Hassan ibn Thabit. Abu Eisa said: This is a good and authentic hadith. Some scholars believe that this was before the Prophet, may God bless him and grant him peace, permitted visiting graves. When he permitted it, both men and women were included in his permission. Some of them said: He disliked women visiting graves because of their lack of patience and frequent impatience.

I said: Visiting graves for men is agreed upon by scholars, but it is disputed for women. As for young women, it is forbidden for them to go out, but as for elderly women, it is permissible for them. And it is permissible for all of them. That is if they go out alone from the men, and there is no disagreement on this, God willing. Based on this meaning, his saying: **Visit the graves** is general. As for a place or time in which there is fear of temptation from men and women gathering, then it is not permissible and not permitted. So while a man goes out to consider something, his

eyes fall on a woman and he is tempted, and vice versa, and each of the men and women returns sinful but not rewarded. And God knows best.

Fifth: The scholars said: Whoever wants to treat his heart and make it submit by the chains of subjugation to the obedience of his Lord, should frequently remember the destroyer of pleasures, the separator of groups, and the one who causes the death of sons and daughters. He should regularly observe the dying and visit the graves of dead Muslims. These are three matters that whoever has a hardened heart and is burdened by his sin should use to help cure his illness and seek help from them against the temptations of Satan and his helpers. If he benefits from frequently remembering death and the hardness of his heart is removed, then that is good. But if it becomes too much for him, his heart will become rusty and the motivations for sin will take hold within him. Seeing the dying and visiting the graves of dead Muslims achieves a greater effect in repelling than the first. This is because remembering death informs the heart of its destiny and serves as a warning and intimidation. Seeing the dying and visiting the graves of dead Muslims is witnessing and observing, and therefore it is more effective than the first. The Prophet (peace and blessings of God be upon him) said:

**Hearing is not like seeing oneself.** Narrated by Ibn Abbas. As for considering the state of the dying, it is not possible at all times, and it may not happen at any given hour for someone who wants to heal his heart. As for visiting graves, its presence is faster, and benefiting from it is more appropriate and worthy. Therefore, whoever intends to visit should adhere to its etiquette, and be present in his heart when doing so. His portion of it should not be limited to circumambulating among the graves, because this is a state that only an animal shares. We seek refuge in God from that. Rather, his visit should intend the sake of God Almighty, and reforming the corruption of his heart, or benefitting the deceased through what he recites of the Quran and supplications there. He should avoid walking on graves, or sitting on them, and should greet the deceased when entering a graveyard. When he reaches the grave of a deceased person whom he knows, he should also greet him and approach him directly, because visiting him is like speaking to him while he is alive. If he spoke to him while he was alive, it would be proper to face him, and so it is here. Then let him consider those who are buried under the earth, cut off from family and loved ones, after having led armies and troops, competed with friends and clans, and amassed wealth and supplies, and then death came to them at a time they did not expect, and with a horror they did not expect. Let the visitor reflect on the state of those of his brothers who have passed away, and those of his peers who have passed away, who achieved their hopes and amassed wealth. How their hopes were cut off, their wealth was of no avail, the dust erased the beauty of their faces, their parts were scattered in the graves, their women became widows after them, and the humiliation of orphans encompassed their children. Let him remember their hesitation in seeking goals, their eagerness to attain demands, their deception by the convenience of causes, and their reliance on health and youth. And let him know that his inclination

towards amusement and play is like their inclination, and his heedlessness of the terrible death and swift destruction that lies before him is like their heedlessness, and that he will inevitably meet their fate. And let him remember in his heart the one who was hesitant in his aims, and how his legs were destroyed, and how he used to delight in looking at what was available to him even though his eyes were watering, and how his speech was raging with eloquence even though worms had eaten his tongue, and how he laughed at the favor of his time even though the dust had worn away his teeth. And let him realize that his state is like their state, and his end is like their end. And upon this remembrance and consideration, all worldly jealousies will be removed from him, and he will turn to the deeds of the Hereafter, so he will renounce his worldly life, and turn to obeying his Master, and his heart will soften, and his limbs will be humble.

### Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqad al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people."

## Surat al-Takathur 102:2

### Until you visited the graves

It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts**

**distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves,** so he said: **He has been sent today, by the Lord of the Kaaba,** meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked



permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.' On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu

Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold." Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: "O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said: **That will certainly happen.**

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: "We were in a gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: 'O Messenger of God, we see you in good spirits.' He said: 'Yes.' Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: 'There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.'" Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: 'Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: "The Prophet, may God bless him and grant him peace, said: 'The first thing that a servant

## Surat al-Takathur 102:2

### Until you visited the graves

will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey**. Mujahid said: **About every pleasure of this world**. Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner**. Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread**. The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure**. He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**.

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings

which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

### Fath al-Qadir

2- **Until you visited the graves** meaning until death overtook you while you were in that state. Qatada said: The multiplication is boasting about tribes and clans. Ad-Dahhak said: You were distracted by being preoccupied with livelihood. Muqatil, Qatada and others also said: It was revealed about the Jews when they said we are more numerous than the sons of so-and-so, and the sons of so-and-so are more numerous than the sons of so-and-so. That distracted you until they died. Al-Kalbi said: It was revealed about two tribes of Quraysh 106: Banu Abd Manaf and Banu Sahn. They became enemies and multiplied through leadership and nobility in Islam. Each tribe said we have more leaders, more honorable, greater men and more leaders. Banu Abd Manaf and Banu Sahn increased in number, then they multiplied through the dead, so the dead became more numerous because of them. Then **The multiplication distracted you** was revealed and you were not satisfied **until you visited the graves** boasting about the dead. It was said that it was revealed about two tribes of the Ansar. The graves is the plural of cemetery with the opening and closing of the ba. This verse is evidence that preoccupation with the world, boasting about it, and bragging about it are reprehensible traits. God Almighty said: **You are distracted by multiplying**. He did not say **about such and such**, but rather He made it general because generality is more expressive in blaming, because it removes all illusions, and includes everything that the situation may permit. Also, because the deletion of the related word indicates generalization, as is established in the science of rhetoric. The meaning is that multiplying distracted you from everything that you should be occupied with, such as obeying God and working for the Hereafter.

He expressed their death by visiting the graves because the dead person has gone to his grave as a visitor goes to the place he visits. This is according to the opinion of those who say that the meaning of **you visited the graves** is complete. As for the opinion of those who say that the meaning of **you visited the graves** is that you mentioned the dead and counted them for the sake of boasting and multiplying, then this is by way of mocking them. It was said that they used to visit the graves, and they would say, **This is the grave of so-and-so**, and that this is the grave of so-and-so, boasting about that.

### Tafsir al-Baghawi

**2- Until you visited the graves**, until you died and were buried in the graves.

Qatada said: It was revealed about the Jews. They said: We are more numerous than the sons of so-and-so, and the sons of so-and-so are more numerous than the sons of so-and-so. This preoccupied them until they died in misguidance.

Muqatil and Al-Kalbi said: It was revealed about two tribes of Quraysh, Banu Abd Manaf bin Qusayy and Banu Sahm bin Amr. There was a boasting among them, so the leaders and nobles were contesting, as to which of them was greater in number? Banu Abd Manaf said: We have more leaders, more honorable, greater men, and greater in number. Banu Sahm said the same, so Banu Abd Manaf increased their numbers. Then they said: We will count our dead, until they visited the graves and counted them, and said: This is the grave of so-and-so and this is the grave of so-and-so. Banu Sahm increased their numbers by three houses because they were greater in number in the pre-Islamic era, so God revealed this verse.

Ahmad ibn Abdullah al-Salihi told us, Abu Muhammad Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn Munib told us, al-Nadr ibn Shumayl told us, on the authority of Qatada, on the authority of Mutraf ibn Abdullah al-Shakheer, on the authority of his father, who said: "I came to the Messenger of God, may God bless him and grant him peace, while he was reciting this verse: 'You are distracted by multiplying [your wealth]'. He said: The son of Adam says: My wealth, my wealth. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Amr bin Hazm told us that he heard Anas bin Malik say: He said: "The Messenger of God, may God bless him and grant him peace, said: 'Three things follow the dead person. Two of them return and one remains with him. His family, his wealth, and his deeds follow him. His family and his wealth return, and his deeds remain.'"

### Tafsir al-Baidawi

**2- Until you visited the graves** If you have exhausted the number of the living, you will go to the graves and multiply through the dead. Their transition to mentioning the dead is expressed by visiting graves. It was narrated that Banu Abd Manaf and Banu Sahm boasted about their large numbers, so Banu Abd Manaf increased their numbers. Banu Sahm said, **Transgression destroyed us in the pre-Islamic era, so they attacked us with the living and the dead, so Banu Sahm increased their numbers**. The prohibited matter was omitted, which was what concerned them in the matter of religion, for the sake of glorification and exaggeration. It was said that its meaning is **You were distracted by multiplying** with money and children until you died and were buried, wasting your lives in seeking this world over what is more important to you, which is striving for your afterlife. Thus, visiting graves is an expression for death.

Surat al-Takathur 102:3  
No! You will soon know.

## Surat al-Takathur 102:3

No! You will soon know.

## Tafsir al-Jalalayn

3 - *No* deterrence **you will know**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **No, you will surely know.** God Almighty means by His saying: *No*: This is not how you should act, lest the multiplication of things distract you.

And His saying: **You will surely know,** God Almighty says: You will surely know, if you visit the graves, O you who are distracted by multiplying your actions and your preoccupation with multiplying your actions in this world from obeying God, your Lord.

## Tafsir al-Qurtubi

God the Almighty says: *No!* Al-Farra' said: meaning, the matter is not as you are, boasting and piling up, and it will be completed like this. **No! You will surely know!** meaning, you will surely know the consequences of this. **Then, no! You will surely know!** is a warning after a warning, as stated by Mujahid. It is possible that its repetition is for emphasis and emphasis, which is what Al-Farra' said. Ibn Abbas said: **No! You will surely know!** what torment will befall you in the grave. **Then, no! You will surely know!** in the Hereafter when the torment befalls you. So the first is in the grave, and the second is in the Hereafter, so the repetition is for both situations. It was also said: **No! You will surely know!** upon witnessing, that what I have called you to is true. **Then, no! You will surely know!** at the resurrection, that what I have promised you is true. Zur ibn Hubaish narrated from Ali **may God be pleased with him**, who said: We used to doubt the torment of the grave until this surah was revealed. So he indicated that His saying, **No! You will surely know!** means in the graves. It was said: **No, you will surely know** when death descends upon you, and messengers come to you to take your souls. **Then no, you will surely know** when you enter your graves, and Munkar and Nakir come to you, and the terror of the questioning surrounds you and you are cut off from your answer.

I said: The Surah includes the discussion of the torment of the grave. We have mentioned in the book *At-Tadhkira* that belief in it is obligatory and confirmation of it is necessary, as the Truthful One has informed us, and that God the Most High revives the accountable servant in his grave by restoring life to him, and gives him a mind similar to the one he lived with, so that he may understand what he is asked

about and what he answers with, and understand what his Lord has given him and what has been prepared for him in his grave of honor and humiliation. This is the doctrine of the People of the Sunnah, and the one that the group of the people of the religion follow. We have mentioned it in full there, praise be to God. It was said: **No! They will surely know** at the Resurrection that you will be resurrected **Then no! You will surely know** on the Day of Resurrection that you will be tormented. Based on this, it includes the conditions of the Day of Resurrection, such as resurrection and gathering, questioning and presentation, and other than that of its horrors and terrors, as we have mentioned in the book *At-Tadhkira*, **about the conditions of the dead and matters of the Hereafter.** Ad-Dahhak said: **No! You will surely know** meaning the disbelievers.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqa' al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people."



It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb,

on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves,** so he said: **He has been sent today, by the Lord of the Kaaba,** meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave,



Umm al-Haytham came out.” She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: “While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: ‘What has made you sit here?’ They said: ‘By Him who sent you with the truth, nothing drove us out of our homes except hunger.’ He said: ‘By Him who sent me with the truth, nothing drove me out except it.’ So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: ‘Where is so-and-so?’ She said: ‘He went to get us fresh water.’ Their companion came carrying his waterskin and said: ‘Welcome. Nothing has visited the servants better than a Prophet who visited me today.’ So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: ‘Why didn't you gather some?’ He said: ‘I would have liked you to be the ones who choose right before your eyes.’ Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: ‘Beware of milking.’ So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: ‘You will be asked about this.’” On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings.” Narrated by Muslim from the hadith of Yazid bin Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who

said: “The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold.” Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: “The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about.” An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: “O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?” He said: **That will certainly happen.**

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: “We were in a gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: ‘O Messenger of God, we see you in good spirits.’ He said: ‘Yes.’ Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: ‘There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.’” Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: ‘Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: “The Prophet, may God bless him and grant him peace, said: ‘The first thing that a servant

will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad bin Amr, on the authority of Yahya bin Hatib, on the authority of Abdullah bin Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey**. Mujahid said: **About every pleasure of this world**. Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner**. Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread**. The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure**. He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**.

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent

in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

### Fath al-Qadir

3- **No, you will surely know**. This is a deterrent and warning to them against piling up their wealth and a warning that they will know the consequences of that on the Day of Resurrection, and it contains a severe threat. Al-Farra' said: Meaning, the matter is not as you are doing of piling up and boasting.

### Tafsir al-Baghawi

Then God responded to them and said:

3- *No*, it is not about multiplying. **You will know**, a warning to them.

### Tafsir al-Baidawi

3- *No* is a deterrent and a warning that the wise person should not make all his concerns and most of his efforts for this world, because the consequence of that is misfortune and regret. **You will soon know** the error of your opinion if you see what is behind you, and it is a warning so that they may fear and be aware of their negligence.

Surat al-Takathur 102:4  
Then, no! You will soon know.

## Surat al-Takathur 102:4

Then, no! You will soon know.

## Tafsir al-Jalalayn

4 - **Then both of you will come to know** the evil consequence of your boasting at the time of death and then in the grave.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Then both of you will surely know.** He says: Then you should not act like this, that He should distract you from obeying your Lord by multiplying [their numbers]. And He repeated His statement: **No, you will surely know** twice, because when the Arabs wanted to emphasize intimidation and threat, they repeated the word twice.

It was narrated on the authority of Al-Dahhak regarding this matter:

Ibn Hamid narrated to us: Mihran narrated to us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **No, you will surely know.** He said: The disbelievers. **Then no, you will surely know.** He said: The believers. And that is how he used to recite it.

## Tafsir al-Qurtubi

**Then you will both know:** The believers said. And he used to read it that way, the first with a ta' and the second with a ya'.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqaḍ al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy

bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a

preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves**, so he said: **He has been sent today, by the Lord of the Kaaba**, meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I



would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.'" On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold." Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: "O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said:

### That will certainly happen.

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: "We were in a gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: 'O Messenger of God, we see you in good spirits.' He said: 'Yes.' Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: 'There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.'" Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: 'Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: "The Prophet, may God bless him and grant him peace, said: 'The first thing that a servant will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?'" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked



that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey.** Mujahid said: **About every pleasure of this world.** Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner.** Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread.** The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure.** He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned.**

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

## Fath al-Qadir

Then he repeated the deterrence, warning and threat, saying: 4- **Then both of you will come to know.** Then is to indicate that the second is more eloquent than the first. It was said that the first is at death or in the grave, and the second is on the Day of Resurrection. Al-Farra' said: This repetition is for the purpose of emphasis and emphasis. Mujahid said: It is threat after threat. Al-Hasan and Mujahid said the same.

## Tafsir al-Baghawi

Then he repeated it to confirm it and said:

4- **Then you will surely know.** Al-Hasan and Muqatil said: It is a threat after a threat, and the meaning is: You will surely know the consequences of your multiplying and boasting if death befalls you.

Ad-Dahhak said: **No, you will surely know,** meaning the disbelievers, **then no, you will surely know,** meaning the believers. He used to read the first with a *ya* and the second with a *ta*.

## Tafsir al-Baidawi

4- **Then both of you will know.** Repetition for emphasis. In *then* there is an indication that the second is more eloquent than the first, or the first is at death or in the grave and the second is at the resurrection.

Surat al-Takathur 102:5

No! If only you knew with certainty.

## Surat al-Takathur 102:5

No! If only you knew with certainty.

## Tafsir al-Jalalayn

5 - *No* truly **if you knew with certainty** with certainty the consequences of boasting about what you have been busy with

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **No! If you knew with certainty** God Almighty says: This is not how you should act, that you should be distracted by multiplying, O people. If you knew, O people, with certainty that God will raise you on the Day of Resurrection after your death, from your graves, and multiplying would not distract you from obeying God, your Lord. You would hasten to worship Him, adhere to His commands and prohibitions, and reject the world out of fear for yourselves from His punishment.

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: **No, if you knew with certainty**. We used to say that certainty is knowing that God will resurrect him after death.

## Tafsir al-Qurtubi

God the Most High said: **No! If you only knew with certainty**. He repeated *No!*, as a warning and a rebuke, because he followed each one with something else, as if he said: Do not do it, for you will regret it. Do not do it, for you will deserve punishment. And adding knowledge to certainty, like His saying: **Indeed, this is the certainty of truth**. (Al-Waqi'ah: 95). It was said: Certainty here is death, as Qatada said. And from him also: Resurrection, because when it comes, doubt will be removed, meaning, if you only knew with knowledge of the Resurrection. The answer to *if* is omitted, meaning, if you did today about the Resurrection what you will do when the Trumpet is blown and the graves are split open from your corpses, how would you be gathered? Because that would distract you from multiplying in this world. And it was said: **No! If you only knew with certainty** meaning, if the scrolls were scattered, then some would be wretched and some would be happy. It was said: *Both* in these three places means *except*, as Ibn Abi Hatim said. Al-Farra' said: **It means "truly"**, and we have already discussed it in full.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqa al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you**. Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires**. The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking**

**thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

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Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves,** so he said: **He has been sent today, by the Lord of the Kaaba,** meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O

disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.'" On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his

hunger, or a hole into which he enters to escape the heat and cold." Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: "O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said: **That will certainly happen.**

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: "We were in a gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: 'O Messenger of God, we see you in good spirits.' He said: 'Yes.' Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: 'There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.'" Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: 'Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: "The Prophet, may God bless him and grant him peace, said: 'The first thing that a servant will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?'" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us,

on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey**. Mujahid said: **About every pleasure of this world**. Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner**. Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread**. The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure**. He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**.

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made

you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

## Fath al-Qadir

**5- No! If you only knew with certainty** meaning, if you only knew with certainty what you are going to happen, as you know what is certain to you in this world. The answer to *if* is omitted: meaning, it would distract you from multiplying and boasting, or you would do what benefits you of good and leave what does not benefit you from what you are doing. *No* in this third instance is for deterrence and rebuke, like the first two instances. Al-Farra' said: It means *really*. It was said that in the three instances it means *no*. Qatadah said: **Certainty here is death**. It was also narrated from him that he said: It is the resurrection. Al-Akhfash said: The meaning is, **If you only knew with certainty, it would not have distracted you**.

## Tafsir al-Baghawi

**5- No! If you knew with certainty**, meaning: with certain knowledge. He added knowledge to certainty, as in His saying: **It is the true certainty**. The answer to *if* is omitted, meaning: If you knew with certainty, what you know would distract you from multiplying and boasting.

Qatada said: We used to say that certain knowledge means knowing that God will resurrect him after death.

## Tafsir al-Baidawi

**5- No! If you knew with certainty** meaning if you knew what is before you with certainty, meaning like your knowledge of what you are certain of, that would distract you from everything else, or you would do what cannot be described or understood. So the answer was omitted for emphasis, and it is not permissible for his saying:



Surat al-Takathur 102:6  
You will surely see Hellfire.

## Surat al-Takathur 102:6

You will surely see Hellfire.

## Tafsir al-Jalalayn

6 - **So that you may see Hell** Hell is the answer to a deleted oath from which the lam and the 'ayn of the verb were deleted and its vowel was placed on the ra'

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **So that you may see Hell**. The reciters differed in their recitation of that. The reciters of the regions recited it **So that you may see Hell** with a fatha on the ta' of **so that you may see** in both letters. Al-Kisa'i recited it with a damma on the ta' of the first, and a fatha on the second.

The correct view in our view is that both of them are conquests, due to the consensus of the authorities on this. If this is the case, then the interpretation of the statement is: You, O polytheists, will see Hell on the Day of Resurrection, and then you will see it clearly, never leaving it.

## Tafsir al-Qurtubi

The Almighty's saying: **You will surely see Hellfire** This is another threat. It is an oath implied, meaning you will see Hellfire in the Hereafter. The address is to the disbelievers for whom Hellfire is obligatory. It was said: It is general, as He said: **And there is not one of you but will pass over it** (Maryam 19:71), so a home was prepared for the disbelievers and a passageway for the believers. In the Sahih: **The first of them will pass like lightning, then like the wind, then like a bird...** The hadith has been mentioned previously in Surah Maryam. Al-Kisa'i and Ibn 'Amir read *تَطْلُوْنَه* with a damma on the ta', from *رَأَيْتُمُ الشَّيْءَ*, meaning you will be gathered to it and see it. With a fatha on the ta', this is the reading of the group, meaning you will see Hellfire with your eyes from a distance.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqad al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The

Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mufraf, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires**. The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one

of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves**, so he said: **He has been sent today, by the Lord of the Kaaba**, meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close

angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the

## Surat al-Takathur 102:6

You will surely see Hellfire.

Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.'" On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold." Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us,

Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: "O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said: **That will certainly happen.**

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Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin

Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey**. Mujahid said: **About every pleasure of this world**. Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner**. Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread**. The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure**. He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**.

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

### Fath al-Qadir

And His statement: 6- **So that you will see Hell** is the answer to an omitted oath, and in it is an additional threat and intimidation: meaning, by God, you will see Hell is the answer to an omitted oath, and in it is an

additional threat and intimidation: meaning, by God, you will see Hell in the Hereafter. Al-Razi said: This is not the answer to *if*, because the answer to *if* is negative, and this is positive, and because **then you will be asked** is conjoined to it, and it is a future event that must occur. He said: The answer to *if* is often omitted, and the address is to the disbelievers, and it was said to be general like His statement: **And there is not one of you but will pass over it**. The majority read **so that you will see** with a fat-ha on the ta', in the active form, and Al-Kisa'i and Ibn 'Amir read it with a damma on it, in the passive form.

### Tafsir al-Baghawi

6- **So that you may see Hellfire**. Ibn Amir and Al-Kisa'i read: **So that you may see** with a damma on the ta' from **I showed him something**. The others read it with a fatha on the ta', meaning: you will see it with your eyes from afar.

### Tafsir al-Baidawi

6- **You will see Hell** is an answer to it because it is certain to happen. Rather, it is an answer to a deleted oath with which he confirmed the threat and clarified what he warned them of after making it vague for emphasis. Ibn Amir and Al-Kisa'i read it with a damma on the ta'.

Surat al-Takathur 102:7

Then you will surely see it with the eye of certainty.

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## Tafsir al-Jalalayn

7 - **Then you will see it** confirmation **the eye of certainty** a source because saw and witnessed have the same meaning

## Tafsir al-Suyuti

## Tafsir al-Tabari

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then you will see it with the eye of certainty**, meaning: the people of polytheism.

## Tafsir al-Qurtubi

The Almighty says: **Then you will surely see it with the eye of certainty** meaning, you will witness it. It was said that it is a statement about the permanence of their stay in the Fire, meaning that it is a permanent, continuous vision. The address in this case is to the disbelievers. It was said that the meaning of **If you knew with the knowledge of certainty** is if you knew today in this world, with the knowledge of certainty regarding what is before you, of what was described: **You would surely see Hell** with the eyes of your hearts, for the knowledge of certainty will show you Hell with the eyes of your heart, which is that the times of the Resurrection and its distances will be imagined for you. **Then you will surely see it with the eye of certainty** meaning when you witness it with the eye of the head, so you will see it with certainty, it will not be absent from your eyes. **Then you will surely be asked that Day about pleasure:** in the situation of questioning and presentation.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqqa al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves -**

**until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mura'f, meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine*. The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they



said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves,** so he said: **He has been sent today, by the Lord of the Kaaba,** meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that.

And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying

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his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet, may God bless him and grant him peace, said to him: 'You will be asked about this.'" On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

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Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of

Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health**. Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey**. Mujahid said: **About every pleasure of this world**. Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner**. Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread**. The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure**. He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**.

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

### Fath al-Qadir

Then He repeated the threat and warning for emphasis, saying: 7- **Then you will see it with the eye of certainty**. That is, then you will see Hell with the vision that is the same as certainty, which is witnessing and observing. It was said that the meaning is: You will see Hell with your eyes even though they are far away, then you will see it with your eyes even though they are close. It

was said that the first means seeing it before entering it, and the second means seeing it while entering it. It was said that it is informing about their permanence in the Fire: that is, it is a permanent, continuous vision. It was said that the meaning is: If you knew today with the knowledge of certainty while you were in this world, you would see Hell with the eyes of your hearts, which is that you imagine the matter of the Resurrection and its horrors.

### Tafsir al-Baghawi

7- **Then you will see it**, watching, **with certainty**.

### Tafsir al-Baidawi

7- **Then you will see it** is a repetition for emphasis, or the first if you see them from a distant place and the second if they come to it, or what is meant by the first is knowledge and by the second is sight. **The eye of certainty** means sight which is the very essence of certainty, for the knowledge of observation is the highest level of certainty.

Surat al-Takathur 102:8

Then you will surely be asked on that Day about pleasure.

## Surat al-Takathur 102:8

Then you will surely be asked on that Day about pleasure.

## Tafsir al-Jalalayn

8 - **Then you will surely be asked** the nun of the subject was deleted from it due to the succession of the nuns and the waw of the plural pronoun due to the meeting of two quiescent letters **on that day** the day of seeing it **about the pleasures** what is enjoyed in this world of health, leisure, security, food, drink and other things.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Then you will be asked on that Day about the pleasures.** He says: Then God Almighty will ask you about the pleasures that you enjoyed in this world: what you learned from it, how you attained it, how you acquired it, and what you did with it.

The interpreters differed about what that bliss is. Some of them said: It is security and health.

Who said that?

Ibad bin Ya'qub told me: Muhammad bin Sulayman told us, on the authority of Ibn Abi Layla, on the authority of Al-Sha'bi, on the authority of Ibn Mas'ud, regarding his statement, **Then you will surely be asked that Day about pleasure**, he said: security and health.

Abu Kuraib told us: Hafs told us, on the authority of Ibn Abi Laila, on the authority of Al-Sha'bi, on the authority of Abdullah, the same.

Ali bin Saeed Al-Kindi told me, he said: Muhammad bin Marwan told us, on the authority of Laith, on the authority of Mujahid, **Then you will be asked that Day about pleasure.** He said: Security and health.

Ibn Bashar told us: Abu Asim told us: Sufyan told us: It reached me regarding His statement, **You will surely be asked on that Day about pleasure**, that he said: security and health.

Ibn Hamid told us: Mihran told us, on the authority of Ismail bin Ayyash, on the authority of Abdul Aziz bin Abdullah, who said: I heard Al-Sha'bi say: The bliss that will be asked about on the Day of Resurrection is security and health.

He said: Mahran told us, on the authority of Khalid Al-Zayyat, on the authority of Ibn Abi Laila, on the authority of Amer Al-Shaabi, on the authority of Ibn Masoud, the same.

He said: Mahran told us, on the authority of Sufyan, **Then you will be asked on that Day about pleasure.** He said: Security and health.

Others said: Rather, the meaning of this is: Then you

will be asked on that Day about what God has bestowed upon them of what He has given them of hearing, sight, and physical health.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **Then you will surely be asked that Day about pleasure**, he said: Pleasure is the health of bodies, ears, and eyes. He said: God will ask His servants how they used them, and He knows that better than they do, and it is His statement, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned.** (al-Isra' 17:36)

Ismail bin Musa Al-Fazari told me: Omar bin Shaker told us, on the authority of Al-Hasan, who said: He used to say regarding His statement, **Then you will surely be asked that Day about pleasure**, he said: Hearing, sight, and physical health.

Others said: It is wellness.

Who said that?

Ibad bin Ya'qub told me: Noah bin Diraj told us, on the authority of Sa'd bin Tarif, on the authority of Abu Ja'far: **Then you will be asked that Day about pleasure.** He said: Well-being.

Others said: Rather, what he meant by that is: some of what a person eats or drinks.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Bakir ibn Atiq, who said: I saw Sa'id ibn Jubayr being given a difficult drink, so he drank it and said: This is the bliss that you are asking about.

Ali bin Sahl al-Ramli told me, he said: Al-Hasan bin Bilal told us, he said: Hammad bin Salamah told us, on the authority of Ammar bin Abi Ammar, he said: I heard Jabir bin Abdullah say: The Prophet, may God bless him and grant him peace, and Abu Bakr and Umar, may God be pleased with them, came to us, so we fed them dates and gave them water to drink. The Messenger of God, may God bless him and grant him peace, said: **This is from the blessings that you are asking about.**

Jabir bin Al-Kurdi told us: He said: Yazid bin Harun told us: He said: Hammad bin Salamah told us, on the authority of Ammar bin Abi Ammar, who said: Jabir bin Abdullah said: The Prophet, may God bless him and grant him peace, came to us and mentioned something similar.

Al-Hasan bin Ali Al-Sada'i narrated to me, saying: Al-Walid bin Al-Qasim narrated to us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: "While Abu Bakr and Umar, may God be pleased with them, were sitting, the Prophet, may God bless him and grant him peace, came and said: 'What has made you sit here?' They said: 'Hunger.' He said: 'By Him who sent me

with the truth, nothing else has brought me out.' So they set off until they came to the house of a man from the Ansar. A woman met them, and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' He said: 'He went to get us fresh water.' Then his companion came carrying his waterskin, and he said: 'Welcome. Nothing has visited the servants better than what visited me today.' So he hung his waterskin on the stalk of a palm tree and set off, bringing them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose over your eyes.' Then he took the knife, and the Prophet, may God bless him and grant him peace, said: 'Beware of milking.' So he slaughtered a slaughter for them that day, and they ate. The Prophet, may God bless him and grant him peace, said: 'You will be asked about this on the Day of Resurrection. It brought you out of Hunger has befallen your homes, and you did not return until you had attained this. This is from the blessings.'

Abu Kurayb urged us, saying: Yahya ibn Abi Bakr narrated to us, saying: Shaiban ibn Abd al-Rahman narrated to us, on the authority of Abd al-Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, said to Abu Bakr and Umar: "Let us go to Abu al-Haytham ibn al-Tayhan al-Ansari. So they went to him, and he took them to the shade of his garden and spread out a rug for them. Then he went to a palm tree and brought a cane. The Messenger of God, may God bless him and grant him peace, said: 'Why didn't you pick out some of its fresh dates for us?' He said: 'I wanted you to choose some of its fresh dates and its unripe dates.' So they ate and drank from the water. When the Messenger of God, may God bless him and grant him peace, finished, he said: 'This, by the One in Whose Hand is my soul, is from the blessings for which you will be questioned on the Day of Resurrection. This cool shade, the cool dates, and the cool water on it.'"

Salih bin Sammar Al-Rawzi told me, he said: Adam bin Abi Iyas told us, he said: Shaiban told us, he said: Abdul Malik bin Umair told us, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, something similar, except that he said in his hadith: **Cold dew, cold dates, and cold water.**

Ali bin Isa Al-Bazzaz narrated: Saeed bin Sulaiman narrated to us, on the authority of Hawj bin Nabatah, who said: Abu Baseerah narrated to us, on the authority of Abu Usayb, the successor of the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet (peace and blessings of God be upon him) passed by until he entered a garden belonging to some of the Ansar and said to the owner of the garden: 'Feed us some unripe dates.' So he brought him a bunch of dates and put them down. The Messenger of God (peace and blessings of God be upon him) and his companions ate, then he called for cold water and drank it and said: 'You will be asked about this on the Day of Resurrection.' So Umar took the bunch of dates and threw them on the ground until the unripe dates

scattered. Then he said: 'O Messenger of God, will we be asked about this?' He said: 'Yes, except for a piece of bread to satisfy his hunger, or a hole to enter to escape the heat and cold.'"

Sa'id ibn `Amr al-Sakuni narrated to me, saying: Baqiyah narrated to us, on the authority of Hashraj ibn Nabatah, who said: Abu Basira narrated to me, on the authority of Abu `Usayb, the freed slave of the Messenger of God (blessings and peace of God be upon him), who said: The Prophet (blessings and peace of God be upon him) passed by me and called me. I went out with Abu Bakr and `Umar **may God be pleased with them both**. He entered the garden of some of the Ansar, and a bunch of unripe dates were brought to him and placed before him. He and his companions ate, then he called for cold water and drank it. Then he said: **You will be asked about this on the Day of Resurrection.** `Umar said: **What about this on the Day of Resurrection?** He said: "Yes, except for three things: a rag with which to cover one's private parts, a piece of bread with which to satisfy one's hunger, or a stone into which to enter from the heat and cold."

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Al-Jariry, on the authority of Abu Basira, he said: "The Messenger of God, may God bless him and grant him peace, and some of his companions ate a meal of unbaked barley bread with fat meat, then they drank from a stream, and he said: All of this is from the bliss about which you will be asked on the Day of Resurrection."

Mujahid ibn Musa narrated: Yazid narrated: Muhammad ibn Amr narrated: Safwan ibn Salim narrated: Muhammad ibn Mahmud ibn Labid narrated: When the verse, **Putting together [of worldly things] distracts you**, was revealed, he recited it until he reached, **Then you will surely be asked that Day about pleasures**. They said, "O Messenger of God, which pleasures will we ask about, when they are only the two black ones: water and dates, and our swords are on our shoulders, and the enemy is present?" He said, **That will happen.**

Yaqub bin Ibrahim and Al-Hasan bin Ali Al-Sada'i told me: Shababah bin Suwar told us: Abdullah bin Al-Ala Abu Razin Al-Shami told us: Ad-Dahhak bin Arzam told us: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "The first thing that the servant will be asked about on the Day of Resurrection regarding blessings will be: Didn't your body become healthy and did you not drink cold water?"

Yaqub told me, he said: Ibn Ulayyah told us, he said: Layth told us, on the authority of Mujahid, he said: Abu Muammar Abdullah bin Sakhbarah said: No one in Kufa wakes up except that he is comfortable. The most comfortable of them in life is the one who eats wheat bread, drinks water from the Euphrates, and seeks shade from the shade, and that is from comfort.

Ibn Hamid told us: Mihran told us, on the authority of Ismail bin Ayyash, on the authority of Abd al-Rahman bin al-Harith al-Tamimi, on the authority of Thabit al-Banani, on the authority of the Prophet, may God bless him and grant him peace, who said: "The



## Surat al-Takathur 102:8

Then you will surely be asked on that Day about pleasure.

blessings that will be asked about on the Day of Resurrection are: a piece of bread that strengthens one, water that quenches one's thirst, and a garment that covers one."

He said: Mihran told us, on the authority of Ismail bin Ayyash, on the authority of Bishr bin Abdullah bin Bashir, who said: I heard some of the people of Yemen say: I heard Abu Umamah say: "The pleasures that will be asked about on the Day of Resurrection are: wheat bread and fresh water."

He said: Mihran told us, on the authority of Sufyan, on the authority of Bakir bin Atiq Al-Amiri, who said: Saeed bin Jubair was brought a drink of honey, and he said: This is the bliss that we will be asked about on the Day of Resurrection. **Then you will be asked that Day about bliss.**

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Bakir bin Atiq, on the authority of Sa'id bin Jubayr, that he was given a drink of honey, and he said: This is from the blessings that you are asking about.

Others said: That is all that a person enjoys in this world.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Then you will surely be asked that Day about pleasure**, he said: About every pleasure of this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then you will surely be asked that Day about pleasure**, means that God Almighty will ask every servant about what He has entrusted to him of His blessings and rights.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then you will surely be asked on that Day about the pleasures.** He said: God Almighty will ask every person who has been blessed about what He has bestowed upon him.

Al-Hasan and Qatada used to say: There are three things about which the son of Adam will not be asked, nor will he be questioned or held accountable, except what God wills: a garment to cover his private parts, a morsel to strengthen his back, and a house to shade him.

The correct thing to say about this is that God informed us that He will ask these people about bliss, and He did not specify in His statement that He will ask them about one type of bliss rather than another, but rather He generalized the good in that to everyone, so He will ask them, as He said, about all bliss, not about some rather than others.

## Tafsir al-Qurtubi

The Almighty said: **Then you will surely be asked that Day about pleasure.** Muslim narrated in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, went out one day or night and found Abu Bakr and Umar. He said: **What brought you out of your homes at this hour?** They said: **Hunger, O Messenger of God.** He said: "By the One in Whose Hand is my soul, the One who delayed you has brought me out. Go." So they went with him. Then he came to a man from the Ansar, but he was not in his house. When the woman saw him, she said: **Welcome and welcome.** The Messenger of God, may God bless him and grant him peace, said to her: **Where is so-and-so?** She said: **He is bringing us fresh water.** Then the Ansari came and looked at the Messenger of God, may God bless him and grant him peace, and his two companions, then said: **Praise be to God! No one today has more generous guests than I.** He went and brought them a bunch of dates containing fresh dates, dried dates, and fresh dates. He said: **Eat from these.** He took the knife, and the Messenger of God, may God bless him and grant him peace, said to him: "Beware of... And the milking ones) so he slaughtered for them, and they ate from the sheep) and from that bunch of dates, and drank, and when they were full and satisfied, the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and Umar: (By the One in Whose Hand is my soul, you will be asked about the pleasures of this day, on the Day of Resurrection. Hunger drove you out of your homes, and you did not return until this pleasure befell you)." Narrated by Al-Tirmidhi, and he said about it: (By the One in Whose Hand is my soul, among the pleasures that you will be asked about on the Day of al-Qiyamah 75:cool shade, pleasant dates, and cool water). He gave the man from the Ansar a nickname, and said: Abu Al-Haytham bin Al-Tayhan. And he mentioned his story.

I said: The name of this Ansari man is Malik ibn al-Tayhan, and his nickname is Abu al-Haytham. And regarding this story, Abdullah ibn Rawaha says, praising Abu al-Haytham ibn al-Tayhan:

I have never seen a nation as proud as Islam, nor a group as friendly as the guests of Al-Irashi.

A prophet, a friend, a guide to the nation, and the best of the children of Eve, branch and element.

So they arrived at the appointed time and the decree was destined, and the decree of God was a decree and a measure.

To a man from Najd who rivals the suns of the morning with his generosity, glory and pride

And the knight of God's creation in every raid, if the people wear nailed iron

Then he ransomed them and brought them near to his village. He did not let them stay except fat and full of dates.

Abu Naim Al-Hafiz mentioned, on the authority of Abu Usayb, the freed slave of the Messenger of God, may God bless him and grant him peace, who said:

The Messenger of God (peace and blessings of God be upon him) came out to us at night, so I went out to him. Then he passed by Abu Bakr and called him. He came out to him and he went until he entered a garden belonging to some of the Ansar. He said to the owner of the garden: **Feed us with fresh dates.** So he brought a bunch of dates and put them down and they ate. Then he called for water and drank it. Then he said:

**You will be asked about this on the Day of Resurrection.** Umar took the bunch of dates and threw them on the ground until the fresh dates scattered towards the face of the Messenger of God (peace and blessings of God be upon him). He said: **O Messenger of God, will we be asked about this on the Day of Resurrection?** He said: "Yes, except for three things: a piece of bread with which to satisfy his hunger, a garment with which to cover his private parts, or a hole in which to shelter from the heat and cold."

The people of interpretation differed regarding the bliss that was asked about, and there are ten opinions:

One of them is: security and health, as stated by Ibn Masoud. The second is: health and leisure, as stated by Saeed bin Jubair. And in Bukhari, on his authority, peace be upon him:

(Two blessings which many people are deceived about: health and free time). The third: perception through the senses of hearing and sight, as stated by Ibn Abbas. In the Qur'an: **Indeed, the hearing, the sight and the heart - about all those one will be questioned.** (al-Isra' 17:36) And in the Sahih on the authority of Abu Hurairah and Abu Sa'id, they said, the Messenger of God, may God bless him and grant him peace, said:

(The servant will be brought on the Day of Resurrection, and it will be said to him: Did I not give you hearing and sight, wealth and children...) The hadith. Narrated by Al-Tirmidhi, who said: A good and authentic hadith. Fourth: The pleasure of food and drink, said by Jabir bin Abdullah Al-Ansari. The hadith of Abu Hurairah indicates this. Fifth: It is lunch and dinner, said by Al-Hasan. Sixth: The statement of Makhul Al-Shami: It is filling stomachs, cool drinks, shade of dwellings, moderation of character, delight of character, and delight of sleep. It was narrated by Zaid bin Aslam on the authority of his father, who said:

The Messenger of God (peace and blessings of God be upon him) said: **On that Day you will be asked about pleasures,** meaning about full stomachs.... Then he mentioned it. Al-Mawardi mentioned it and said: This question applies to both the disbeliever and the believer, except that the question of the believer is good report that he will be given both the pleasures of this world and the pleasures of the Hereafter. The question of the disbeliever is a rebuke for having met the pleasures of this world with disbelief and disobedience. Some people said: This question about every pleasure only applies to the disbelievers,

because...

It was narrated that when this verse was revealed, Abu Bakr said:

O Messenger of God, what do you think of the food I ate with you in the house of Abu Al-Haytham bin Al-Tayhan, of barley bread, meat, ripe dates, and fresh water? Are you afraid that this is among the blessings that we will be asked about? He, peace be upon him, said: **That is for the disbelievers.** Then he recited: **And do We reward anyone but the ungrateful?** (Saba': 17). Al-Qushayri Abu Nasr mentioned it. Al-Hasan said: No one will be asked about blessings except the people of Hellfire. Al-Qushayri said: The combination of the two narrations is that everyone will be asked, but the question of the disbelievers is a rebuke because he has abandoned gratitude. The question of the believer is a question of honor because it is gratitude. This is the blessing in every blessing.

I said: This statement is good, because the wording is general. Al-Faryabi said: Warqa' narrated to us on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding the words of God Almighty: **Then you will surely be asked that Day about pleasure,** he said: Everything from the pleasures of this world. Abu Al-Ahwas narrated on the authority of Abdullah on the authority of the Prophet, may God bless him and grant him peace, that he said:

(God Almighty will enumerate His blessings upon the servant on the Day of Resurrection, until He enumerates to him: So-and-so asked me to marry her to you, and he calls her by her name, so I married her to you.) And in Al-Tirmidhi on the authority of Abu Hurairah, he said:

When this verse was revealed: **Then you will surely be asked that Day about pleasure,** the people said: **O Messenger of God, about which pleasure shall we be asked? They are the two black ones, the enemy is present, and our swords are on our shoulders.** He said: **That will happen.** And it was narrated that he said:

The Messenger of God, may God bless him and grant him peace, said: "The first thing that the servant will be asked about on the Day of Resurrection - meaning the servant - will be: Did We not make your body healthy and give you cold water to drink?" He said: "The hadith of Ibn 'Umar said: I heard the Messenger of God, may God bless him and grant him peace, say: 'When the Day of Resurrection comes, God will call one of His servants and make him stand before Him and ask him about his status as He asks him about his wealth.'" Status is inevitably one of the pleasures of this world. Malik, may God have mercy on him, said: It is a healthy body and a good soul. This is the seventh opinion. It was also said: Sleeping with security and well-being. Sufyan ibn 'Uyaynah said: That which satisfies hunger and covers the private parts of rough food and clothing will not be asked about on the Day of Resurrection, but rather he will be asked about pleasures. He said: The evidence for this is that God, the Most High, settled Adam in Paradise and said to him: **You shall neither be hungry therein nor naked, nor thirsty therein nor exposed to the sun'** (Ta-Ha: 118-119). So these four things - that which satisfies hunger, that which quells thirst, and that which

Then you will surely be asked on that Day about pleasure.

conceals..." It is from the heat, and he covers his private parts with it - for Adam, peace be upon him, absolutely, he is not held accountable for it, because he needs it.

I said: Al-Qushayri Abu Nasr mentioned something similar to this. He said: Among the things that a servant will not be asked about are clothing to cover his private parts, food to support his back, and a place to protect him from the heat and cold.

I said: This is taken from his saying, peace be upon him:

(The son of Adam has no right to anything other than these qualities: a house to live in, a garment to cover his nakedness, and rough bread and water.) Narrated by Al-Tirmidhi. An-Nadr ibn Shumayl said: **Rough bread** means that it has no condiment. Muhammad ibn Ka'b said: *Bliss* is what God bestowed upon us through Muhammad, may God bless him and grant him peace. In the Qur'an, it is stated: **God has certainly bestowed a great favor upon the believers when He sent among them a Messenger from among themselves.** (Al Imran 3:164) Al-Hasan and Al-Mufaddal also said: "It is the simplification of the laws and the ease of the Qur'an. God the Almighty said: "And He has not placed upon you in the religion any difficulty." (al-Hajj 22:78), and He the Almighty said: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** (al-Qamar 54:17).

I said: All of these are blessings, so the servant will be asked about them: Did he give thanks for that or was he ungrateful? The previous statements are more evident. And God knows best.

## Tafsir Ibn Kathir

God Almighty says: The love of this world, its pleasures and its luxuries distracted you from seeking and seeking the Hereafter, and this continued with you until death came to you and you visited the graves and became among its people.

Ibn Abi Hatim said: My father told us, Zakariya bin Yahya al-Waqad al-Misri told us, Khalid bin Abdul Daim told me, on the authority of Ibn Zayd bin Aslam, on the authority of his father, who said: The Messenger of God, peace and blessings be upon him, said: **You are distracted by multiplying [your] desires - from obedience - to the point that you visit the graves - until death comes to you.** Al-Hasan al-Basri said: **You are distracted by multiplying [your] desires** in wealth and children. In Sahih al-Bukhari, in the chapter on asceticism, he said: Abu al-Walid told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, on the authority of Ubayy bin Ka'b, who said: We used to see this from the Qur'an until the verse: **You are distracted by multiplying [your] desires** was revealed, meaning, if the son of Adam had a valley full of gold. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Qatadah narrating, on the authority of Mutraf,

meaning Ibn Abdullah bin Ash-Shakheer, on the authority of his father, who said: I came to the Messenger of God, peace and blessings be upon him, and he said: **You are distracted by multiplying [your] desires.** The son of Adam says: "My money, my money. Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent?" It was narrated by Muslim, Al-Tirmidhi and Al-Nasa'i on the authority of Shu'bah. Muslim said in his Sahih: Suwaid bin Sa'id told us, Hafs bin Maysarah told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The servant says, 'My wealth, my wealth.' But he only gets three things from his wealth: what he ate and finished, what he wore out and gave in charity and acquired. Everything else is lost and he leaves it to the people." It was narrated only by Muslim.

Al-Bukhari said: Al-Humaidi told us, Sufyan told us, Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told us, he heard Anas bin Malik say: The Messenger of God (peace and blessings of God be upon him) said: "Three things follow a dead person, two of which return and one remains with him: his family, his wealth and his deeds. His family and wealth return and his deeds remain." Muslim, Al-Tirmidhi and Al-Nasa'i also narrated this on the authority of Sufyan bin Uyaynah. Imam Ahmad said: Yahya told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "The son of Adam grows old and two things remain in him: greed and hope." Al-Hafiz Ibn Asakir mentioned in the biography of Al-Ahnaf bin Qais, whose name was Ad-Dahhak, that he saw a dirham in a man's hand and said: **Whose dirham is this?** The man said: *Mine.* The Prophet said: **It is only for you if you spend it in reward or seeking thanks.** Then Al-Ahnaf recited, reciting the words of the poet:

Money belongs to you if you hold it, but if you spend it, the money belongs to you

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, Salih bin Hayyan narrated to me on the authority of Ibn Buraidah regarding His statement: {Has competition distracted you?} He said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Al-Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so, son of so-and-so, and so-and-so, and the others said the same. They boasted about the living, then they said: Let's go to the graves. So one of the two groups began to say: Among you are the likes of so-and-so, pointing to the graves, and the likes of so-and-so, and the others did the same. So God revealed: {Has competition distracted you \* Until you visit the graves.} Indeed, in what you have seen there is a lesson and a preoccupation for you. Qatada said: {Has competition distracted you \* Until you visit the graves.} They used to say: We are more numerous than Banu so-and-so, and we are more numerous than Banu so-and-so, and they were falling every day until the last of them. By God, they continued like that until they all became

people of the graves. The correct meaning of His statement: You visited the graves is that you went to them and were buried in them, as it came. In Sahih Al-Bukhari, it is reported that the Messenger of God, may God bless him and grant him peace, entered upon a Bedouin to visit him and said: There is nothing wrong with it, it is a purification, God willing. He said: I said it is a purification, rather it is a fever that boils over an old man, and makes him visit the graves. He said: Then yes.

Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Sa'id al-Asbahani told us, Hakam ibn Salim al-Razi told us, on the authority of Amr ibn Abi Qais, on the authority of al-Hajjaj, on the authority of al-Munhal, on the authority of Zur ibn Hubaish, on the authority of Ali, who said: We did not cease to doubt the torment of the grave until the verse, **Does multiplying [your] efforts distract you \* Until you visit the graves?** was revealed. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Hakam ibn Salim, and he said: It is strange. Ibn Abi Hatim said: My father told us, Salamah ibn Dawud al-Ardi told us, Abu al-Malih al-Raqi told us, on the authority of Maymun ibn Mihran, who said: I was sitting with Umar ibn Abd al-Aziz when he recited, **Does multiplying [your] efforts distract you \* Until you visit the graves?** He waited a while, then said: O Maymun, I do not see the graves as anything but a visit, and the visitor has no choice but to return to his home. Abu Muhammad said: It means that he will return to his home, that is, to Paradise or to Hell. Thus, it was mentioned that some of the Bedouins heard a man reciting this verse: **Until you visit the graves**, so he said: **He has been sent today, by the Lord of the Kaaba**, meaning that the visitor will move from his place to another.

And the saying of God the Almighty: "No indeed, you will surely know. Then no indeed, you will surely know." Al-Hasan Al-Basri said: This is a warning. Ad-Dahhak said: **No indeed, you will surely know** means O disbelievers. **Then no indeed, you will surely know** means O believers. And the saying of God the Almighty: **No indeed, if you only knew with certainty** means if you knew truly, then multiplying would not have distracted you from seeking the Hereafter until you reached the graves. Then He said: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." This is the explanation of the warning that came before, which is His saying: "No indeed, you will surely know. Then no indeed, you will surely know." He threatens them with this state, which is seeing the people of Hellfire, when it sighs once, every close angel and sent prophet falls on his knees out of awe and majesty and witnessing the horrors, according to what is stated in the transmitted narration about that. And the saying of God the Almighty: **Then you will surely be asked that Day about pleasure** means then you will be asked that Day about being grateful for what God has bestowed upon you of health, security, provision, and other things, and how you respond to His blessings by thanking Him and worshipping Him.

Ibn Abi Hatim said: Abu Zur'ah told us, Zakariya ibn Yahya al-Jazzar al-Muqri told us, Abdullah ibn Isa Abu Khalid al-Jazzar told us, Yunus ibn Ubayd told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he heard Umar ibn al-Khattab say: "The

Messenger of God, may God bless him and grant him peace, went out at noon and found Abu Bakr in the mosque. He said: 'What brought you out at this hour?' He said: 'The same one who brought you out, O Messenger of God, may God bless him and grant him peace.' Umar ibn al-Khattab came and said: 'What brought you out, O Ibn al-Khattab?' He said: 'The same one who brought you out brought me out.' Umar sat down and the Messenger of God, may God bless him and grant him peace, came to talk to them. Then he said: 'Do you have the strength to go to these palm trees and find food, drink and shade?' We said: 'Yes.' He said: 'Let us pass by the house of Ibn al-Tayhan Abu al-Haytham al-Ansari.' The Messenger of God, may God bless him and grant him peace, stepped forward in front of us and greeted us and asked permission three times, and Umm al-Haytham was behind the door, listening to the speech, wanting the Messenger of God, may God bless him and grant him peace, to greet her again. When he wanted to leave, Umm al-Haytham came out." She ran after them and said: O Messenger of God, by God, I heard your greetings, but you wanted to say more of them. The Messenger of God, may God bless him and grant him peace, said to her: Good, then he said: Where is Abu Al-Haytham? I do not see him. She said: O Messenger of God, he is close by, looking for sweet water. Enter, for he will come soon, God willing. So she spread a rug under a tree, and Abu Al-Haytham came and was happy with them, and his eyes were comforted by them. He climbed a palm tree and cut bunches of dates for them. The Messenger of God, may God bless him and grant him peace, said to him: That is enough, Abu Al-Haytham. He said: O Messenger of God, you will eat of its unripe dates, its ripe dates, and its blackberries. Then he brought them water and they drank from it. The Messenger of God, may God bless him and grant him peace, said: This is from the blessings that you are asking about. This is strange from this aspect.

Ibn Jarir said: Al-Husayn bin Ali Al-Sada'i told me, Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, may God be pleased with him, who said: "While Abu Bakr and Umar were sitting, the Prophet, may God bless him and grant him peace, came to them and said: 'What has made you sit here?' They said: 'By Him who sent you with the truth, nothing drove us out of our homes except hunger.' He said: 'By Him who sent me with the truth, nothing drove me out except it.' So they set off until they came to the house of a man from the Ansar. A woman met them and the Prophet, may God bless him and grant him peace, said to her: 'Where is so-and-so?' She said: 'He went to get us fresh water.' Their companion came carrying his waterskin and said: 'Welcome. Nothing has visited the servants better than a Prophet who visited me today.' So he hung his waterskin on the waterskin of a palm tree and set off and brought them a bunch of dates. The Prophet, may God bless him and grant him peace, said: 'Why didn't you gather some?' He said: 'I would have liked you to be the ones who choose right before your eyes.' Then he took the knife and the Prophet, may God bless him and grant him peace, said to him: 'Beware of milking.' So he slaughtered a sacrifice for them that day and they ate. The Prophet,



Then you will surely be asked on that Day about pleasure.

may God bless him and grant him peace, said to him: 'You will be asked about this.'" On the Day of Resurrection, hunger will drive you out of your homes, and you will not return until you have obtained this. This is from the blessings." Narrated by Muslim from the hadith of Yazid ibn Kaysan with this chain of transmission. Narrated by Abu Ya'la and Ibn Majah from the hadith of Al-Maharibi from Yahya ibn Ubayd God from his father from Abu Hurayrah from Abu Bakr Al-Siddiq with this chain of transmission. The four scholars of Sunan narrated it from the hadith of Abd Al-Malik ibn Umair from Abu Salamah from Abu Hurayrah, may God be pleased with him, with a similar context and story.

Imam Ahmad said: Surayj told us, Hashraj told us, on the authority of Abu Nadrah, on the authority of Abu Usayb, meaning the freed slave of the Messenger of God, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, went out at night and passed by me and called me, so I went out to him. Then he passed by Abu Bakr and called him, so he went out to him. Then he passed by Umar and called him, so he went out to him. He went until he entered a garden belonging to some of the Ansar and said to the owner of the garden: Feed us some unripe dates. So he brought a bunch of dates and put them down, and the Messenger of God, may God bless him and grant him peace, and his companions ate. Then he called for cold water and drank it, and said: You will be asked about this on the Day of Resurrection. Umar took the bunch of dates and threw them on the ground until the unripe dates scattered before the Messenger of God, may God bless him and grant him peace. Then he said: O Messenger of God, will we be asked about this on the Day of Resurrection? He said: Yes, except for three things: a rag with which a man wraps his private parts, or a piece of bread with which he satisfies his hunger, or a hole into which he enters to escape the heat and cold." Ahmad is the only one to narrate it. Imam Ahmad said: Abd al-Samad told us, Hammad told us, Ammar told us, I heard... Jabir ibn Abdullah said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr and Umar ate some dates and drank water, and the Messenger of God (peace and blessings of God be upon him) said: This is from the blessings that you are asking about." An-Nasa'i narrated it from the hadith of Hammad ibn Salamah, from Ammar ibn Abi Ammar, from Jabir, and Imam Ahmad said: Ahmad told us, Yazid told us, Muhammad ibn Amr told us, from Safwan ibn Sulaym, from Mahmud ibn Ar-Rabi', who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, and he recited until he reached, **You will surely be asked that Day about pleasures**, they said: "O Messenger of God, what pleasures will we ask about? They are the two black ones: water and dates, and our swords are on our necks and the enemy is present, so what pleasure will we ask about?" He said: **That will certainly happen.**

Ahmad said: Abu Amir Abdul Malik bin Amr told us, Abdullah bin Sulaiman told us, Muadh bin Abdullah bin Habib told us, on the authority of his father, on the authority of his uncle, who said: "We were in a

gathering when the Prophet, may God bless him and grant him peace, came out to us with traces of water on his head. We said: 'O Messenger of God, we see you in good spirits.' He said: 'Yes.' Then the people began to mention wealth, and the Messenger of God, may God bless him and grant him peace, said: 'There is nothing wrong with wealth for the one who fears God, but health for the one who fears God is better than wealth, and good spirits are a source of comfort.'" Ibn Majah narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Khalid bin Mukhallad, on the authority of Abdullah bin Sulaiman. Al-Tirmidhi said: 'Abd bin Hamid told us, Shababah told us, on the authority of Abdullah bin Al-Ala', on the authority of Ad-Dahhak bin Abdul Rahman bin Azrab Al-Ash'ari, who said: I heard Abu Hurairah, may God be pleased with him, say: "The Prophet, may God bless him and grant him peace, said: 'The first thing that a servant will be asked about - meaning on the Day of Resurrection - regarding comfort is that it will be said to him: Did We not make your body healthy for you and provide you with cold water to drink?'" It was narrated by Al-Tirmidhi alone, and Ibn Hibban narrated it in his Sahih on the authority of Al-Walid bin Muslim on the authority of Abdullah bin Al-Ala bin Zubayr.

Ibn Abi Hatim said: Abu Zur'ah told us, Musaddad told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, who said: Az-Zubayr said: "When the verse, 'Then you will surely be asked that Day about pleasure,' was revealed, they said, 'O Messenger of God, for what pleasure will we be asked about? They are only the two black ones: dates and water.' He said, 'That will happen.'" At-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan, who is Ibn Uyaynah, with it. Ahmad narrated it on his authority, and At-Tirmidhi said, 'It is hasan.' Ibn Abi Hatim said: Abu Abdullah Az-Zahrani told us, on the authority of Hafs ibn Umar Al-Adani, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah, who said: When this verse, 'Then you will surely be asked that Day about pleasure,' was revealed, the Companions said, 'O Messenger of God, what pleasure are we in when we only eat barley bread halfway through our stomachs?' So God revealed to His Prophet, may God bless him and grant him peace, 'Say to them, do you not wear sandals and drink cold water? This is from pleasure.'

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Muhammad bin Sulayman bin Al-Asbahani told us, on the authority of Ibn Abi Layla, I think it was on the authority of Amir, on the authority of Ibn Mas'ud, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **Then you will surely be asked that Day about pleasure**, he said: **Security and health.** Zayd bin Aslam said: "On the authority of the Messenger of God, peace and blessings be upon him: 'Then you will surely be asked that Day about pleasure,' meaning full bellies, cool drinks, shade in dwellings, moderate character, and the pleasure of sleep." Ibn Abi Hatim narrated it with the chain of transmission mentioned above from him at the beginning of the surah. Sa'id bin Jubayr said: **Even about a drink of honey.** Mujahid said: **About every**



**pleasure of this world.** Al-Hasan Al-Basri said: **Among the pleasures is lunch and dinner.** Abu Qilabah said: **Among the pleasures is eating butter and honey with pure bread.** The statement of Mujahid is the most comprehensive of these statements. Ali bin Abi Talha said on the authority of Ibn Abbas, **Then you will be asked on that Day about pleasure.** He said: Pleasure is the health of the body, hearing, and sight. God will ask His servants about what they used them for, and He knows that better than they do. This is His Almighty saying, **Indeed, the hearing, the sight, and the heart - about all those one will be questioned.**

It is proven in Sahih Al-Bukhari, Sunan At-Tirmidhi, An-Nasa'i and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind from his father from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'There are two blessings which many people are deceived about: health and free time.'" What this means is that they are negligent in being grateful for these two blessings and do not fulfil their duties. Whoever does not fulfil his duties is deceived. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Qasim bin Muhammad bin Yahya Al-Marwazi told us, Ali bin Al-Hussein bin Shaqiq told us, Abu Hamza told us, from Laith, from Abu Fazarah, from Yazid bin Al-Asamm, from Ibn Abbas who said: "The Messenger of God (peace and blessings be upon him) said: 'A servant will be brought to account for or questioned about on the Day of Resurrection whatever is above the lower garment, the shade of a wall and bread.'" Then he said: We do not know it except through this chain of transmission. Imam Ahmad said: Buhaiz and Affan told us: Hammad told us, Affan said in his hadith, Ishaq bin Abdullah said, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty will say - and Affan said on the Day of Resurrection - O son of Adam, I carried you on horses and camels, and married you to women, and made you rule and lead, so where is the gratitude for that?" It was narrated by him alone from this chain of transmission. At the end of the interpretation of Surat At-Takathur, and praise and thanks be to God.

### Fath al-Qadir

8- "Then you will surely be asked that Day about pleasure," meaning about the pleasures of this world that distracted you from working for the Hereafter. Qatada said: It means that the disbelievers of Mecca were in goodness and pleasure in this world, so they will be asked on the Day of Resurrection about their gratitude for what they had, and they did not thank the Lord of the blessings because they worshipped other than Him and associated others with Him. Al-Hasan said: None will be asked about pleasure except the people of Hellfire. Qatada said: God, the Exalted, will ask every person with a blessing about what He has bestowed upon him, and this is the apparent meaning. There is no reason to specify pleasure to an individual person or a type, because its definition is for a genus or an exhaustive list, and the mere question does not necessitate the punishment of the one being asked about the blessing he is being asked about. God may ask the believer about the blessings He has bestowed

upon him, how he spent them, and what he did with them. To know his shortcomings and failure to do what is required of him in terms of gratitude. It was said that the question is about security and health, and it was said about health and leisure, and it was said about perception by the senses, and it was said about the pleasure of food and drink, and it was said about lunch and dinner, and it was said about the coolness of drink and the shade of dwellings, and it was said about moderation of character, and it was said about the pleasure of the letter *nun*, and the first is general as we mentioned.

Ibn Abi Hatim narrated on the authority of Abu Burdah regarding the verse {{You are distracted by multiplying [your worldly pursuits]}}, that he said: It was revealed about two tribes of the Ansar, Banu Haritha. Banu Harith boasted and multiplied, so one of them said: Among you are the likes of so-and-so and so-and-so. The others said the same, boasting about the living. Then they said: Let's go to the graves. One of the two groups began to say: Among you are the likes of so-and-so, pointing to the grave, and the likes of so-and-so, and the others did the same, so God revealed {{You are distracted by multiplying [your worldly pursuits]} \* Until you visit the graves}} Indeed, in what you visit there was for you a lesson and a distraction. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding the verse {{You are distracted by multiplying [your worldly pursuits]}}, that he said: In wealth and children. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Zayd ibn Aslam on the authority of his father who said: The Messenger of God (peace and blessings of God be upon him) recited: **Putting together in worship has distracted you meaning from obedience until you visit the graves** meaning until death comes to you **No! You will surely know** meaning if you were to enter your graves **Then no! You will surely know** meaning if you were to emerge from your graves to the place of assembly **No! If you were to stand before your Lord on account of your deeds "You would surely see Hell** meaning the path is placed in the middle of Hell, so a Muslim will be saved and a Muslim will be scratched and a Muslim will be left scratched in the fire of Hell **Then you will surely be asked that Day about pleasure** meaning full bellies, cool drinks, shaded dwellings, moderate character, and the pleasure of sleep. Ibn Mardawayh narrated a similar hadith on the authority of Ayyad ibn Ghanam. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated from Ibn Abbas, regarding the verse, "Then you will surely be asked that Day about pleasure, **he said**, It means the health of the body, hearing, and sight. **And he is more knowledgeable about that than them, and it is His verse**, Indeed, the hearing, the sight, and the heart - about all those one will be questioned." Abdullah bin Ahmad narrated in Zawa'id Al-Zuhd, Ibn Abi Hatim, and Ibn Mardawayh narrated from Ibn Mas'ud, from the Prophet, peace and blessings be upon him, "Then you will surely be asked that Day about pleasure, **he said**, It means security and health. **Al-Bayhaqi narrated from Ali bin Abi Talib, he said**, Pleasure is well-being. **Abd bin Hamid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from him regarding the verse, he said**, Whoever eats wheat bread and drinks cold water from the Euphrates, and has a house in

Then you will surely be asked on that Day about pleasure.

which he lives, then that is from the pleasures about which he will be questioned. **Ibn Mardawayh narrated from Abu Al-Darda', he said,** The Messenger of God, peace and blessings be upon him, said regarding the verse, 'Eating wheat bread, sleeping in the shade, and drinking cold water from the Euphrates.'" Perhaps the attribution of this to the Prophet is not correct, and it may have been from the words of Abu Al-Darda'. Ahmad narrated in Az-Zuhd and Ibn Mardawayh on the authority of Abu Qilabah on the authority of the Prophet (peace and blessings of God be upon him) regarding the verse, he said: **Some of my nation will combine ghee and honey with dates and eat it.** This is a mursal narration. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ikrimah who said: When this verse was revealed, the Companions said: **O Messenger of God, what kind of comfort are we enjoying? We only eat barley bread halfway through our stomachs.** God revealed to His Prophet (peace and blessings of God be upon him) to say to them: **Do you not wear sandals and drink cold water? This is from the comforts.** Ibn Abi Shaybah, Hanad, Ahmad, Ibn Jarir, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Mahmud ibn Labid who said: When the verse, **Has multiplying [your worldly pursuits] distracted you?** was revealed, he recited until he reached, **Then you will surely be asked that Day about comfort,** they said: "O Messenger of God, what comfort will we be asked about? They are only the two black things: water and dates, and our swords are over our necks, and the enemy is present, so what comfort will we be asked about?" He said: **That will happen.** It was narrated by 'Abd ibn Humayd, al-Tirmidhi, and Ibn Mardawayh from the hadith of Abu Hurayrah. It was narrated by Ahmad, al-Tirmidhi, who authenticated it, Ibn Majah, Ibn al-Mundhir, and Ibn Mardawayh from the hadith of al-Zubayr ibn al-Awwam. It was narrated by Ahmad in al-Zuhd, by 'Abd ibn Humayd, al-Tirmidhi, Ibn Jarir, Ibn Hibban, Ibn Mardawayh, al-Hakim, and al-Bayhaqi in al-Shu'ab, from Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "The first thing that a servant will be asked about on the Day of Resurrection regarding blessings is that it will be said to him: 'Did We not make your body healthy and give you cold water to drink?'" Ahmad, 'Abd ibn Humayd, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated from Jabir ibn 'Abdullah, who said: "The Messenger of God (peace and blessings of God be upon him), Abu Bakr, and 'Umar came to us, so we fed them dates and gave them water to drink. The Messenger of God (peace and blessings of God be upon him) said: 'This is one of the blessings about which you are asking.'" A similar version was narrated by 'Abd ibn Humayd, Ibn Mardawayh, and al-Bayhaqi from the hadith of Jabir ibn 'Abdullah. Muslim, the Sunni scholars, and others narrated on the authority of Abu Hurayrah that they said: "The Prophet (peace and blessings of God be upon him) went out and found Abu Bakr and Umar. He said, 'What brought you out of your homes just now?' They said, 'Hunger, O Messenger of God.' He said, 'By the One in Whose Hand is my soul, what brought you out brought me out, so get up.' So they got up with him. Then he came to a man from the Ansar, but he was not

in his house. When the woman saw him, she said, 'Welcome.' The Prophet (peace and blessings of God be upon him) said, 'Where is so-and-so?' She said, 'He went to get us fresh water. Then the Ansari came and looked at the Prophet (peace and blessings of God be upon him) and his two companions and said, 'Praise be to God, no one has had more guests today than I.' He went and brought a bunch of dates and said, 'Eat some of this.' He took the knife and the Messenger of God (peace and blessings of God be upon him) said to him, 'Beware of the milking ones.' He slaughtered a sheep for them and they ate from the sheep and from that bunch and drank. When they were satisfied and had their fill, the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr and Umar, 'By the One in Whose Hand is my soul, we will be asked about this luxury on the Day of Resurrection.'" There are hadiths on this topic.

## Tafsir al-Baghawi

**8- Then you will be asked on that Day about the pleasures,** Muqatil said: meaning the infidels of Mecca, who were in goodness and pleasures in this world, so they will be asked on the Day of Resurrection about their gratitude for what they had, and they did not thank the Lord of the pleasures because they worshipped other than Him, then they will be punished for not being grateful, this is what Al-Hasan said.

On the authority of Ibn Masoud, he said: **You will be asked on that Day about pleasure.** He said: Security and health.

Qatada said: God will ask every person who has been blessed about what He has bestowed upon him.

Abu Bakr ibn Abi Al-Haitham Al-Turabi told us, Abdullah ibn Ahmad ibn Hamuyeh Al-Sarakhsi told us, Ibrahim ibn Khazim Al-Shashi told us, Abd ibn Hamid told us, Shababah told us, on the authority of Abdullah ibn Al-Ala', on the authority of Ad-Dahhak ibn Arzam Al-Ash'ari, who said: I heard Abu Hurairah say: "The Messenger of God, may God bless him and grant him peace, said: 'The first thing that the servant will be asked about on the Day of Resurrection regarding blessings will be: Did We not give you good health and provide you with cold water to drink?'"

Abu Muhammad Abdullah bin Abdul Samad Al-Juzajani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haytham bin Kulayb Al-Shashi told us, Abu Isa Al-Tirmidhi told us, Muhammad bin Ismail told us, Adam bin Abi Iyas told us, Shaiban Abu Mu'awiyah told us, Abdul Malik bin Umair told us, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurayrah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, went out at a time when no one went out or met him. Abu Bakr came to him and said: 'What brought you, O Abu Bakr?' He said: 'I went out to meet the Messenger of God, may God bless him and grant him peace, and to look at his face and to greet him.' It was not long

before Umar came and said: 'What brought you, O Umar?' He said: 'Hunger, O Messenger of God.' The Prophet, may God bless him and grant him peace, said: 'And I have found some of that.' So they went to the house of Abu Al-Haytham bin Al-Tayhan Al-Ansari, who was a man with many date palms and sheep, but he had no servants. They did not find him, so they said to his wife: 'Where is your companion?' She said: 'Go get us fresh water,' but he did not find him." They were not long before Abu Al-Haytham came with a waterskin to draw water from and put it down. Then he came to embrace the Messenger of God (peace and blessings of God be upon him) and sacrificed his father and mother for him. Then he went with them to his garden and spread out a rug for them. Then he went to a palm tree and brought a straw and put it down. The Prophet (peace and blessings of God be upon him) said: **Why don't you pick some of its fresh dates and unripe dates for us?** He said: **O Messenger of God, I wanted you to choose from its fresh dates and unripe dates.** So they ate and drank from that water. The Prophet (peace and blessings of God be upon him) said: "This, by the One in Whose Hand is my soul, is among the blessings that you will be asked about on the Day of al-Qiyamah 75:cool shade, good fresh dates, and cool water." Abu Al-Haytham went to prepare food for them, but the Prophet (peace and blessings of God be upon him) said: **Do not slaughter a lactating woman.** So he slaughtered a young goat or a young kid for them and brought it to them, and they ate. The Prophet (peace and blessings of God be upon him) said: **Do you have a servant?** He said: No. The Prophet (peace and blessings of God be upon him) said: So when captives come to us, come to us. So the Prophet (peace and blessings of God be upon him) was brought two heads and there was no third with them. Abu Al-Haytham came to him and the Prophet (peace and blessings of God be upon him) said: Choose from them. He said: O Prophet of God, choose for me. The Prophet (peace and blessings of God be upon him) said: The one who is consulted is trustworthy. Take this one, for I saw him praying, and treat him well. Abu Al-Haytham took him to his wife and told her what the Messenger of God (peace and blessings of God be upon him) had said. His wife said: You will not achieve what the Messenger of God (peace and blessings of God be upon him) said unless you free him. He said: Then he is freed. The Prophet (peace and blessings of God be upon him) said: God, the Blessed and Exalted, did not send a prophet or a caliph except that he had two entourage: an entourage that enjoined him to do good and forbade him from evil, and an entourage that never failed to corrupt him. And whoever is protected from a bad entourage is protected.

It was narrated on the authority of Ibn Abbas that he said: Bliss is the health of the body, hearing, and sight. God asks His servants how they used them, and He knows that better than they do. This is His statement: **Indeed, the hearing, the sight, and the heart - about all those one will be questioned.** (al-Isra' 17:36)

Akrima said: About health and leisure.

Saeed bin Jubair said: About health, leisure and money.

Imam Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, al-Husayn ibn al-Hasan told us in Mecca, Abdullah ibn al-Mubarak and al-Fadl ibn Musa told us, they said: Abdullah ibn Saeed ibn Abi Hind told us, on the authority of his father, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'There are two blessings in which many people are deceived: health and free time.'"

Muhammad ibn Kaab said: He means about what He bestowed upon you through Muhammad, may God bless him and grant him peace.

Abu Al-Aaliyah said: About Islam and the Sunnah. Al-Hussein bin Al-Fadl said: Making the laws easier and the Quran simpler.

### Tafsir al-Baidawi

**8- Then you will surely be asked on that Day about the pleasures** that distracted you. The address is specific to everyone who is distracted by his worldly life from his religion. *Pleasures* is what makes him busy, as is evident from the many texts, such as His saying: **Whoever is deprived of the adornment of God** "Eat of the good things." It was said that it is Ya'man, since everyone will be asked about his gratitude. It was said that the verse is specific to the disbelievers.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites 'Alahakum', God Almighty will not hold him accountable for the blessings He bestowed upon him in this world, and he will be given a reward as if he had recited a thousand verses.**

Surat al-Asr 103:1

By the age

## Surat al-Asr 103:1

By the age

## Tafsir al-Jalalayn

1 - **And the afternoon** is the time or from noon until sunset or the afternoon prayer

## Tafsir al-Suyuti

## Tafsir al-Tabari

The people of interpretation differed regarding his statement, **By the time**. Some of them said: It is an oath by our Lord, may He be exalted, by time. He said: The time is the time.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And the afternoon**, he said: The afternoon is an hour of the day.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And the afternoon** he said: It is the evening.

The correct thing to say about this is: Our Lord swore by the time. **The time** is a name for time, which is the evening, night, and day. He did not specify one meaning over another from what this name includes. So everything that this name requires is included in what He, may His praise be glorified, swore by.

## Tafsir al-Qurtubi

It is Meccan. Qatada said it is Medinan, and it was narrated on the authority of Ibn Abbas. It consists of three verses.

The Almighty's saying: **By the declining day** has two issues:

First: The Almighty's saying: **By the declining age**, meaning time. This was stated by Ibn Abbas and others. So, the declining age is like the declining age, and from this is the saying of the poet:

The path of love is rough, the sea of love is vast, the day of love is a month, and the month of love is an age.

Which era did God Almighty swear by? Because it reminds us of the changing and changing of circumstances, and indicates the Creator. It was also said that the era is the night and the day. Humaid ibn Thawr said:

The two ages will not last a day and a night if they seek to attain what they have performed.

And the two Asr prayers: morning and evening. He said:

I will delay it for two years until he gets bored of me and is satisfied with half of the religion, while his nose is downcast.

He says: If the beginning of the day comes to me, I consider it its end. It was also said that it is the evening, which is the time between noon and sunset, as stated by Al-Hasan and Qatadah. And from this is the saying of the poet:

Come on, Amr, the afternoon is short, and in the first breath there is the spoils and the reward

Qatada also said: It is the last hour of the day. It was said: He swore by the afternoon prayer, which is the middle one, because it is the best of prayers, as stated by Muqatil. It is said: The call to prayer for the afternoon prayer has been made, meaning for the afternoon prayer. And I prayed the afternoon prayer, meaning the afternoon prayer. And in the authentic hadith:

(The middle prayer: the afternoon prayer) This was explained in Surat Al-Baqarah. It was said that it is an oath by the era of the Prophet, may God bless him and grant him peace, for its virtue in renewing prophethood during it. It was also said that its meaning is **and the Lord of the era**.

Second: Malik said: If someone swears not to speak to a man in the afternoon, he will not speak to him for a year. Ibn al-Arabi said: Malik interpreted the oath of the one who swore not to speak to a man in the afternoon as a year, because that is what is said most about it, and that is according to his principle of making the meaning of oaths more severe. Al-Shafi'i said: He is fulfilled for an hour, unless he had an intention, and I say the same, unless the one who swore was an Arab, in which case it is said to him: What did you mean? If he interprets it in a way that it can be understood, it is accepted from him, unless it is less than that, and according to Malik's school, it is interpreted as what is interpreted. And God knows best.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Asr

They said that Amr ibn al-Aas went to Musaylima the Liar, after the Messenger of God (peace and blessings of God be upon him) had been sent and before Amr had converted to Islam. Musaylima said to him: What has been revealed to your companion during this period? He said: A brief but eloquent Surah has been revealed to him. He asked: What is it? He said: "By time. Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." Musaylima thought for a while and then said: Something similar has been revealed to me. Amr said to him: What is it? He said: O wool, O wool, you are only two ears and a chest, and the rest of you is a hole and a depression. Then he said: What do you think, O

Amr? Amr said to him: By God, you know that I know that you are lying. I have seen Abu Bakr al-Kharaiti attribute something of this or something close to it in his well-known book **The Mistakes of Morals** in the second volume. The Wabar is a small creature that resembles a cat. Its largest parts are its ears and chest, but the rest of it is ugly. Musaylimah wanted to invent some nonsense to contradict the Quran. However, this was not acceptable to idol worshippers at that time. At-Tabarani narrated on the authority of Hammad ibn Salamah on the authority of Thabit on the authority of Ubaydullah ibn Husayn who said: When two men from the companions of the Messenger of God (blessings and peace of God be upon him) met, they would not part unless one of them recited to the other Surah Al-Asr until the end, and then one of them would greet the other. Ash-Shafi'i **may God have mercy on him** said: If people would reflect on this Surah, it would suffice them.

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

Al-'Asr **the time** is the time in which the good and evil movements of the children of Adam occur. Malik said on the authority of Zayd ibn Aslam: It is the evening, and the first is the well-known view. So God swore by this that mankind is in loss, meaning in loss and destruction. **Except for those who have believed and done righteous deeds.** So He excepted from the human race those who believed in their hearts and did righteous deeds with their limbs from loss. **And enjoin one another to truth**, which is performing acts of obedience and avoiding forbidden things. **And enjoin one another to patience**, meaning in the face of calamities and fate and the harm of those who harm those whom they enjoin what is right and forbid what is wrong. The end of the interpretation of Surat Al-'Asr, and all praise and thanks are due to God.

### Fath al-Qadir

It is three verses

According to the majority of scholars, it was revealed in Mecca. Qatada said: It was revealed in Medina. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Surat Al-Asr was revealed in Mecca. Al-Tabarani narrated in Al-Awsat and Al-Bayhaqi in Al-Shu'ab on the authority of Abu Mazina Al-Darimi, who was a companion of the Prophet, who said: When two men from the companions of the Prophet (peace and blessings be upon him) met, they would not part until one of them had recited Surat Al-Asr to the other. Then one of them would greet the other:

God Almighty swears by the time, which is the age, because of the lessons it contains regarding the passage of night and day according to the estimation of the cycles and the alternation of darkness and light. For in that is clear evidence of the Creator, the Almighty and Majestic, and of His Oneness. The night is called the time and the day is called the time, and from this is the saying of Humayd ibn Thawr:

The two eras did not end for a day or a night if they sought to achieve what they wished for

Morning and evening are called *Asr*, and from this the

poet said:

I will delay it for two years until he gets bored of me and is satisfied with half of the religion, while his nose is downcast.

Qatada and Al-Hasan said: What is meant by it in the verse is the evening, which is the time between the sun's zenith and its setting. From this comes the poet's saying:

Amr takes us out when the afternoon prayer is short, and in the first departure there is booty and reward.

It was also narrated from Qatada that it refers to the last hour of the day. Muqatil said: What is meant by it is the Asr prayer, which is the middle prayer that God the Almighty has commanded us to observe. It was also said that it is an oath by the era of the Prophet (peace and blessings of God be upon him). Al-Zajaj said: Some of them said: It means, **By the Lord of the era**, but the former is more appropriate.

### Tafsir al-Baghawi

1- **By the declining day**, Ibn Abbas said: And time. It was said: He swore by it because it contains a lesson for the observer. It was also said: Its meaning is **By the Lord of the Declining Day**, and the same is the case with similar verses. Ibn Kaysan said: By the declining day he meant the night and the day, they are called the two declining days. Al-Hasan said: From after the sun has passed its zenith until its setting. Qatada said: The last hour of the day. Muqatil said: He swore by the declining day, which is the middle prayer.

### Tafsir al-Baidawi

1- **By the time** God Almighty swears by the afternoon prayer because of its virtue, or by the era of prophecy, or by time because it includes wonders and alludes to the denial of any loss that may be attributed to it.



Surat Al-Asr: 2

Indeed, mankind is in loss.

## Surat al-Asr 103:2

Indeed, mankind is in loss.

## Tafsir al-Jalalayn

2 - **Indeed, mankind** the species **is in loss** in his trade.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Indeed, mankind is in loss**, meaning: The son of Adam is in destruction and deficiency. Ali, may God be pleased with him, used to recite that **Indeed, mankind is in loss, and he will remain in it until the end of time**.

Ibn Abd al-A'la ibn Wasil told me: Abu Na'im al-Fadl ibn Dukayn told us: Isra'il told us, on the authority of Abu Ishaq, on the authority of Amr Dhi Murr, who said: I heard Ali, may God be pleased with him, recite this verse: **By time and the misfortunes of time, indeed, mankind is in loss, and indeed, he will remain in it until the end of time**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Indeed, man is in loss**. In some readings it says **and he is in it until the end of time**.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr Dhi Murr, that Ali, may God be pleased with him, recited it: **By time and the misfortunes of time, indeed, mankind is in loss**.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, mankind is in loss**, except for he who believes.

## Tafsir al-Qurtubi

The Almighty said: **Indeed, mankind is in loss**. This is the answer to the oath. What is meant by it is the disbeliever, as Ibn Abbas said in the narration of Abu Salih. Ad-Dahhak narrated from him that he said: He means a group of polytheists: Al-Walid ibn Al-Mughira, Al-Aas ibn Wa'il, Al-Aswad ibn Abdul Muttalib ibn Asad ibn Abdul Uzza, and Al-Aswad ibn Abdul Yaghuth. It was also said that by mankind he means all people. **In loss** means in deception. Al-Akhfash said: He destroyed him. Al-Farra': punishment, and from it is the saying of the Almighty: **And the outcome of its affair was loss** (al-Talaq 65:9). Ibn Zayd: In evil. It was also said: In deficiency, the meanings are close. It was

narrated from Salam **by Al-Asr** with a kasra on the sad. Al-A'raj, Talhah, and Isa Al-Thaqafi read *khasara* with a damma on the seen. Harun narrated this from Abu Bakr from Asim, and the correct way in both is to follow. It is also said: *khasara* and *khasara*, like 'usar and 'asar. And Ali used to recite it (By time and the vicissitudes of time, indeed, mankind is in loss. And indeed, he will remain in it until the end of time). Ibrahim said: When a person grows old in this world and becomes old, he is in decline, weakness and decline, except for the believers, for they will be credited with the rewards they used to do in their youth. Similar to the words of God the Most High: "Indeed, We created man in the best of stature. Then We return him to the lowest of the low." (al-Tin 95:4-5) He said: And our recitation is (By time, indeed, mankind is in loss. And indeed, he will remain in it until the end of time). The correct reading is what the Ummah and the copies of the Qur'an follow. We have already refuted in the introduction to the book those who disagreed with the Qur'an of Uthman, and that it is not a Qur'an to be recited, so reflect on it there.

## Tafsir Ibn Kathir

Al-Asr **the time**: the time in which the good and evil movements of the children of Adam occur. Malik said on the authority of Zayd ibn Aslam: It is the evening, and the first is the well-known. So God swore by this that mankind is in loss, meaning in loss and destruction. **Except for those who believe and do righteous deeds**. So He excepted from the human race those who believe in their hearts and do righteous deeds with their limbs from loss. **And enjoin one another to truth**, which is performing acts of obedience and avoiding forbidden things. **And enjoin one another to patience**, meaning in the face of calamities and fate and the harm of those who harm those whom they enjoin what is right and forbid what is wrong. The end of the interpretation of Surat Al-Asr, and praise and thanks be to God.

## Fath al-Qadir

2- **Indeed, mankind is in loss**. This is the answer to the oath. Loss and khusran are decrease and the loss of capital. The meaning is that every human being, in his trades, endeavors, and spending his life on worldly affairs, is in decrease and misguidance from the truth until he dies. It was said that what is meant by *man* is the disbeliever, and it was also said that it refers to a group of disbelievers: Al-Walid ibn Al-Mughira, Al-'As ibn Wa'il, and Al-Aswad ibn Abd Al-Muttalib ibn Asad. The first is more appropriate because of the generality in the word *man* and the indication of the exception to it. Al-Akhfash said: **In loss** means in destruction. Al-Farra' said: punishment. Ibn Zayd said: In evil. The majority of scholars read **By the time** with a sukoon on the *sad*. They also read *khisar* with a damma on the *kha* and a sukoon on the *seen*. Yahya ibn Salam read **By the time** with a kasra on the *sad*. Al-A'raj, Talhah, and Isa read *khisar* with a damma on the *kha* and the *seen*. This reading was narrated from Asim.

### **Tafsir al-Baghawi**

2- **Indeed, mankind is in loss**, meaning loss and deficiency. It was said that he meant the infidels, as evidenced by the fact that he excluded the believers. Loss is the loss of a person's capital in the destruction of his soul and life through sins, and these are his greatest capital.

### **Tafsir al-Baidawi**

2- **Indeed, mankind is in loss**. People are in loss in their efforts and spending their lives on their demands. The definite article is for the gender and the indefinite article is for emphasis.

Surat Al-Asr: 3

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

### Surat al-Asr 103:3

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

### Tafsir al-Jalalayn

3 - **Except for those who believe and do righteous deeds** for they are not in loss **and advise one another** advise one another **to the truth** faith **and advise one another to patience** in obedience and avoiding disobedience

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Except for those who believe and do righteous deeds** means: Except for those who believed in God's Oneness, acknowledged His Oneness and obedience, did righteous deeds, fulfilled the obligations He required of them, and avoided the acts of disobedience He forbade them from. He excluded those who believed from humanity, because humanity means the collective, not the individual.

His statement: **And enjoin one another to truth** means: And some of them enjoined upon one another to adhere to what God revealed in His Book of His commands and to avoid what He forbade therein.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And enjoin one another to the truth**. The truth is the Book of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And enjoin one another to truth**. He said: Truth is the Book of God.

Imran bin Bakkar Al-Kila'i told me, he said: Khattab bin Othman told us, he said: Abd Al-Rahman bin Sinan Abu Ruh Al-Sakuni told us, a man from Homs whom I met in Iriniyah, he said: I heard Al-Hasan in **And enjoin one another to truth** he said: Truth is the Book of God.

His saying: **And enjoin one another to truth** means: And they enjoined upon one another patience in working in obedience to God.

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

Who said that?

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

**another to truth**. He said: Patience is obedience to God.

Imran bin Bakkar Al-Kila'i told me, he said: Khattab bin Othman told us, he said: Abd Al-Rahman bin Sinan Abu Ruh told us, he said: I heard Al-Hasan say regarding His statement, **And enjoin one another to patience**, he said: Patience is obedience to God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And enjoin one another to patience**. He said: Patience is obedience to God.

### Tafsir al-Qurtubi

God Almighty says: **Except for those who believe and do righteous deeds and advise each other to truth and advise each other to patience**.

The Almighty's saying: **Except those who believe** is an exception from humanity, as it means people, according to the correct view.

God Almighty says: **And they did righteous deeds** meaning they performed the obligatory duties imposed upon them, and they are the companions of the Messenger of God, may God bless him and grant him peace. Abi bin Ka'b said:

I recited to the Messenger of God (peace and blessings of God be upon him) **By the time** then I said: What is its interpretation, O Prophet of God? He said: **By the time** is an oath from God, your Lord swears by the end of the day: **Indeed, mankind is in loss**: Abu Jahl **Except for those who have believed**: Abu Bakr, **And do righteous deeds**: Umar. **And enjoin one another to truth**: Uthman. **And enjoin one another to patience**: Ali, may God be pleased with them all. Ibn Abbas delivered this sermon from the pulpit, stopping at it. The meaning of **and enjoin one another** is to love one another, they enjoined one another to do good and urged one another to do good. **By the truth**: to monotheism, as Ad-Dahhak narrated from Ibn Abbas. Qatadah said: **By the truth**: to the Qur'an. As-Suddi said: The truth here is God, the Almighty, **and enjoin one another to patience** in obeying God, the Almighty, and being patient in avoiding His disobedience. This has been mentioned before. And God knows best.

### Tafsir Ibn Kathir

Al-Asr **the time**: the time in which the good and evil movements of the children of Adam occur. Malik said on the authority of Zayd ibn Aslam: It is the evening, and the first is the well-known. So God swore by this that mankind is in loss, meaning in loss and

destruction. **Except for those who believe and do righteous deeds.** So He excepted from the human race those who believe in their hearts and do righteous deeds with their limbs from loss. **And enjoin one another to truth,** which is performing acts of obedience and avoiding forbidden things. **And enjoin one another to patience,** meaning in the face of calamities and fate and the harm of those who harm those whom they enjoin what is right and forbid what is wrong. The end of the interpretation of Surat Al-Asr, and praise and thanks be to God.

### Fath al-Qadir

3- **Except for those who have believed and done righteous deeds** meaning, they combined belief in God and righteous deeds, for they are in profit, not loss, because they worked for the Hereafter and were not distracted by worldly matters. The exception is connected. Whoever says that what is meant by *human* is only the disbeliever, then it is disjunctive, and every believing man and woman is included under this exception. There is no basis for what was said that what is meant is the Companions or some of them, because the wording is general and does not exclude anyone who is characterized by faith and righteous deeds. **And enjoin one another to truth** meaning, they enjoin one another to truth that must be done, which is belief in God and Tawheed, and doing what God has prescribed, and avoiding what He has forbidden. Qatada said: **To truth** means to the Qur'an. It was also said to mean Tawheed, but it is more appropriate to interpret it in general terms. **And enjoin one another to patience** meaning to be patient in avoiding the sins of God the Almighty and to be patient in fulfilling His obligations. Making the recommendation of patience a companion to the recommendation of truth is evidence of its great value and the magnificence of its honor, and the increased reward of those who are patient for what is right to be patient over: **Indeed, God is with the patient.** Also, the recommendation of patience is what falls under the recommendation of truth, so singling it out for mention and specifying it with a text about it is one of the greatest evidences indicating its superiority over the qualities of truth, its increased honor over them, and its higher status than them.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement, **By the declining day,** he said: Time. Ibn Jarir narrated on his authority that he said: It is an hour of the daytime. Ibn al-Mundhir also narrated on his authority that he said: It is the time before sunset in the evening. Al-Faryabi, Abu Ubaid in his Fadhail, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn al-Anbari in Al-Masahif narrated on the authority of Ali ibn Abi Talib that he used to recite: **By the declining day, and the vicissitudes of time, indeed mankind is in loss, and indeed he will be in it until the end of time.** Abd ibn Humayd narrated on the authority of Ibn Mas'ud that he used to recite: **By the declining day, indeed mankind is in loss, and indeed he will be in it until the end of time.**

### Tafsir al-Baghawi

3- **Except for those who have believed and done righteous deeds,** for they are not in loss, **and enjoin one another,** they enjoin one another, **to the truth,** to the Qur'an, as Al-Hasan and Qatadah said. Muqatil said: to believe and to believe in One God. **And enjoin one another to patience,** to perform the obligatory duties and uphold the commands of God. Ibn Awn narrated on the authority of Ibrahim that he meant that when a person grows old in this world and becomes decrepit, he will decline and regress except for the believers, for they will have their rewards and the good deeds they did in their youth and health recorded for them, and it is like His statement: "Indeed, We created man in the best stature. Then We returned him to the lowest of the low, Except for those who have believed and done righteous deeds."

### Tafsir al-Baidawi

3- **Except for those who have believed and done righteous deeds** for they have purchased the Hereafter with this world, so they have won eternal life and everlasting happiness. **And enjoin one another to the truth** that is firm and undeniable, whether it is belief or action. **And enjoin one another to patience** from sins or on the truth, or whatever God tests His servants with. This is an example of linking the specific to the general for emphasis, unless the action is limited to something that is perfect. Perhaps God, the Almighty, mentioned the reason for gain and not loss to suffice with clarifying the intended meaning, and to indicate that what is excluded is either an exclusion that leads to loss and a decrease in fortune, or as a sign of generosity, for ambiguity in the aspect of loss is generosity. The Prophet, peace and blessings be upon him, said: **Whoever recites Surat Al-Asr, God will forgive him and he will be among those who advise one another to the truth and advise one another to patience.**

Surat Al-Hamza: 1

Woe to every slanderer and backbiter

## Surat al-Humazah 104:1

Woe to every slanderer and backbiter

### Tafsir al-Jalalayn

1 - *Woe* a word of torment or a valley in Hell **for every slanderer and backbiter** many who slander and backbite, i.e. backbiting, it was revealed about those who backbite the Prophet, may God bless him and grant him peace, and the believers, such as Mayyah ibn Khalaf, Al-Walid ibn Al-Mughirah, and others.

### Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Uthman and Ibn Umar that they said: We have not ceased to hear that **Woe to every slanderer** was revealed about Abi bin Khalaf.

K and he narrated on the authority of Al-Suddi who said: It was revealed about Al-Akhns bin Shuraik.

Ibn Jarir narrated on the authority of a man from Raqqa who said: It was revealed about Jameel bin Aamer Al-Jumahi.

Ibn Mundhir narrated on the authority of Ibn Ishaq, who said: Whenever Umayyah ibn Khalaf saw the Messenger of God, may God bless him and grant him peace, he would slander and backbite him. So God revealed the entire surah, **Woe to every slanderer and backbiter**.

### Tafsir al-Tabari

God Almighty means by His saying, **Woe to every slanderer** the valley flows with the pus and festering of the people of Hell **every slanderer** means: to every backbiter of people, who backbites them and belittles them, as Ziyad al-Ajam said:

I will leave you alone if you meet me like this, and if I am absent, you are the one who backbites and slanders.

Backbiter means someone who criticizes people and slanders them.

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

Who said that?

Masruq ibn Abaan narrated: Waki' narrated on the authority of an unnamed man on the authority of Abu al-Juza' who said: I said to Ibn Abbas: Who are these people whom God began with woe? He said: They are those who go about spreading gossip, who cause separation between loved ones, and who seek the greatest faults.

Abu Kurayb narrated to us, saying: Waki' narrated to us, on the authority of his father, on the authority of a man from the people of Basra, on the authority of Abu

al-Juza', who said: I said to Ibn Abbas: Who are these people whom God has warned of woe? Then he mentioned something similar to the hadith of Masruq ibn Abaan.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Woe to every slanderer and backbiter**. He said: The slanderer eats people's flesh, and the backbiter is the one who stabs people.

It was narrated on the authority of Mujahid that this statement is different, which is:

Abu Kurayb narrated to us, saying: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Woe to every slanderer**. He said: The slanderer is the one who stabs people, and the backbiter is the one who eats people's flesh.

Masruq bin Aban Al-Hattāb narrated to us, saying: Waki' narrated to us, saying: Sufyān narrated to us, on the authority of Ibn Abi Najih, on the authority of Mujahid, similarly.

It was also narrated from him that there is a difference between these two statements, which is:

Ibn Bashar narrated to us, Qabil: Yahya narrated to us, he said: Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Woe to every slanderer and backbiter**. He said: One of them is the one who eats the flesh of people, and the other is the one who slanders. This indicates that the one who narrated this hadith was confused about the interpretation of the two words, and therefore the narrators differed in their transmission of what they narrated, as I mentioned.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Woe to every slanderer and backbiter**. As for slander, it is the one who eats people's flesh, and as for backbiting, it is the one who slanders them.

Ibn Hamid told us: Mihran told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, who said: The hamza is the one who eats people's flesh, and the hamza is the one who backbites them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Khathim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Woe to every slanderer and backbiter**. He said: Woe to every backbiter and slanderer.

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, who said: al-Humazah 104: He slaps him in the face, and al-Humazah 104: from behind him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: He slanders and backbites him with his tongue and his eyes, eats people's flesh, and slanders them.

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: Backbiting is done with the hand, and slander is done with the tongue.

Others said about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding the words of God, **Woe to every slanderer and backbiter**, he said: The slanderer is the one who backbites people with his hand and strikes them with his tongue, and the backbiter is the one who slanders them with his tongue and finds fault with them.

There is a difference of opinion about the meaning of his saying, **Woe to every slanderer**. Some of them said: It refers to a specific polytheist. Some of those who said this said: It is Jameel bin Amir al-Jumahi.

Others said: He is Al-Akhns bin Shuraik.

Mention of someone who said this about me, a specific polytheist:

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, **Woe to every slanderer and backbiter**. He said: A polytheist who used to slander and backbite people.

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 a man from the people of Raqqa, who said: It was revealed about Jameel bin Amir Al-Jumahi.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, regarding His statement, **A slanderer and backbiter**, he said: It is not specific to anyone. It was revealed about Jameel bin Amir. Warqa' said: Al-Raqashi claimed.

Some Arab scholars said: This is a type of thing that the Arabs mention by name of a general thing, and they mean by it one individual, as is said in speech, if a man says to someone, **I will never visit you**, then whoever does not visit me, I am not his visitor, and the one who says that means the answer of his friend who says to him, **I will never visit you**.

Others said: Rather, it means everyone who has this characteristic, and no other intention is intended by it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Woe to every slanderer and backbiter**, it is not specific to anyone.

The correct thing to say about this is: God has said this to every slanderer and backbiter, to everyone who has the characteristic that this person described with, his path is his path, whoever he may be among the people.

## Tafsir al-Qurtubi

Meccan by consensus. It consists of nine verses.

God the Almighty said: **Woe to every slanderer and backbiter**. We have already discussed the meaning of *woe* in more than one place. It means disgrace, torment, and destruction. It was also said: It is a valley in Hell. **To every slanderer and backbiter** Ibn Abbas said: They are those who go about spreading gossip, causing trouble between loved ones, and seeking to fault the innocent. These two have the same meaning. The Prophet (peace and blessings of God be upon him) said:

**The worst of God's servants are those who go about spreading gossip, cause corruption between loved ones, and seek to fault the innocent.** Ibn Abbas said that hamzah means slander, and lameza means faultfinder. Abu Al-Aaliyah, Al-Hasan, Mujahid, and Ata' bin Abi Rabah said: hamzah is the one who backbites and slanders a man, and lameza is the one who backbites him behind his back when he is absent. From this is the saying of Hassan:

I humiliated you, and you submitted, humbly submitting to a rhyme that blazed like flames.

Al-Nahhas chose this statement and said: "From it is the saying of God the Almighty: "And among them is he who slanders you concerning the charities" (al-Tawbah 9:58). Muqatil said against this statement: The hamzah is the one who backbites in backbiting, and the lamzah is the one who backbites to one's face. Qatadah and Mujahid said: The hamzah is the one who slanders people, and the lamzah is the one who slanders their lineage. Ibn Zayd said: The hamzah is the one who slanders people with his hand and hits them, and the lamzah is the one who slanders them with his tongue and finds fault with them. Sufyan al-Thawri said: He slanders with his tongue and slanders with his eyes. Ibn Kaysan said: The hamzah is the one who hurts his companions with bad words, and the lamzah is the one who casts a glance at his companion, and points with his eyes, head, and eyebrows. He said once: They are the same, and it is the qatta who slanders a person in his absence. Ziyad al-Ajam said:

You guide me, my love, if you meet me lying, and if I am absent, you are the backbiter and slanderer.

Another said:

If I meet you, you smile at me angrily, but if I am absent, you are a backbiter and slanderer.

Shaht: distance. Hamza: a name used to exaggerate this meaning, as it is said: sakharah and dahkha: for the one who mocks and laughs at people. Abu Jaafar Muhammad ibn Ali and Al-A'raj read **hamzat lamza** with a sukoon on the meem in both. If that is true from them, then it is in the meaning of the passive participle, which is the one who exposes himself to people until

## Surat Al-Hamza: 1

### Woe to every slanderer and backbiter

they mock him and laugh at him, and makes them gossip. Abdullah ibn Mas'ud, Abu Wa'il, Al-Nakha'i and Al-A'mash read: **Woe to the hamzat lamza**. The origin of hamza is: breaking, and biting on something violently, and from it is the hamza of the letter. It is said: I hamzat his head. I hamzat the walnut with my hand, I broke it. An Arab was asked: Do you hamzat the mouse? He said: Only the cat hamzas it. What is in Al-Sahah: An Arab was asked: Do you hamzat the mouse? He said: The cat hamzas it. The first was said by Al-Tha'labi, and it indicates that the cat is called hamza. Al-Ajjaj said:

And we shook his head and it was smashed

It was said: The root of hamza and lamza is pushing and hitting. Lamza yalmazhu lamzan: if he hits and pushes him, and likewise hamzahu: meaning he pushed and hit him. The rajaz poet said:

Al-Baraka: Standing on all fours. And in a rak'ah, he threw him down, so he fell on his backside. This is stated in As-Sahih. The verse was revealed about Al-Akhns ibn Shuraik, as narrated by Ad-Dahhak on the authority of Ibn Abbas. He used to slander and criticize people, both when they were facing him and when they were leaving him. Ibn Jurayj said: It was revealed about Al-Walid ibn Al-Mughira, who used to backbite the Prophet (peace and blessings of God be upon him) behind his back and slander him to his face. It was also said: It was revealed about Ubayy ibn Khalaf. It was also said: It was revealed about Jamil ibn Amir Al-Thaqafi. It was also said: It is a general narration without specification, which is the opinion of the majority. Mujahid said: It is not specific to anyone, but rather to everyone who has this characteristic. Al-Farra' said: It is permissible to mention a general thing and mean a specific one, such as when someone says: I will never visit you. So you say: Whoever does not visit me, I will not visit him, meaning the one who says it.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Humazah

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

A backbiter by word or by deed means someone who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a slanderer. Ar-Rabi' ibn Anas said: The slanderer slanders someone to his face and the backbiter from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said from Zayd ibn Aslam: He backbites people's flesh. Then some of them said: What is meant by this is Al-Akhnas ibn Shuraik, and others said otherwise. Mujahid said that it is general. God the Almighty's statement: {Who has accumulated

wealth and counted it} means he accumulated some of it on top of some and counted its number, like His statement: {And accumulated it and stored it up.} This was said by As-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His statement: {He accumulated wealth and counted it}: His wealth distracted him during the day, going from one place to another, and when it was night he slept like a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

## Fath al-Qadir

It has nine verses, and it is Meccan without dispute.

Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: **Woe to every slanderer and backbiter** was revealed in Mecca.

Woe: It is raised in the subject, and the permissibility of

starting with it, despite it being indefinite, is a supplication against them, and its predicate is 1- **Woe to every slanderer and backbiter**. The meaning is: Shame, torment, destruction, or a valley in hell for every slanderer and backbiter. Abu Ubaidah and Al-Zajjaj said: The slanderer is the one who backbites people, and based on this they have the same meaning. Abu Al-Aaliyah, Al-Hasan, Mujahid, and Ata bin Abi Rabah said: The slanderer is the one who backbites a man to his face, and the slanderer is the one who backbites behind his back. Qatada said the opposite of this. It was narrated from Qatada and Mujahid also that the slanderer is the people in their lineage. It was narrated from Mujahid also that the slanderer is the one who backbites people with his hand, and the slanderer is the one who slanders them with his tongue. Sufyan Al-Thawri said: He slanders them with his tongue and slanders them with his eyes. Ibn Kaysan said: The humiliator is the one who hurts his companions with bad language, and the backbiter is the one who casts a glance at his companion and points with his hand, head, and eyebrow. The first is more appropriate, and from this is the saying of Ziyad al-Ajam:

Be kind to me when I meet a liar, and when I am absent, you are the backbiter.

And the other said:

If I meet you, you smile at me angrily, and if I am absent, you are a backbiter and slanderer.

The origin of the hamza is kasra. It is said: he hamzat his head, meaning he broke it. From this comes the saying of Al-Ajjaj:

And we shook his head and it was smashed

It is said that the origin of hamza and lamza is to hit and push. It is said: he pushed him and struck him, and from this comes the saying of the poet:

And whoever provokes us, his honor will be bowed to his backside by a whirlwind or a storm.

Al-Barka'ah: Standing on all fours. It is said that he bowed and then bowed: meaning he wrestled him to his knees and he fell on his buttocks. This is in Al-Sahah. The structure of fa'lah indicates a lot. Faqih indicates that he does that a lot, and that it has become a habit for him. Similar is the wording of hakah *laughter* and lahna *curse*. The majority of scholars read it as **hamzat lamza** with a damma on the first letter and a fatha on the meem in both. Al-Baqir and Al-A'raj read it with a sukoon on the meem in both. Abu Wa'il, Al-Nakha'i and Al-A'mash read it as **Woe to every slanderer and backbiter**. The verse includes everyone who is characterized by that, and it is not contradicted by the fact that it was revealed for a specific reason, as the consideration is based on the generality of the wording and not the specificity of the reason.

## Tafsir al-Baghawi

1- **Woe to every slanderer and backbiter**. Ibn Abbas said: They are the ones who spread gossip, who

separate loved ones, and who seek to find fault with the innocent. Their meaning is the same, which is to find fault.

Muqatil said: The slanderer is the one who criticizes you in your absence, and the backbiter is the one who criticizes you to your face. Abu Al-Aaliyah and Al-Hasan said the opposite.

Saeed bin Jubair and Qatada said: The backbiter is the one who eats people's flesh and backbites them, and the slanderer is the one who slanders them.

Ibn Zayd said: The slanderer is the one who backbites people with his hand and hits them, and the lammah is the one who slanders them with his tongue and criticizes them.

Sufyan al-Thawri said: **He slanders with his tongue and winks with his eyes**. Ibn Kaysan said something similar: "The slanderer is the one who hurts his companion with bad speech, and the lameza is the one who winks with his eyes, nods with his head, and gestures with his eyebrows. They are two descriptions of the doer, like sakhra and dahakha: for the one who mocks and laughs at people, and the slanderer and the lameza, with a silent m, are the one who does that to someone."

The origin of the word *hamza* is to break and bite something violently.

They differed about who this verse was revealed to. Al-Kalbi said: It was revealed about Al-Akhns bin Shuraiq bin Wahb Al-Thaqafi, who used to slander and backbite people.

Muhammad bin Ishaq said: We have always heard that Surah Al-Humazah was revealed about Umayyah bin Khalaf Al-Jumahi.

Muqatil said: It was revealed about Al-Walid bin Al-Mughira, who used to backbite the Prophet, may God bless him and grant him peace, behind his back and slander him to his face.

Mujahed said: It is general for everyone who has this description.

## Tafsir al-Baidawi

1-**Woe to every slanderer and backbiter** Hamza is a kasra word like defeat, and lamz is a backbiting word like Allahaz, so it has become widespread in the kasra word for gossiping about people's honor and backbiting them. The structure of its verb indicates habit, so laughter and curse are only said for someone who is accustomed to it a lot. Hamza Lamza is read with a sukoon on the structure of the passive participle, which is the one who is mocked and brings sacrificial animals, so people laugh at him and curse him. It was revealed about Al-Akhnas bin Shuraiq, as he was absent, or about Al-Walid bin Al-Mughira and his backbiting of the Messenger of God, may God bless him and grant him peace.

Surat Al-Hamza: 2

He who has accumulated wealth and counted it

## Surat al-Humazah 104:2

He who has accumulated wealth and counted it

## Tafsir al-Jalalayn

2 - **He who gathered** with the emphasis and the stress **wealth and counted it** counted it and made it a number for the events of time

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **He who has collected wealth and counted it** means: He who has collected wealth and counted its number, but has not spent it in the way of God, nor fulfilled God's right in it, but rather he has collected it, stored it, and preserved it.

The reciters differed in their recitation of this. Among the reciters of Mina, Abu Ja'far and the majority of the reciters of Kufa, except 'Asim, read it as plural with a shaddah. The majority of the reciters of Madinah and Hijaz, except Abu Ja'far and the majority of the reciters of Basra, and from Kufa 'Asim, read it as plural with a tafsir. They all agreed on the shaddah of the dal in '*addahu* in the way I mentioned of its interpretation. It was mentioned from some of the early scholars with an unsound chain of transmission that he read it as **jama' mal wa'addahu** with a tafsir of the dal, meaning: he gathered wealth, gathered his tribe and his number. This is a recitation which I do not permit reading, because it is contrary to the recitation of the regions and goes beyond what the unanimously agreed upon.

As for his saying: **He collected money**, the emphasis and the softening are both correct, because they are two well-known readings in the readings of the regions, and they have similar meanings. So whichever one the reader reads, he is correct.

## Tafsir al-Qurtubi

The Almighty said: **Who has amassed wealth and counted it** meaning, he claimed, he had prepared it for the vicissitudes of life, like the generosity of *Akram*. It was also said: He counted its number, as Al-Suddi said. Ad-Dahhak said: He prepared his wealth for those of his children who would inherit it. It was also said: He boasted about its number and abundance. The intended meaning is to criticize the withholding of wealth from the path of obedience, as He said: **A preventer of good** (al-Qalam 68:12) and He said: **And he gathered and stored** (Al-Ma'arij: 18). The reading of the group is *jama'* with a light meem. Ibn 'Aamer, Hamzah, and Al-Kisa'i stressed it for emphasis. Abu 'Ubaid chose it, because of his saying: **and his number**. Al-Hasan, Nasr ibn 'Asim, and Abu Al-'Aliyah read *jama'* with a lightened letter, and '*Addaduhu* with a

lightened letter, as well. They demonstrated the doubling, because its root is '*addahu*, which is unlikely, because it appears in the Mushaf with two dals. The same thing happened in poetry. When they emphasized the doubling, they lightened it. He said:

Wait, in front of him, I have tested my character, I am generous to people if they are stingy

He meant: they were stingy and miserly, so he showed the doubling, but poetry is a place of necessity.

Al-Mahdawi said: whoever lightens **and counts it** then it is conjoined with money, that is, and he pluralizes its number, so it is not a verb showing doubling, because that is only used in poetry.

## Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them**

meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

## Fath al-Qadir

2- **Who has collected wealth and counted it** The relative pronoun is a substitute for *all*, or in the accusative case of blame, and this is more likely, because the substitute necessitates that the thing being replaced is subject to the ruling of being discarded. God described Him thus because it is in the position of the cause, and the reason for the insinuation and insinuation, which is His admiration for the wealth he has collected and his belief that it is surplus, and for this reason he deems others inadequate. The majority of scholars read *collected* without a stress on the letter. Ibn Amir, Hamza, and Al-Kisa'i read it with a stress on the letter. The majority of scholars read **and counted it** with a stress on the letter. Al-Hasan, Al-Kalbi, Nasr bin Asim, and Abu Al-Aaliyah read it without a stress on the letter. The stress in both words indicates multiplication, which is the collection of one thing after another and enumerating them time after time. Al-Farra' said: The meaning of **counted it** is that he counted it. Al-Zajaj said: He counted it for the vicissitudes of time. It is said **I prepared something and I counted it** if you held it. Al-Suddi said: He counted its number. Al-Dahhak said: He prepared his wealth for those who would inherit it. It was said that the meaning is: He boasted of his abundance. The reading of the lightening of his number: that he gathered his clan and relatives. Al-Mahdawi said: Whoever lightens his number, it is in apposition to money: that is, he gathered its number.

## Tafsir al-Baghawi

Then he described it and said:

2- **He who has collected wealth**, Abu Jaafar, Ibn Amir, Hamza, and Al-Kisa'i read: *collected* with a shaddah on the *mim* to indicate abundance, while the others read it without a shaddah. **And counted it**, he counted it. Muqatil said: he retrieved it, saved it, and made it his equipment. It is said: I prepared the thing and counted it if I held onto it.

## Tafsir al-Baidawi

2- **who collected wealth** instead of *all* or *blame* in the accusative or nominative case. Ibn Amir, Hamza, and Al-Kisa'i read it with emphasis for emphasis, **and its number** and made it a number for calamities or a number one time after another. This is supported by the fact that it was read **and its number** with the release of assimilation.



Surat Al-Hamza: 3

He thinks that his wealth will make him live forever.

### Surat al-Humazah 104:3

He thinks that his wealth will make him live forever.

### Tafsir al-Jalalayn

3 - **He thinks** due to his ignorance **that his wealth has made him immortal** has made him eternal and will not die.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his statement: **He thinks that his wealth will make him immortal** means: He thinks that his wealth which he has accumulated and counted and has been miserly in spending will make him miserable in this world, and will remove death from him. It was also said: **It will make him immortal**, and the meaning is: It will make him immortal, just as it is said about a man who does something that will lead to his destruction: **By God, so-and-so is ruined**, and **By God, so-and-so is ruined**, meaning: he will be ruined by his action, but he has not yet perished and has not been ruined. And like a man who commits a deadly sin: **By God, so-and-so has entered Hellfire**.

### Tafsir al-Qurtubi

God Almighty says: **He thinks that his wealth will make him immortal**.

God the Almighty says: **He thinks** meaning he thinks **that his wealth will make him immortal** meaning it will keep him alive so he will not die, as Al-Suddi said. Ikrimah said: It will increase his lifespan. It was also said: It will keep him alive in the past, and it is past with the meaning of future. It is said: **By God, so-and-so has perished and entered Hellfire**, meaning he will enter.

### Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said:

What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

### Fath al-Qadir

Sentence 3- **He thinks that his wealth will make him live forever** is a new sentence to confirm what came

before it. It may be in the accusative case as a state: that is, he acts like someone who thinks that his wealth will leave him alive forever and will not die. Ikrimah said: He thinks that his wealth will prolong his life. The explicit pronoun in place of the implicit pronoun is for rebuke and reprimand. It was said that it is an allusion to righteous deeds, and that it is what makes their doer live forever, not wealth.

### **Tafsir al-Baghawi**

3- **He thinks that his wealth will make him immortal**, in this world. He thinks that he will not die despite his wealth.

### **Tafsir al-Baidawi**

3- **He thinks that his wealth will make him immortal**. He left him immortal in this world, so he loved it as he loves immortality, or the love of wealth made him forget death, or his hope was prolonged until he thought that he would be immortal, so he did the work of someone who does not think of death. This is an allusion to the fact that what makes him immortal is striving for the afterlife.

Surat Al-Hamza: 4

No! They will surely be cast into the Crusher.

### Surat al-Humazah 104:4

No! They will surely be cast into the Crusher.

### Tafsir al-Jalalayn

4 - *No* a deterrent **to be thrown** an answer to an omitted oath, meaning to be thrown **into the crusher** that crushes everything that is thrown into it

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: *No* means that the Most High says: It is not as they thought; his wealth is not eternal. Then He, the Most High, informed us that he will perish and be punished for his actions and sins that he committed in this world, so He, the Most High, said: **He will surely be thrown into the Crusher** meaning: He will be thrown into the Crusher on the Day of Resurrection. The Crusher is one of the names of Hell, just as it is called Jahannam, Saqar, and Lahaza. I think it was named thus because it crushes everything that is thrown into it, just as a glutton is called the Crusher.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to read it as **linbadhan fi al-hutama**, meaning: this is the backbiter and slanderer and his wealth, so he repeated it for that reason.

### Tafsir al-Qurtubi

The Almighty's saying: *No!* This is a response to what the disbeliever imagined, i.e. he will not live forever and his wealth will not remain. We have already discussed the issue of *No*, for he says you have lied. *Liannabadhan* means they will cast down and throw away. Al-Hasan, Muhammad ibn Ka'b, Nasr ibn Asim, Mujahid, and Hamad ibn Muhaisin read: *linnabadhan* in the dual form, i.e. he and his wealth. Also from Al-Hasan *linnabadhanu* meaning he will cast down his wealth. Also from him with the letter noon *lannabadhanu* as God informing us about Himself, and that He is the owner of the wealth. Also from him *linnabadhan* with the letter dhal with a damma, meaning the hamza and the wealth and its collector. **In the crusher** which is the fire of God, it is called this because it breaks, crushes and shatters everything that is thrown into it. The rajaz poet said:

We crushed Mus'ab with the rod on the day we broke his nose so that he would become angry.

It is the sixth level of Hell. Al-Mawardi narrated it on the authority of Al-Kalbi. Al-Qushayri narrated on his authority: *Al-Hutama* is the second level of Hell. Al-Dahhak said: It is the fourth level. Ibn Zayd: One of the names of Hell.

### Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud:

They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

### Fath al-Qadir

4- *No* is a deterrent to him from that calculation: meaning, the matter is not as this one who gathered and counted the money thinks. The *lām* in **linabdhān fī al-Hatmah** is the answer to an omitted oath: meaning, they will be thrown into the Fire and cast into it. The majority of scholars read *linabdhān* and Ali, al-Hasan, Muhammad ibn Ka'b, Nasr ibn Asim, Mujahid, Hamid, and Ibn Muhaisin read *linabdhān* in the dual form: meaning, he and his money will be thrown into the Fire. Al-Hasan also read *linabdhān*: meaning, he will throw his money from the Fire.

### Tafsir al-Baghawi

4- *No*, in response to him that his money would not make him immortal, **they will be cast**, they will be thrown, **into the Crusher**, in Hell. The wisdom behind the names of Hell, such as Saqar and Laza, is that it is called the Crusher because it crushes and breaks bones.

### Tafsir al-Baidawi

4- *No* is a deterrent to him from his calculations. **They will be thrown** is to be cast. **Into the Crusher** is the fire that is likely to destroy everything that is thrown into it.

Surat Al-Hamza: 5

And what can make you know what the crushing thing is?

## Surat al-Humazah 104:5

And what can make you know what the crushing thing is?

## Tafsir al-Jalalayn

5 - **And what would make you know** I would teach you **what Al-Hatima is**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And what will make you know what the crushing is?** He says: And what will make you know, O Muhammad, what the crushing is? Then He informed him about it, what it is, and He, the Most High, said: It is **the fire of God kindled \* which ascends to the hearts.** He says: whose pain and blazing mount to the hearts. Ascending and reaching may have one meaning. It was reported from the Arabs, Sa'a: Our land ascended, and my land ascended: it reached.

## Tafsir al-Qurtubi

The Almighty's saying: **And what will make you know what Al-Hutama is?** is to magnify its importance and glorify its matter. Then He explained what it is, saying: **The lit Fire of God,** meaning that it was lit for a thousand years and a thousand years, so it will not be extinguished. God has prepared it for the disobedient.

## Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir.

Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

## Fath al-Qadir

5- **And what will make you know what the crushing is?** This question is for exaggeration and horror, as if it is not something that the mind can comprehend or the intellect can reach.

## Tafsir al-Baghawi

5- **And what do you know about the crushing?**



**Tafsir al-Baidawi**

**5- And what will make you know what the crushing fire is?** What is this fire that has this property?

Surat Al-Hamza: 6  
The fire of God, kindled

## Surat al-Humazah 104:6

The fire of God, kindled

## Tafsir al-Jalalayn

### 6 - The blazing fire of God

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **The kindled fire of God.**

## Tafsir al-Qurtubi

The Almighty says: **The fire of God, kindled**, meaning that it was kindled for a thousand years, and a thousand years, so it will not be extinguished. God has prepared it for the disobedient.

## Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the

Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

## Fath al-Qadir

Then He, the Most High, explained it by saying: 6- **The fire of God kindled**. That is, it is the fire of God kindled by the command of God, the Most High. Adding it to the noble name is a sign of its greatness and magnificence, as is the case with describing it as kindled. It is called **the crusher** because it crushes and shatters everything that is thrown into it. From this:

We crushed Mus'ab with the rod on the day we broke his nose so that he would become angry.

It was said: It is the sixth layer of the layers of Hell, and it was said the second layer of it, and it was said the fourth layer.

## Tafsir al-Baghawi

### 6- The kindled fire of God.

## **Tafsir al-Baidawi**

6- **The Fire of God** is an explanation of it. **The kindled fire** that God lit, and what He lit no one else can extinguish.

Surat Al-Hamza: 7  
which looks upon the hearts

### Surat al-Humazah 104:7

which looks upon the hearts

### Tafsir al-Jalalayn

7 - **which looks down** looks down **on the hearts** and burns them, and its pain is more severe than the pain of others due to its gentleness.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **which looks into the hearts**.

### Tafsir al-Qurtubi

The Almighty said: **Which looks into the hearts**. Muhammad ibn Ka'b said: The fire consumes everything in their bodies, until when it reaches the heart, they are created anew, then it returns to consume them. Khalid ibn Abi Imran narrated the same on the authority of the Prophet, may God bless him and grant him peace:

**(The Fire consumes its people, until when it reaches their hearts, it ceases, then when they depart, it returns.** This is what God Almighty said: **The Fire of God, kindled \* Which ascends to the hearts.** He specified the hearts because when pain reaches the heart, its owner dies. That is, it is in the state of those who die, while they do not die, as God Almighty said: **He neither dies therein nor lives** (Ta-Ha: 74). So they are alive in the sense of dead. It was said that the meaning of **ascends to the hearts** is that it knows the amount of torment that each one of them deserves, and that is because of what God Almighty has left behind of the evidence indicating it. It is said: So-and-so ascended to such-and-such, meaning he knew it. God Almighty said: **It calls out to him who turned away and turned away** (al-Ma'arij 70:17) and He also said: **When it sees them from a distant place, they hear its wrath and its roaring** (al-Furqan 25:12). So He described it with this, so it is not far-fetched for it to be described as having knowledge.

### Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the

flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

### **Fath al-Qadir**

7- **which looks over the hearts** meaning its heat reaches the hearts, so it rises above them and covers them. He specified the hearts even though they cover all of their bodies because they are the place of false beliefs, or because if pain reaches them, its owner dies: meaning that they are in a state of someone who dies, but they do not die. It was said that the meaning of **which looks over the hearts** is that it knows the amount of torment that each one of them deserves, and that is through signs by which God makes them know.

### **Tafsir al-Baghawi**

7- **That which reaches the hearts**, meaning that whose pain and suffering reaches the hearts. Seeing and reaching have the same meaning. It is said about the Arabs: When did our land reach? Meaning it reached.

The meaning of the verse is: It eats everything from him until it reaches his heart, as stated by Al-Qurazi and Al-Kalbi.

### **Tafsir al-Baidawi**

7- **That which looks upon the hearts** rises above the middle of the hearts and encompasses them. It was specifically mentioned because the heart is the most delicate part of the body and the most painful, or because it is the place of false beliefs and the origin of ugly deeds.



Surat Al-Hamza: 8

Indeed, it is closed upon them.

## Surat al-Humazah 104:8

Indeed, it is closed upon them.

## Tafsir al-Jalalayn

8 - **It is upon them** the plural pronoun is used to take into account the meaning of each *closed* with the hamza and the waw and applied

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **It is closed upon them** means that the crushing that was described upon them, meaning upon these backbiters and slanderers, is *closed* meaning: a layer. It is pronounced with a hamza and without a hamza, and both have been read together.

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

Who said that?

Abu Kuraib told us: Talq told us, on the authority of Ibn Zuhair, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, regarding a closed place, he said: Closed.

Ubaid bin Asbat told me: My father told me, on the authority of Fadil bin Marzouq, on the authority of Atiyah, regarding his statement, **It is closed upon them**, he said: It is closed.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: In Hell there is a man in one of its valleys who calls out for a period of one thousand years: **O Compassionate, O Generous**. Then the Lord of Majesty says to Gabriel: **Take My servant out of the Hellfire**. So he comes to them and finds it closed, so he returns and says: **O Lord, it is closed upon them**. Then He says: **O Gabriel, unlock it and take My servant out of the Hellfire**. So he unlocks it, and he comes out like a ghost and is flattened on the shore of Paradise until God causes hair, flesh and blood to grow for him.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **It is closed upon them**, he said: It is closed.

Abu Kuraib told us, he said: Waki' told us, on the authority of Mundhir ibn Abdullah, he said: I heard Ad-Dahhak say: **It is closed upon them**. He said: It is closed.

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: **It is closed upon them**. He said: It is locked upon them.

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It is closed upon them**: meaning, it is closed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is closed upon them**, he said: Closed. The Arabs say: Or the door is closed: it is locked.

## Tafsir al-Qurtubi

God Almighty says: **It is closed upon them**.

Meaning closed, said Al-Hasan and Ad-Dahhak. It was mentioned earlier in Surah Al-Balad. It was also said: closed, in the language of Quraysh. They say: Asadat Al-Baab, meaning you closed it, said Mujahid. And from this is the saying of Ubaid God bin Qais Ar-Ruqayyat:

If we entered the palace, we would see a gazelle clapping its hands, veiled and covered with a veil.

## Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

God the Almighty said: {He thinks that his wealth will make him immortal} meaning he thinks that his accumulation of wealth will make him immortal in this world. *No!* meaning the matter is not as he claimed nor as he thought. Then God the Almighty said: {He will surely be thrown into the Crusher} meaning this one who accumulated wealth and counted it will be thrown into the Crusher, which is a descriptive name of the Fire because it crushes whoever is in it. For this reason He said: {And what will make you know what is the Crusher? It is the Fire of God, kindled, which

ascends to the hearts} Thabit al-Bunani said: It burns them up to their hearts while they are still alive. Then he says, **The punishment has reached them**, then he weeps. Muhammad ibn Ka'b said: It eats every part of his body until it reaches his heart, level with his throat, then returns to his body.

God the Almighty said: **It will be closed upon them** meaning tightly closed, as explained in Surat Al-Balad. Ibn Mardawayh said: Abdullah bin Muhammad told us, Ali bin Siraj told us, Uthman bin Harzad told us, Shuja bin Ashras told us, Sharik told us, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **It will be closed upon them** he said: tightly closed. Abu Bakr bin Abi Shaybah narrated it on the authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

### Fath al-Qadir

8- **It is closed upon them** meaning it is closed and locked as was explained previously in Surat Al-Balad. It is said **asdat al-bab** if you close it, and from this is the saying of Qais bin Al-Ruqayyat:

If we entered the palace, a gazelle would be struck by the veil.

### Tafsir al-Baghawi

8- **It is closed upon them**, closed and sealed.

### Tafsir al-Baidawi

8- **It is closed upon them** closed from the root awsdāt al-bab if you close it, he said:

My camel yearns for the mountains of Mecca, and without them the gates of Sana'a are closed

Hafs, Abu Amr and Hamza read it with the hamza.

Surat Al-Hamza: 9  
In extended columns

## Surat al-Humazah 104:9

In extended columns

## Tafsir al-Jalalayn

9 - **in pillars** with the two letters pronounced with a damma or with a fatha *extended* as an attribute of what precedes it, so the fire is inside the pillars

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his statement: **in extended columns** the reciters differed in their recitation of that, so the reciters of Medina and Basra recited it as **in columns** with a fatha on the 'ayn and the meem. The majority of the reciters of Kufa recited it **in columns** with a damma on the 'ayn and the meem. Our opinion on that is that they are two well-known recitations. Scholars of the reciters have recited each of them, and they are two correct dialects. The Arabs pluralize *amud* as '*umdan* and '*umdan*, with a damma or fatha on the two letters, and they do the same in the plural of *ihab*, they pluralize it as *ahba* with a damma on the alif and the ha' and *ahba* with a fatha on both of them, and the same is true for *qadam*, so *fa-ba-ayithana*, so *fa-ba-ayithana* the reciter recites *fa-saib*.

The commentators differed on the meaning of this. Some of them said: It is closed upon them with extended pillars, meaning it is closed in a layer upon them. This is also the case in Abdullah's reading, as far as we have been informed.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qatada, in Abdullah's reading: **It is closed upon them with extended pillars.**

Others said: Rather, the meaning of this is: They entered into pillars, then those pillars were extended over them with pillars.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **On extended pillars.** He said: He put them in pillars, so pillars were extended over them, and around their necks were chains, with which the doors were closed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, **In pillars** of iron, chained to them, and those pillars are of fire that has been burned by the fire, so they are of fire *extended* for them.

Others said: It is like a pillar with which they are tortured.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On extended pillars.** We used to say that they were pillars with which they would torment him in the Fire. Bishr said: Yazid said: Qatadah's reading ends with *pillars*.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada: **On extended pillars.** He said: A pillar with which they will be tormented in the Fire.

The most correct of the sayings on this matter is the saying of those who said: Its meaning is that they will be tormented in the Fire after that, and God knows best how He torments them with it. No report has come to us that can provide proof of the manner in which they will be tormented with it, nor has any evidence been presented to us for it, so we can understand its manner, so there is no saying about it other than what is correct with us, and God knows best.

## Tafsir al-Qurtubi

The Almighty said: **In extended columns.** The *fa* has the same meaning as the *ba*, meaning closed with extended columns. This was said by Ibn Masoud, and in his reading it is **with extended columns.** And in the "hadith of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace:

(Then God sends to them angels with plates of fire, nails of fire, and pillars, in which there is a gap in which a soul enters, and from which no sorrow leaves. The Most Merciful will forget them on His throne, and the people of Paradise will be occupied with their pleasures, and they will never seek help after that, and speech will be cut off, and their speech will be sighs and inhalations. This is what God the Most High said: "Indeed, it will be closed upon them \* In extended pillars." Qatada said: *Pillars* with which they will be tormented. At-Tabari chose this view. Ibn Abbas said: The extended pillars are shackles on their necks. It was said: They are chains on their legs, as Abu Salih said. Al-Qushayri said: The majority are of the opinion that the pillars are pegs of the plates that close in on the people of Hell. Those plates are tied with pegs, until their sorrow and heat return to them, and no soul will enter them. It was said: The gates of Hell are closed over them, and they are in pillars, meaning in extended chains and shackles, which are firmer and more firmly rooted than short ones. It was said: They are in extended pillars, meaning in its torment and pain. They strike with it. It was said: The meaning is in an extended time, meaning without interruption. Hamzah, Al-Kisa'i and Abu Bakr from Asim read (fi 'umd) with a damma on the 'ayn and the meem: plural of 'umd. Likewise '*umd* also. Al-Farra' said: 'Al-'umd and 'umd are two correct plurals of 'umd, like 'adim and adam and adam, and 'afiq and afuq and afuq. Abu 'Ubaidah said: 'umd is the plural of 'imād, like ihab. Abu 'Ubaidah chose '*umd* with two fathahs. So did Abu Hatim, considering the saying of God the Almighty: **He raised the heavens without pillars that you can see** (Ar-Ra'd:

2). They combined the plural 'umud and 'umud, and it was read with them in the saying of God the Almighty: **in extended pillars**. Abu 'Ubaidah said: A pillar is every rectangle of wood or iron, and it is the foundation of a building like a pillar. I established something so it was established, meaning I set it up with a pillar to rely on. And its pillars: I placed pillars under it. And God knows best.

## Tafsir Ibn Kathir

The backbiter by word and the slanderer by action means he who despises and belittles people. This has been explained previously in the verse of God the Almighty: {A slanderer, going about with calumnies.} Ibn Abbas said: A slanderer and backbiter, a backbiter. Al-Rabi' ibn Anas said: The slanderer is the one who backbites someone to his face and the slanderer is from behind him. Qatadah said: The slanderer and backbiter are his tongue and eyes, and he eats the flesh of people and backbites them. Mujahid said: The slanderer is with the hands and eyes, and the backbiter is with the tongue. Ibn Zayd said the same. Malik said on the authority of Zayd ibn Aslam: The slanderer of people's flesh. Then some of them said: What is meant by that is Al-Akhns ibn Shuraik, and others said the same. Mujahid said that it is general. And the Almighty's saying: **Who has accumulated wealth and counted it** means he has accumulated some of it on top of some and counted its number, as in the Almighty's saying: **And has accumulated and stored it up** as stated by Al-Suddi and Ibn Jarir. Muhammad ibn Ka'b said regarding His saying: **He has accumulated wealth and counted it** His wealth distracted him during the day from one place to another, and when it was night he slept as if he were a stinking corpse.

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authority of Abdullah bin Asid, on the authority of Ismail bin Khalid, on the authority of Abu Salih, and he did not trace it back to the Prophet. God the Almighty says: {And the words of God the Almighty: {In extended pillars}. Atiyah Al-Awfi said: Pillars of iron. Al-Suddi said: Of fire. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas: {In extended pillars} meaning the doors are extended. Qatada said in the recitation of Abdullah bin Masoud: They are closed upon them with extended pillars. Al-Awfi said on the authority of Ibn Abbas: He brought them into extended pillars upon them with pillars around their necks chains with which the doors were blocked. Qatada said: We used to say that they are tormented with pillars in the Fire, and Ibn Jarir chose this. Abu Saleh said: {In extended pillars} meaning heavy chains. The end of the interpretation of Surat Al-Arafah: Woe to every slanderer and backbiter. Praise and thanks be to God.

## Fath al-Qadir

9- **On extended pillars** is in the accusative case as a hal of the pronoun **on them**: meaning they are on extended pillars, bound to them. Or it is in the nominative case as the predicate of a deleted subject: meaning they are on pillars, or an attribute of *closed*: meaning closed with extended pillars. Muqatil said: The doors were closed on them and then they were tied with iron pegs, so no door could be opened on them and no soul could enter them. The meaning of the pillars being extended is that they are long, and they are more firmly rooted than short ones. It was said that the pillars are shackles in Hell, or it was said that they are chains. Qatada said: The meaning is they are on pillars, being tormented by them. Ibn Jarir chose this. The majority read **on pillars** with a fatha on the 'ayn and the 'mim. It was said that it is the plural name for pillar. It was also said that it is the plural of it. Al-Farra' said: It is the plural of pillar like leather and adam. Abu Ubaidah said: It is the plural of pillar. Hamzah, Al-Kisa'i, and Abu Bakr read it with a damma on the 'ayn and the 'mim, and it is the plural of 'umud. Al-Farra' said: They are two correct plurals for 'umud. Abu Ubaid and Abu Hatim chose the reading of the majority. Al-Jawhari said: **The 'umud is the pillar of the house**. The plural of paucity is 'umud, and the plural of abundance is 'umud and 'umud, and both were read with it. Abu Ubaidah said: **The 'umud is every rectangle made of wood or iron**.

Sa'id bin Mansur, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas that he was asked about the statement of God, the Almighty, **Woe to every slanderer and backbiter**. He said, **He is the one who spreads gossip, divides people, and incites discord among brothers**. Ibn Jarir narrated on his authority, **Woe to every slanderer**. He said, **A backbiter**. "He said, **A slanderer**. Abd bin Humaid, Ibn Jarir, and Ibn Al-Mundhir also narrated on his authority, regarding the statement of God, the Almighty, **Indeed, they will be closed upon them**. He said, *Enclosed*. "In pillars extended. **He said**, Pillars of fire. **Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, who said**, They are the black ones. **Ibn Abi Hatim narrated on the**

## Surat Al-Hamza: 9

### In extended columns

**authority of Ibn Abbas, who said,** The doors are the extended ones. **Ibn Jarir narrated on his authority regarding the verse, he said,** He brought them into pillars, so they were extended around their necks, and the doors were fastened with them.

### Tafsir al-Baghawi

9- In extended pillars", Hamza, Al-Kisa'i, and Abu Bakr read: "In pillars" with a damma on the 'ayn and the mim, and the others read it with a fatha on them, like the Almighty's saying: "He raised the heavens without pillars that you can see" (Al-Ra'd: 3), and they are all the plural of pillar, like: skin, Adam, and Adam, as Al-Farra' said.

Abu Ubaidah said: The plural of 'Imad' is 'Ihab', like 'Ahab' and 'Ahab'.

Ibn Abbas said: He put them in pillars, so I extended pillars over them.

It was said: **On extended pillars:** On their necks are shackles and chains.

It was said: They are extended pillars: on the gates of Hell, the gates were closed on them so that they cannot exit.

Qatada said: We have been informed that they are pillars for which they are tortured in Hell.

It was said: They are the pegs of the plates that are applied to the people of Hell, meaning that they are applied to them with extended pegs, and in Abdullah's reading it is *intentionally* with the letter *ba*.

Muqatil said: The doors were closed on them and then blocked with iron stakes of fire until its grief and heat returned to them, and no door was opened for them and no spirit entered them. The extended is a description of the pillars, meaning long and so it is more firmly rooted than the short.

### Tafsir al-Baidawi

9- "In extended columns" meaning tied in extended columns like the drippers into which thieves drip. The Kufians other than Hafs read it with two dammahs, and "Amd" was read with a sukoon on the meem and a dammah on the 'ayn.

The Prophet, may God bless him and grant him peace, said: "Whoever recites Surat Al-Humazah, God will give him ten good deeds for the number of people who mocked Muhammad, may God bless him and grant him peace, and his companions." May God be pleased with them all.



## Surat al-Fil 105:1

Have you not seen how your Lord dealt with the companions of the Elephant?

### Tafsir al-Jalalayn

1 - **Have you not seen** an interrogative of amazement, i.e., were amazed **how your Lord dealt with the companions of the elephant** he is Mahmoud and his companions Abraha, the king of Yemen, and his army built a church in Sana'a to divert the pilgrims to it from Mecca, so a man from Kinanah made an improper desecration in it and smeared its qibla with excrement out of contempt for it, so Abraha swore to destroy the Kaaba, so he came to Mecca with his army on the elephants of Yemen, led by Mahmoud, so when they headed to destroy the Kaaba, God sent upon them what He recounted in His saying:

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Did you not look, O Muhammad, with the eye of your heart and see with it **how your Lord dealt with the companions of the elephant** who came from Abyssinia among those who wanted to destroy the Kaaba, and their leader was Abraha the Abyssinian Ashram.

### Tafsir al-Qurtubi

It is Meccan by consensus. It consists of five verses.

God Almighty says: **Have you not seen how your Lord dealt with the companions of the elephant?**

There are five issues:

First: The Almighty's saying: **Have you not seen?** meaning, have you not been informed? It was also said: Have you not known? Ibn Abbas said: **Have you not heard?** The wording is interrogative, but the meaning is confirmation. The address is to the Prophet, peace and blessings be upon him, but it is general, meaning, **Have you not seen what I did to the companions of the elephant?** That is, you have seen that and you know the position of My favor upon you, so why do you not believe? *How* is in the accusative case with **the action of your Lord** and not with **have you not seen how** from the meaning of interrogation.

Second: The Almighty's saying: **with the companions of the elephant.** The elephant is well-known, and the plural is elephants: fayyul, and fayla. Ibn al-Sikkit said: Do not say afilah. The female is fayla and its companion is fayyal. Sibawayh said: It is possible that the root of fayl is a verb, which was broken because of the ya', just as they said abyad and bayd. Al-Akhfash said: This does not apply to the singular, but rather to the plural. A man is fayl al-ra'y, meaning weak in

opinion. The plural is afyal. A man is fal **weak in opinion**, wrong in his physiognomy. He fayl al-ra'y yafyl faywala, and fil ra'i tafyalan: meaning he weakened it, so he is fayl al-ra'y.

Third: In the story of the People of the Elephant, Abraha built Al-Qalis in Sana'a, a church the likes of which had never been seen in its time anywhere on earth, and he was a Christian. Then he wrote to the Negus: **O King, I have built for you a church the likes of which had never been built for any king before you, and I will not leave until I divert the Arabs' pilgrimage to it.** When the Arabs spoke of Abraha's letter to the Negus, a man became angry with the women, so he went out until he came to the church and sat in it—that is, he defecated—then he went out and went back to his land and told Abraha about that, so he said: **Who made this?** It was said: "A man from the people of this house, to which the Arabs make pilgrimage in Mecca, made it. When he heard your saying: 'Direct the Arabs' pilgrimage to it,' he became angry, so he came and sat in it." That is, it was not worthy of that. Abraha became angry at that and swore that he would march to the House and demolish it. He sent a man who was with him to the Banu Kinanah, inviting them to make a pilgrimage to that church. The Banu Kinanah killed that man, which increased Abraha's anger and resentment. Then he ordered the Abyssinians to prepare and get ready. Then he marched and went out with him on the elephant. The Arabs heard about that, and they were greatly amazed and horrified by him, and they saw his jihad as a right upon them, when they heard that he wanted to demolish the Kaaba, the Sacred House of God. Then a man from the nobles and kings of Yemen, called Dhu Nufar, went out to him and called upon his people and all the Arabs who responded to him to fight Abraha and fight him for the sake of the Sacred House of God and what he wanted to destroy and demolish. Whoever responded to him responded to that. Then he approached him and fought him. Dhu Nufar and his companions were defeated, and Dhu Nufar was taken prisoner. When he wanted to kill him, Dhu Nufar said to him: O king, do not kill me, for perhaps my remaining with you will be better for you than my killing. So he spared him from being killed and kept him in chains. Abraha was a forbearing man. Then Abraha went on his way, wanting what he had been told to do, until when he was in the land of Khatham, Nufayl ibn Habib al-Khatham came across to him in the tribes of Khatham: Shahrān and Nahas, from which some of the Arab tribes had followed him. He fought him and Abraha defeated him, and Nufayl was taken prisoner and brought to him. When he was about to kill him, Nufayl said to him: O king, do not kill me, for I am your guide in the land of the Arabs, and these are my two hands for you over the tribes of Khatham: Shahrān and Nahas, with obedience and hearing. So he released him. And he went out with him, guiding him, until when he passed by Taif, Masoud bin Mutab came out to him with men from Thaqeef, and they said to him: O King, we are only your slaves, listening to you and obeying you, we have no dispute with you, and this house of ours is not the house that you want - they mean Al-Lat - rather you want the house in Mecca, we will send with you someone to guide you to it, so he overlooked them, and they sent Abu Righal with him, until they brought him down to Al-Maghmas, and when they

brought him down to it, Abu Righal died there, and the Arabs stoned his grave, and it is the grave that people stone at Al-Maghmas, and about it the poet says:

And I stone his grave every year, just as people stone the grave of Abu Righal.

When Abraha arrived at Al-Maghmas, he sent a man from Abyssinia called Al-Aswad bin Maqsoud on his cavalry until he reached Mecca. He drove to him the wealth of the Quraysh and others from Tihamah, and seized two hundred camels belonging to Abdul Muttalib bin Hashim, who was at that time the chief of Quraysh and their master. Quraysh, Kinana, Hudhayl and those who were in the sanctuary wanted to fight him, but then they realized that they could not handle him, so they abandoned that. Abraha sent Hanata Al-Himyari to Mecca and said to him, "Ask about the chief of this country and their nobleman, then tell him that the king says: 'I have come to fight you, but I have come to demolish this House. If you do not attack me with war, I have no need for your blood.' But if he does not want to fight me, then bring him to me." When Hanata entered Mecca, he asked about the master and noble of Quraysh. He was told: Abdul Muttalib bin Hashim. He went to him and said to him: Abraha has ordered him to do this. Abdul Muttalib said to him: By God, we do not want to fight him, and we have no power over him. This is the Sacred House of God, and the house of the beloved friend of Abraham, peace be upon him, or something to that effect. If he prevents him from it, then it is his sanctuary and his house. If he comes between him and it, by God, we have nothing to protect him from. Hanata said to him: Go to him, for he has ordered me to bring you to him. Abdul Muttalib went with him, along with some of his sons, until they reached the camp. He asked about Dhu Nufar, who was a friend of his, until he entered upon him while he was in prison. The king said to him: O Dhu Nufar, do you have any help in what has befallen us? Dhu Nufar said to him: What help is there for a man who is a captive in the hands of a king, who is waiting to be killed morning and evening! I have no power to help you in any of what has befallen you, except that Unais, the elephant trainer, is a friend of mine. I will send to him and enjoin you on him, and I will greatly appreciate your right to him, and ask him to ask your permission to see the king, so that you may speak to him as you wish, and he may intercede for you with him for good if he is able to do so. The king said, **That is enough**. So Dhu Nufar sent to Unais and said to him, "Abdul Muttalib is the master of the Quraysh and the keeper of the spring of Mecca. He feeds the people in the plains and the wild animals on the mountaintops. The king has given him two hundred camels, so ask his permission to see him and do him as much good as you can." The king said, **I will do**. Then Unais spoke to Abraha and said, "O king, here is the master of the Quraysh at your door asking permission to see you. He is the keeper of the spring of Mecca and feeds the people in the plains and the wild animals on the mountaintops. Give him permission to see you so that he may speak to you about his need." So Abraha gave him permission. Abdul Muttalib was the most handsome, greatest and most handsome of people. When Abraha saw him, he considered him too great

and grand to have him sit beneath him. So Abraha got down from his throne, sat on his carpet and sat Abdul Muttalib beside him. Then he said to his interpreter, **Tell him, 'What do you need?'** The interpreter answered, **My need is for the king to return to me the two hundred camels that he took from me**. When Abraha had said that, Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you speaking to me about two hundred camels that I took for you, and leaving behind a House that is your religion and the religion of your fathers, which I have come to destroy? Do not speak to me about it!'" Abdul Muttalib said to him, 'I am the lord of the camels, but the House has a Lord who will protect it.'" Abdul Muttalib replied, **It would not protect itself from me!** He said, **You can do whatever you want**. Then Abdul Muttalib returned his camels to him. Abdul Muttalib returned to the Quraysh and informed them of the report. He ordered them to leave Mecca and take refuge in the mountain passes and valleys, fearing that they would be disgraced by the army. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh, calling upon God and seeking His victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Do not worry, if the servant prevents his journey, then prevent your lawful one.

Their cross and their enemies will not be defeated by your enemies.

If they enter the free country, then it is up to you to do whatever you want.

He says: That is, something you did not do to us. And *halal* is the plural of *halal*. And *mahal* is the power. It was said that when Abdul Muttalib took hold of the ring of the door of the Kaaba, he said:

Oh God, I hope for them only from You. Oh God, protect them from Your protection.

The enemy of the house is your enemy. They will never defeat your strength.

And Akrima bin Aamer bin Hashim bin Abd Manaf bin Abd al-Dar bin Qusayy said:

It is not important for Al-Aswad bin Maqsoud to attack and imitate him.

Between Hira and Thabir, the desert holds her back, and she is the first to be expelled.

Add it to black tomatoes and they agreed that it is not an idol

And they demolish the sacred house, the pillars, the two pillars, and the black feelings

I respect him, O Lord, for You are Praised

Ibn Ishaq said: Then Abdul Muttalib released the ring of the door of the Kaaba, then he and those of the Quraysh who were with him set out to the mountain passes, and took cover there, awaiting what Abraha

would do to Mecca when he entered it. When morning came, Abraha prepared to enter Mecca, and he readied his elephant and mobilized his army. The elephant's name was Mahmud, and Abraha was determined to demolish the Kaaba and then return to Yemen. When they directed the elephant to Mecca, Nufail ibn Habib came and stood beside it. Then he took it by the ear and said to it, **Kneel down, Mahmud, and return safely from where you came, for you are in the sacred land of God.** Then he let go of his ear and the elephant knelt. Nufail ibn Habib went out quickly until he climbed the mountain. They beat the elephant to make it stand up, but it refused. They hit its head with sticks to make it stand up, but it refused. They inserted their whips into its neck and prodded it to stand up, but it refused. They turned it back to Yemen, but it stood up and ran. They turned it towards Syria, but it did the same. They turned it towards the east, but it did the same. They turned it towards Mecca, but it knelt down. God sent birds from the sea against them, like swallows and hummingbirds, with each bird having three stones: one in its beak and two in its feet, like chickpeas and lentils. They did not strike anyone of them without killing them, but not all of them were struck. They fled, hastening the way they had come, asking about Nufail ibn Habib to guide them to Yemen. When Nufail ibn Habib saw the vengeance that God had brought upon them, he said:

Where is the escape when the seeking god and the defeated ashram are not the victor?

He also said:

I thanked God when I saw a bird and I was afraid of stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

So they went out, falling on every road and perishing in every way on every plain. Abraha was injured in his body, and they went out with him, falling finger by finger. Whenever a finger fell from him, a period of time followed it with pus and blood, until they brought him to Sanaa, and he was like a young bird. He did not die until his chest cracked open, revealing his heart, as they claim.

Al-Kalbi and Muqatil ibn Sulayman said - one of them adds and one subtracts -: The reason for the elephant is what was narrated: That young men from Quraysh went out as traders to the land of the Negus. They camped on the seashore at a Christian synagogue, which the Christians called the Temple. They lit a fire for their food and left it and departed. A strong wind blew on the fire and set the synagogue on fire, and it burned down. A cry went to the Negus and he was furious. So Abraha ibn al-Sabah, Hujr ibn Shurahbil and Abu Yaksum the Kindis came to him and promised him to burn the Kaaba and take Mecca captive. The Negus was the king, Abraha was the commander of the army, Abu Yaksum was the king's companion, or it was said his minister, and Hujr ibn Shurahbil was one of his commanders. Mujahid said: Abu Yaksum was Abraha ibn al-Sabah. So they set out with the elephant. Most say: It was one elephant. Ad-Dahhak said: There were eight elephants. They encamped at Dhu al-Majaz and drove away the herds of Mecca, which included

the camels of Abdul Muttalib. A shepherd came to warn him, so he ascended Safa and shouted: **Oh, morning!** Then he informed the people of the arrival of the army and the elephant. Abdul Muttalib went out and went to Abraha and asked him about his camels. There was disagreement about the Negus, was he with them? Some said he was. Most said he was not. The people of Mecca looked at the birds that had come from the direction of the sea, and Abdul Muttalib said: "These birds are strange to our land; they are not from Najd, Tihama, or Hijaz. They are like dragonflies. There were stones in their beaks and legs, and when they appeared to the people, they threw them at them until they died." Ata' ibn Abi Rabah said: **The birds came in the evening and spent the night, then they attacked them in the morning and threw them to the ground.** Al-Kalbi said: In their beaks are pebbles like pebbles thrown, in front of each group is a bird leading it, red-beaked, black-headed, and long-necked. When the army of the people arrived and gathered, they rained what was in their beaks on those beneath them. Written on each stone was the name of the one killed by it. It was also said: Written on each stone was: Whoever obeys God will be saved, and whoever disobeys will be led astray. Then they obeyed and returned from where they came. Al-Awfi said: I asked Abu Saeed Al-Khudri about it, and he said: The pigeons of Mecca are among them. It was also said: A stone would fall on someone's egg, piercing them and their brains, and piercing the elephant and the beast. The stone would disappear into the ground from the force of its fall. The owners of the elephant were sixty thousand, and none of them returned except their leader, who returned with a small group. When they were informed of what they had seen, they perished. Al-Waqidi said: Abraha is the grandfather of the Negus who lived during the time of the Messenger of God (peace and blessings of God be upon him). Abraha is Al-Ashram. He was called thus because he quarreled with Arbat until they fought, then they agreed to meet in person, and whoever won would have the upper hand. So they dueled - Aryat was a big, strong man with a spear in his hand, and Abraha was short, tall, gentle, and a Christian. Abraha had a minister with him called Atuda - and when they drew near, Aryat struck Abraha's head with his spear, and it landed on his forehead, splitting his eye, nose, forehead, and lip, and that is why he was called Al-Ashram. Atuda charged Aryat and killed him. The Abyssinians gathered around Abraha, and the Negus became angry and swore to cut off Abraha's forelock and trample his country. Abraha cut his forelock and filled a bag with dirt from his land. He sent them to the Negus, saying, "He was your slave, and I am your slave. I am in charge of the affairs of Abyssinia. I have cut my forelock and sent you dirt from my land so that you may tread on it and take gold in your right hand." The Negus was satisfied. Abraha then built a church in Sana'a to which the Arab pilgrims could be directed, as mentioned above.

Fourth: Muqatil said: The Year of the Elephant was forty years before the birth of the Prophet, may God bless him and grant him peace. Al-Kalbi and Ubayd ibn Umair said: It was twenty-three years before the birth of the Prophet, may God bless him and grant him peace. What is correct is what was narrated from the Prophet, may God bless him and grant him peace, that

he said:

**I was born in the Year of the Elephant.** It was narrated that he said: **The Day of the Elephant.** Al-Mawardi narrated it in his interpretation. He said in the book **Signs of Prophethood:** The Messenger of God, may God bless him and grant him peace, was born on Monday, the twelfth of Rabi' al-Awwal, which was fifty days after the Elephant. It coincided with the twentieth of the Roman months of Asbat, in the twelfth year of the reign of Hormuzd ibn Anushirwan. He said: Abu Ja'far al-Tabari narrated that the birth of the Prophet, may God bless him and grant him peace, was forty-two years after the reign of Anushirwan. It was said that his mother Amina carried him on the day of Ashura of Muharram, and he was born on a Monday, twelve nights before the end of Ramadan, so the duration of his pregnancy was eight complete months and two days of the ninth. It was also said that he was born on the day of Ashura of Muharram. Ibn Shahin Abu Hafs narrated it in his book **The Virtues of the Day of Ashura.** Ibn al-Arabi said: (Ibn Wahb said on the authority of Malik: The Messenger of God (peace and blessings be upon him) was born in the Year of the Elephant. Qays ibn Makhramah said: I was born the Messenger of God (peace and blessings be upon him) in the Year of the Elephant. People have narrated on the authority of Malik that he said: It is part of a man's chivalry not to reveal his age, because if he is young they will despise him and if he is old they will consider him an old man. This is a weak statement, because Malik did not reveal the age of the Messenger of God (peace and blessings be upon him) and concealed his age, and he was one of the greatest scholars to be followed as an example. So there is nothing wrong with a man revealing his age, whether he is old or young.) Abd al-Malik ibn Marwan said to Atab ibn Asid: Are you older than the Prophet (peace and blessings be upon him)? He said: The Prophet (peace and blessings be upon him) is older than me, and I am older than him. The Prophet (peace and blessings be upon him) was born in the Year of the Elephant, and I found his groom and guide blind and crippled, begging from people. A judge was asked: How old are you? He said: The age of Atab ibn Asid when the Prophet (peace and blessings be upon him) appointed him governor of Mecca, and he was under twenty years old at that time.

Fifth: Our scholars said: The story of the elephant was one of the miracles of the Prophet (peace and blessings of God be upon him), even though it happened before him and before the challenge, because it was a confirmation of his command and a prelude to his affair. When he recited this Surah to them, there were many people in Mecca who witnessed that incident, and that is why he said: **Have you not seen?** There was no one in Mecca who did not see the leader and driver of the elephant, both blind, begging from people. Aisha **may God be pleased with her**, despite her young age, said: I saw the leader and driver of the elephant, both blind, begging from people. Abu Salih said: I saw Umm Hani bint Abi Talib, about two qafis of those stones, black with red stripes.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Fil

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

This is one of the blessings that God bestowed upon the Quraysh, as He diverted from them the people of the elephant, who had resolved to demolish the Kaaba and erase any trace of it from existence. So God annihilated them, humbled their noses, frustrated their efforts, and led their work astray. He returned them with the worst disappointment. They were Christians, and their religion at that time was closer to the state of idol worship that the Quraysh had followed. However, this was a precursor and preparation for the mission of the Messenger of God, may God bless him and grant him peace, for in that year he was born according to the most famous sayings and the inner voice of fate saying: We did not give you victory, O Quraysh, over Abyssinia because you were better than them, but to protect the ancient house that we will honor, glorify, and revere with the mission of the unlettered Prophet Muhammad, may God bless him and grant him peace, the Seal of the Prophets.

This is the story of the People of the Elephant, briefly, concisely and briefly: It was mentioned in the story of the People of the Trench that Dhu Nuwas, the last of the Himyarite kings, was a polytheist and he was the one who killed the People of the Trench, who were Christians and were close to twenty thousand, and none of them escaped except Daws Dhu Tha'laban. He went and sought help from Caesar, the king of Syria, who was a Christian. Caesar wrote to the Negus, the king of Abyssinia, because he was closer to them. He sent with him two princes, Aryat and Abraha ibn al-Sabah Abu Yaksum, with a large army. They entered Yemen and ravaged the lands and seized the kingdom from Himyar. Dhu Nuwas died, drowned in the sea, and Abyssinia became independent of the kingdom of Yemen, and these two princes, Aryat and Abraha, were over them. They disagreed about their affair and argued and fought and clashed. One of them said to the other: We have no need for the two armies to clash between us, but come forward to me and I will come forward to you. Whoever kills the other will take over the kingdom after him. He agreed to that, and they dueled, and each one of them left a canal. Aryat charged Abraha. He struck him with the sword, severing his nose and mouth and splitting his face. He attacked Atouda, Abraha's freed slave, and killed him. Abraha returned wounded, and he treated his wound and recovered. He then took charge of the Abyssinian army in Yemen.

Then the Negus wrote to him, blaming him for what he had done, threatening him, and swearing to trample on his country and cut off his forelock. So Abraha sent to him, being gentle with him and treating him kindly. He sent with his messenger gifts and presents, and a bag containing some Yemeni soil and a cut off his forelock. He sent it with him, saying in his letter, "Let the king trample on this bag and fulfill his oath. This is my forelock, which I have sent to you." When this reached



him, he was pleased with it and was satisfied with it and confirmed him in his work. Abraha sent to the Negus saying, **I will build for you a church in the land of Yemen, the like of which had never been built before.** So he began to build a huge church in Sana'a, with a lofty structure, a high courtyard, and decorated areas. The Arabs called it Al-Qalis because of its height, because the one who looked at it almost made his skull fall off his head because of the height of its construction. Abraha Al-Ashram was determined to divert the Arab pilgrimage to it as he makes the pilgrimage to the Kaaba in Mecca. He called this out in his kingdom, but the Adnanite and Qahtanite Arabs hated it, and the Quraysh became very angry about it, so some of them went to it and reached. Until he entered it at night, and caused a den in it, and when the guardians saw that event, they brought the matter to their king, Abraha, and said to him, **Some of the Quraysh did this out of anger for his house, which I have imitated this with.** So, Abraha swore that they would go to the House of Mecca and destroy it stone by stone.

Muqatil bin Sulayman mentioned that young men from Quraysh entered it and lit a fire in it. It was a very windy day, so it burned and fell to the ground. Abraha prepared for that and marched with a large and mighty army so that no one could stop him from it. He took with him a huge elephant, the likes of which had never been seen, called Mahmud. The Negus, the king of Abyssinia, had sent it to him for that purpose. It is said that he also had eight elephants with him, and it is said that he had twelve elephants besides it, and God knows best. That is, to demolish the Kaaba by putting chains on the corners and putting them around the elephant's neck, then urging it to destroy the wall all at once. When the Arabs heard of his march, they were very shocked by it and saw that it was their right to protect the House and to repel whoever wanted to harm it. A man from the nobles and kings of Yemen called Dhu Nufar went out to him. He called on his people and whoever responded to him from the rest of the Arabs to fight Abraha and fight him for the House of God and what he wanted of demolishing and destroying it. They responded to him and fought Abraha, so he defeated them for what God Almighty wanted of the honor and glorification of the House, and Dhu Nufar was taken prisoner. He took him with him and then went on his way until he was in the land of Khatham, and Nufayl ibn Habib al-Khathami intercepted him with his people Shahrān and Nahis, so they fought him. Abraha defeated them and took Nufayl ibn Habib prisoner. He wanted to kill him, but then he pardoned him and took him with him to guide him to the land of Hijaz.

When he approached the land of Taif, the people of Thaqif and his companions came out to him, fearing for their house that they had, which they called Al-Lat. He honored them and sent Abu Righal with him as a guide. When Abraha reached Al-Maghmas, which is close to Mecca, he stayed there. His army raided the herds of the people of Mecca, including camels and other animals, and captured them. There were two hundred camels in the herds belonging to Abdul Muttalib. The one who raided the herds on the orders of Abraha was the commander of the vanguard, and he was called Al-Aswad bin Maqsoud. Some Arabs

satirized him, as mentioned by Ibn Ishaq. Abraha sent Hanata Al-Himyari to Mecca and ordered him to bring him the most noble of the Quraysh and to tell him that the king did not come to fight you unless you prevent him from entering the House. Hanata came and directed Abdul Muttalib bin Hashim and told him what Abraha had said. Abdul Muttalib said to him: By God, we do not want to fight him and we do not have the strength to do so. This is the Sacred House of God and the House of His friend Abraham. If he prevents him from it, then it is his house and sanctuary, and if he leaves him alone with it, then by God we have nothing to protect him from it. Hanata said to him: Come with me to it. So he went with him.

When Abraha saw him, he looked at him. Abdul Muttalib was a large, handsome man. Abraha got down from his throne and sat with him on the carpet. He said to his interpreter, **Tell him, 'What is your need?'** The interpreter replied, **My need is that the king return to me the two hundred camels that he took from me.** Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you going to speak to me about the two hundred camels that I took from you and leave a House that is your religion and the religion of your fathers, which I have come to destroy, and not speak to me about it?'" Abdul Muttalib said, "I am the lord of the camels, and the House has a Lord who will protect it." The interpreter replied, **It would not protect itself from me.** He said: You and that. It is said that a group of the Arab nobles went with Abdul Muttalib and offered Abraha a third of the wealth of Tihamah on condition that he return from the House, but he refused them and Abraha returned Abdul Muttalib's camels. Abdul Muttalib returned to the Quraysh and ordered them to leave Mecca and fortify themselves in the mountaintops for fear of the army's disgrace. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh calling upon God and seeking victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Don't worry, if a person prevents his journey, prevent your condition

Their cross and their attempts will never overcome your attempts.

Ibn Ishaq said: Then Abdul Muttalib sent the ring of the door and they went out to the tops of the mountains. Muqatil bin Sulayman mentioned that they left a hundred sacrificial camels at the House in case some of the army took some of them unjustly and God would take revenge on them. When morning came, Abraha prepared to enter Mecca and prepared his elephant, whose name was Mahmud. He mobilized his army and when they directed the elephant towards Mecca, Nufayl bin Habib approached and stood beside it. Then he took it by the ear and said: Kneel down, Mahmud, and return safely from where you came, for you are in the sacred land of God. Then he released his ear and the elephant knelt down and Nufayl bin Habib went out, running until he climbed the mountain. They struck the elephant to make it stand but it refused. They struck it on the head with sticks and inserted their whips into its neck and pulled it out to stand but it



refused. They directed it back to Yemen and it stood up and ran. They directed it to Syria and it did the same. They directed it to the east and it did the same. They directed it to Mecca and it knelt down. And God sent upon them birds from the sea, like swallows and hawks, with each bird carrying three stones: one in its beak and two in its feet, like chickpeas and lentils. None of them were struck by the birds except that they perished. However, not all of them were struck by the birds, and they fled, racing to the road and asking for Nufail to guide them. Now Nufail was on the top of the mountain with the Quraysh and the Arabs of the Hijaz, watching what punishment God had brought down upon the owners of the elephant. Nufail kept saying:

Where is the escape when the seeking god and the defeated ashram are not the victor?

Ibn Ishaq said, and Nafil also said about this:

May you live long, O my care and religion, we have blessed you with the dawning of the morning.

And if you saw the religion, and you did not see it near the pebbles, we would not have seen it.

So you would have excused me, praised my actions, and not regretted what happened between us.

I thanked God when I saw a bird and I was afraid of stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

Al-Waqidi mentioned with his chain of transmission that when they prepared to enter the Sacred Sanctuary and got the elephant ready, they would not divert it in any direction except that it would go in that direction. When they directed it towards the Sacred Sanctuary, it would lie down and cry out. Abraha would charge the elephant's handler, shout at him and beat him to force the elephant to enter the Sacred Sanctuary. This discussion took a long time. Abdul Muttalib and a group of the nobles of Mecca, including Al-Mut'im bin Adi, Amr bin A'id bin Imran bin Makhzum and Mas'ud bin Amr Al-Thaqafi, were on Hira' watching what the Abyssinians would do and what they would encounter with the elephant, which was truly amazing. While they were like that, God sent upon them birds in Ababil, that is, yellow flocks smaller than pigeons with red legs, and with each bird were three stones. They came and circled over them and those stones were sent upon them, so they perished. Muhammad bin Ka'b said, "They brought two elephants. As for Mahmud, he lay down, and the other was brave and threw stones at them."

Wahb ibn Munabbih said: They had elephants with them. As for Mahmud, the king's elephant, he lay down so that the other elephants would follow his example. There was an elephant among them that took courage and threw stones at them, so the rest of the elephants fled. Ata ibn Yasar and others said: Not all of them were afflicted at that moment, but some of them died quickly, and some of them began to fall limb by limb as they fled. Abraha was among those who fell limb by limb until he died in the land of Khatham. Ibn Ishaq

said: They went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they took him out with them, falling limb by limb, until they reached Sana'a, and he was like a baby bird. He did not die until his chest cracked open, revealing his heart, as they claim. Muqatil ibn Sulayman mentioned that the Quraysh seized a great deal of wealth from their spoils and what they had with them, and that Abdul Muttalib seized so much gold that it would have filled a hole. Ibn Ishaq said: Ya'qub bin Utbah told me that he was told that the first measles and smallpox were seen in the land of the Arabs that year, and that the first to be seen were the bitter fruits of the harmal, colocynth and ash' trees that year. This is how it was narrated from Ikrimah through a good chain of transmission.

Ibn Ishaq said: When God sent Muhammad, may God bless him and grant him peace, among the blessings and favors He promised the Quraysh were the aversion to the matter of the Abyssinians, so that their matter would remain and their duration would be extended. He said: "Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, pelting them with stones of baked clay. So He made them like straw eaten up." "For the mutual security of the Quraysh, their mutual security for the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear." That is, so that He would not change anything of their condition that they were in, because of the good that God intended for them if they had accepted it.

Ibn Hisham said: Ababil are groups, and the Arabs did not speak with a single word. He said: As for sajjil, Yunus the grammarian and Abu Ubaidah informed me that among the Arabs it means very hard and strong. He said: Some commentators mentioned that they are two Persian words that the Arabs made into one word, and it is sanj and jal, meaning stone and jal, clay. Stones are of these two types, stone and clay. He said: Asaf is the unpruned leaf of a crop, its singular is asafah. End of what he mentioned. Hammad ibn Salamah said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah and Abu Salamah ibn Abd al-Rahman, **Birds in flocks**, Al-Farq said. Ibn Abbas and Ad-Dahhak said: Ababil follow one another. Al-Hasan Al-Basri and Qatadah said: Ababil are many. Mujahid said: Ababil are various, one after the other, gathered together. Ibn Zayd said: The different Ababil come from here and from there, they come to them from every place. Al-Kisa'i said: I heard some grammarians say: The singular of Ababil is Ibil.

Ibn Jarir said: Abd al-'Ala told me, Dawud told me, on the authority of Ishaq ibn Abdullah ibn al-Harith ibn Nawfal, that he said, regarding the verse: **And sent against them birds in flocks**, that is, large flocks like camels with their tails attached. Abu Kurayb told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, **And sent against them birds in flocks**, that is, they had snouts like the snouts of birds and paws like the paws of a dog. Ya'qub ibn Ibrahim told us: Hisham told us,

Hisin told us, on the authority of Ikrimah, regarding the verse: **Birds in flocks**, that he said: They were green birds that came out of the sea and had heads like the heads of wild beasts. Ibn Bishr told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, **Birds in flocks**, that is, they are black sea birds with stones in their beaks and claws. These are sound chains of transmission.

Saeed bin Jubair said: It was a green bird with yellow beaks that differed among them. On the authority of Ibn Abbas, Mujahid and Ata': The Ababil birds were like the one called the Anqa' of the West. Ibn Abi Hatim narrated it from them: Ibn Abi Hatim said: Abu Zur'ah told us, Abdullah bin Muhammad bin Abi Shaybah told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd bin Umair, who said: When God wanted to destroy the people of the elephant, He sent upon them birds created from the sea, like swallows, each bird carrying three stones, two in its feet and one in its beak. He said: They came until they lined up over their heads, then they cried out and threw down what was in their feet and beaks, so that no stone fell on a man's head except that it came out of his anus, and no stone fell on any part of his body except that it came out the other side. God sent a strong wind that struck the stones and increased their intensity, so they were all destroyed. Al-Suddi said, on the authority of Ikrimah, on the authority of Ibn Abbas: Stones of baked clay, meaning clay in stones of old age and all. We have already explained that in a way that makes it unnecessary to repeat it here.

And the Almighty said: **And He made them like eaten straw**. Saeed bin Jubair said: He means the straw that the common people call habur. In a narration from Saeed: wheat leaves. And from him also: The straw is the husk and the eaten straw is the short cut that is cut for animals. And this is what Al-Hasan Al-Basri said. And from Ibn Abbas: The straw is the husk that is on the grain like the covering on wheat.

Ibn Zayd said: **Asf is the leaf of a plant, and if the animals eat it, it dries it up and becomes dung**. The meaning is that God Almighty destroyed them and ruined them with their treachery and anger. They did not gain any good, and He destroyed most of them, and none of them returned except wounded, as happened to their king Abraha, for his chest split open when he reached his country, Sana'a, and he told them what had happened to them. Then he died, and his son, Yaksum, became king after him, and after him his brother, Masruq ibn Abraha. Then, Saif ibn Dhi Yazan al-Himyari went to Kisra and sought his help against Abyssinia, so he sent with him some of his armies, and they fought with him. Then God restored their kingdom to them, and what their fathers had of kingdom, and Arab delegations came to him to congratulate him. Muhammad ibn Ishaq said: Abdullah ibn Abi Bakr told us, on the authority of Umrah bint Abd al-Rahman ibn As'ad ibn Zararah, on the authority of Aisha, who said: **I saw the leader and groom of the elephant in Mecca, blind and crippled, begging for food**. Al-Waqidi narrated it on the authority of Aisha. Likewise, it was also narrated on the authority of Asma' bint Abi Bakr, who said: They were crippled, begging

people at Asaaf and Na'ila's house, where the polytheists were slaughtering their sacrifices.

**I said:** The name of the elephant leader was Anis. Al-Hafiz Abu Nu'aym mentioned in his book, **Dala'il al-Nubuwwah**, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Uthman bin al-Mughira, the story of the people of the elephant. He did not mention that Abraha came from Yemen, but rather that he sent a man called Shimr bin Maqsoud to lead the army, and the army was twenty thousand strong. He mentioned that birds struck them at night and they were killed in the morning. This chain of narration is very strange, even though Abu Nu'aym strengthened it and preferred it over others. The correct view is that Abraha al-Ashram al-Habashi came to Mecca, as indicated by the chains of narration and poetry. Similarly, it was narrated on the authority of Ibn Lahi'ah, on the authority of al-Aswad, on the authority of Urwah, that Abraha sent al-Aswad bin Maqsoud to lead a battalion with the elephant. He did not mention the arrival of Abraha himself, but his arrival is correct, and perhaps Ibn Maqsoud was at the forefront of the army, and God knows best. Then Ibn Ishaq mentioned some of the Arab poetry about the story of the people of the elephant, including the poem of Abdullah bin al-Zubayri:

They turned away from the belly of Mecca, for in the past its women were not touched.

Sirius was not created for forbidden nights, as no one among mankind desires it.

Ask the commander of the army about it, what he saw, so he will inform the ignorant about it.

Sixty thousand did not return to their land, and even its sick did not live after their return.

It was in it, Aad and Jurhum before them, and God, from above the servants, will establish it.

Abu Qais bin Al-Aslat Al-Ansari Al-Madani said:

Who made it on the day of the elephant crawling, when all that they sent was bundles?

Their eyebrows are under his relatives and they have cut his nose so that it is perforated

They made his whip a chain if they hit him on the back of the head.

He turned away and left, and whoever was wronged had been wronged.

Then he sent a storm of stones over them that enveloped them like a dwarf.

Their scholars urge patience, even though they are in a state of turmoil like sheep.

Abu Al-Salt bin Rabi'ah Al-Thaqafi said, and it is narrated on the authority of Umayyah bin Abi Al-Salt bin Abi Rabi'ah:

Indeed, the verses of our Lord are everlasting. None disputes them except the disbelievers.

He created the night and the day, so each has his

Surat al-Fil 105:1

Have you not seen how your Lord dealt with the companions of the Elephant?

account determined.

Then the day will shine, a merciful Lord, with a sunrise whose rays will spread

The elephant was locked in the ditch until it started crawling as if it was hamstrung.

It is necessary to cut the throat of the neighbor as a drop from the back of the forbidden Kabkab

Around him were the kings of Kinda, heroes of Malawith in wars, falcons.

They left him and then they all panicked. His leg bone was broken.

Every religion will be destroyed on the Day of Resurrection before God except the religion of the true faith.

We have already mentioned in the interpretation of Surat Al-Fath that "when the Messenger of God (peace and blessings of God be upon him) looked out on the pass on the day of Al-Hudaybiyyah from which he would descend to the Quraysh, his she-camel knelt down and they urged her on, but she persisted. They said: 'Al-Qaswa' has become imperious,' meaning, 'She has become stubborn.' The Messenger of God (peace and blessings of God be upon him) said: 'Al-Qaswa' has not become imperious, and that is not her nature, but she was held back by the One Who held back the elephant.' Then he said: 'By the One in Whose hand is my soul, if they ask me today for a plan in which they glorify the sacred things of God, I will respond to it.' Then he urged her on and she stood up." The hadith is among the individuals in Bukhari and in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest of Mecca: 'God held back the elephant from Mecca and gave authority over it to His Messenger and the believers. Today its sanctity has returned to what it was yesterday. So let the witness inform the absent.'" The end of the interpretation of Surat Al-Fil. All praise and thanks be to God.

## Fath al-Qadir

It is five verses, and it is Meccan without dispute.

Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: **Have you not seen how your Lord dealt with the companions of the elephant?** was revealed in Mecca.

The interrogative in his saying: 1- **Have you not seen?** is to confirm that he saw him (peace be upon him) by denying its non-existence. Al-Farra' said: The meaning is, have you not been informed? Al-Zajaj said: Have you not known? It is amazement to him (peace be upon him) at what God did to **the companions of the elephant** who intended to destroy the Kaaba from Abyssinia. How is the subject of the verb that follows it, and is dependent on the verb of seeing and the address to the Messenger of God (peace be upon him). It is permissible for it to be for anyone who is suitable for it. The meaning is: You have known, O Muhammad, or the people present in your era and those who came

after them knew what has reached you of the successive reports of the story of the companions of the elephant and what God did to them, so why do you not believe? The elephant is the well-known animal, and its plural is affiyal, fayul, and filah. Ibn al-Sikkit said: Do not say afilah, and its companion is fiyyal. The story of the companions of the elephant will be mentioned, God willing.

## Tafsir al-Baghawi

1- **Have you not seen what your Lord dealt with the companions of the elephant?** The story of the companions of the elephant - as mentioned by Muhammad ibn Ishaq on the authority of some scholars on the authority of Saeed ibn Jubayr and Ikrimah on the authority of Ibn Abbas, and as mentioned by al-Waqidi - was:

The Negus, the king of Abyssinia, had sent Aryat to the land of Yemen, and he conquered it. Then a man from Abyssinia, called Abraha ibn al-Sabah Abu Yaksum, rose up and became angry with Aryat about the matter of Abyssinia, until they split into two factions, one group with Aryat, and the other group with Abraha. They fought and Abraha killed Aryat, and Abyssinia united behind Abraha, and he conquered Yemen, and the Negus confirmed him in his job.

Then Abraha saw the people preparing for the days of the season to go to Mecca for the Hajj, so he built a church in Sana'a and wrote to the Negus: I have built for you in Sana'a a church the like of which has never been built for a king, and I will not stop until I direct the Hajj of the Arabs to it. A man from Banu Malik bin Kinanah heard of this, so he went out to it in secret and entered it at night, sat in it and defecated in it, and smeared its qibla with excrement. report of this reached Abraha, so he said: Who dared to attack me and smear my church with excrement? It was said to him, **An Arab from that house did that and he heard what you said.** Abraha swore at that point to march to the Kaaba and destroy it. He wrote to the Negus informing him of that and asking him to send him his elephant. He had an elephant called Mahmud, and it was an elephant like no other in size, body and strength. So he sent it to him. Abraha left Abyssinia on his way to Mecca, and he went with the elephant. The Arabs heard of that and respected him and considered his jihad a right upon them. Then a king from the kings of Yemen called Dhu Nufar went out with those of his people who obeyed him and fought him. Abraha defeated him and captured Dhu Nufar. Abraha said, **O king, do not kill me, for my survival is better for you than my killing.** So he spared him and bound him. Abraha was a forbearing man.

Then he marched until he came near the land of Khatham. Nufayl ibn Habib al-Khatham came out with Khatham and those tribes of Yemen who had gathered around him. They fought him, but he defeated them and captured Nufayl. Nufayl said, "O King, I am a guide in the land of the Arabs. These two hands of mine are with my people to hear and obey." So he

spared him and went out with him, guiding him until he passed by Taif. Mas'ud ibn Mu'tab came out to him with men from Thaqeef and said, "O King, we are your slaves. You have no dispute with us. You only want the House in Mecca. We will send someone with you to guide you to it." So they sent Abu Righal, a freedman of theirs, with him. He went out until he reached al-Maghams. Abu Righal died and he was the one who stoned his grave. Abraha sent from al-Maghams a man from Abyssinia called al-Aswad ibn Mas'ud at the head of his cavalry and ordered him to raid the people's livestock. Al-Aswad gathered the wealth of the Haram and seized two hundred camels from Abd al-Muttalib.

Then Abraha sent Habata al-Himyari to the people of Mecca and said, "Ask about the nobleman of Mecca and then tell him what I have sent you with. Tell him that I have not come to fight, but rather to demolish this House." So he set out until he entered Mecca and met Abdul Muttalib bin Hashim. He said, "The king has sent me to you to inform you that he has not come to fight you, unless you fight him. He has only come to demolish this House and then leave you."

Abdul Muttalib said: He has no power to fight us, and we have no power over him unless we leave him to do what he came for. This is the Sacred House of God and the house of His friend Abraham, peace be upon him. If he prevents it, then it is his house and his sanctuary, but if he leaves him to do it, then by God, we have no power over him.

He said: So he went with me to the king. Some scholars claimed that he rode behind him on a mule that he was riding, and some of his sons rode with him until he reached the camp. Dhu Nafar was a friend of Abdul Muttalib, so he came to him and said: O Dhu Nafar, do you have any help in what has befallen us? He said: What is the use of a captive man who is not safe from being killed morning or evening? But I will send to Anis, the elephant's handler, for he is a friend of mine, and I ask him to do you whatever good he can with the king and to increase your importance and your position with him. He said: So he sent to Anis and he came to him and said to him: This is the master of Quraysh, the owner of the caravan of Mecca, who feeds the people in the plains and the wild animals on the mountaintops. The king has given him two hundred camels. If you can benefit him with him, then benefit him, for he is a friend of mine. I love the good he has achieved. Anis entered upon Abraha and said: O king, this is the master of Quraysh and the owner of the caravan of Mecca, who feeds the people in the plains and the wild animals on the mountaintops. He asks your permission, and I would like you to give him permission to speak to you. He has come not to oppose you or oppose you. So he gave him permission. Abdul Muttalib was a large, handsome man. When Abraha saw him, he honored him and was reluctant to sit with him on the throne or sit under him. So he went down to the carpet and sat on it, then he called him and made him sit. With him, then he said to his interpreter, "Tell him: What is your need of the king?" The interpreter answered him. Abdul Muttalib said, **My need of the king is that he returns to me two hundred camels that he seized from me.** Abraha said to his interpreter, "Tell him: I admired you when I first

saw you, and I no longer cared about you." Abdul Muttalib said, *Why?* He said, "I came to a house that is your religion and the religion of your fathers, and it is your honor and your protection, in order to demolish it. Why do you speak to me about it and speak to me about two hundred camels that I seized?" Abdul Muttalib said, **I am the lord of these camels, and this house has a lord who will protect it.** Abraha said, **He would not protect it from me.** He said, **Then do that.** So he ordered his camels to be returned to him.

When the camels were returned to Abdul Muttalib, he went out and informed the Quraysh of the report. He ordered them to disperse through the valleys and take refuge on the mountaintops, fearing the army's disgrace. They did so, and Abdul Muttalib came to the Kaaba, took hold of the door ring, and began to say:

Oh God, I hope for them only from You. Oh God, protect them from Your protection.

The enemy of the house is your enemy, prevent them from destroying your villages

He also said:

If a servant is prevented from traveling, prevent your lawful travel.

Do not let their cross and their attempts defeat your attempts tomorrow.

They dragged the people of their country and the elephant to take your children captive

They deliberately plotted against you out of ignorance, and they did not respect your majesty.

If you are leaving them and our Kaaba, then something has changed for you

I have never heard of more disgusting men who wanted to invade and violate your sanctity.

Then Abdul Muttalib left the circle and headed out with his people to some of those destinations. Abraha arrived at Al-Maghmas, preparing to enter. He had mobilized his army and prepared his elephant, which was an elephant the likes of which had never been seen in size and strength. It is said that he had twelve elephants with him.

Then Nufayl went to the great elephant, took it by the ear and said: Kneel down, Mahmoud, and return rightly guided from whence you came, for you are in the sacred land of God. So the elephant knelt down, and they sent it forth, but it refused. They struck it with a pickaxe on the head, but it refused. They put their slings under its collarbone and its elbows, and pulled it out to make it stand up, but it refused. They directed it back to Yemen, and it stood up and ran. They directed it to Syria, and it did the same. They directed it to the east, and it did the same. They turned it back to the sacred land, but it knelt down and refused to stand up.

And Nufail went out, hurrying up the mountain, and God sent upon them birds from the sea, like swallows, with each bird carrying three stones: two in its feet and one in its beak, the size of chickpeas and lentils. When they covered the people, they sent them upon them, and those stones did not strike anyone without killing

them, and they did not strike all of the people, and they went out fleeing, unable to find their way to the road they had come from. They asked Nufail ibn Jubayb to show them the way to Yemen, and Nufail was watching them from some of those mountains. The people screamed and some of them swept into others, falling on every road and perishing at every point.

God sent an illness upon Abraha in his body, and his fingers began to fall off. Every time a fingertip fell off, it was followed by a period of pus and blood. He ended up in Sana'a like a young bird among those of his companions who remained. He did not die until his chest cracked open from his heart, and then he perished.

Al-Waqidi said: As for Mahmud, the Negus's elephant, he lay down and did not move towards the sanctuary, so he escaped. The other elephant was brave and fell into the sand.

Muqatil bin Sulayman claimed that the reason that emboldened the owners of the elephant was that young men from Quraysh went out as traders to the land of the Negus. They approached the seashore and there was a Christian church which the Quraysh called the Temple. They dismounted, lit a fire, and burned. When they departed, they left the fire as it was on a stormy day. The wind blew and the Temple caught fire. The cry went to the Negus, who became angry about the church, so he sent Abraha to demolish the Kaaba.

He said about it: That day in Mecca was Abu Masoud Al-Thaqafi, who was blind, and he used to spend the summer in Taif and the winter in Mecca. He was an intelligent and noble man, and his opinion guided matters. He was a close friend of Abdul Muttalib, so Abdul Muttalib said to him: What do you have to say? This is a day when your opinion cannot be dispensed with. Abu Masoud said: Let us go up to Hira. So he went up the mountain and Abu Masoud said to Abdul Muttalib: Get a hundred camels and dedicate them to God and put sandals on them, then send them around the Haram, perhaps some of the black camels will hamstring some of them, angering the Lord of this House and He will seize them. Abdul Muttalib did that, so the people went to those camels and attacked them and hamstrung some of them. Abdul Muttalib kept praying, so Abu Masoud said: This House has a Lord who protects it. Tubba, the king of Yemen, entered the courtyard of this House and wanted to demolish it, but God protected him and tested him, and caused darkness for him for three days. When Tubba saw that, he covered it with white Coptic cloth, glorified it, and slaughtered a camel for it.

Then Abu Masoud said: Look towards the sea. Abdul Muttalib looked and said: I see a white bird that has emerged from the seashore. He said: Look at it in Basrat, where is its resting place? He said: I see it has circled over our heads. He said: Do you recognize it? He said: By God, I do not know it. It is neither Najdi, nor Western, nor Levantine. He said: What is its origin? He said: They are like dragonflies, in their beaks are pebbles like pebbles of a hyena, they came like night, sweeping each other away, in front of each group of birds led by a red-beaked, black-headed, long-necked

bird. They came until they were level with the army of the people and almost over their heads. When all the men had gathered, the birds poured what was in their beaks on those beneath them. Written on each stone was the name of its companion. Then they obeyed, returning from whence they came. When morning came, they descended from the peak of the mountain and walked up a hill, but they did not find comfort in anyone. Then they approached a hill, but they did not hear a sound, so they said: The people spent the night awake. So they woke up asleep. When they approached the army of the people, they were still. A stone would fall on the egg of one of them, piercing it until it reached his brain, and pierced the elephant and the beast, and the stone would disappear into the ground from the force of its fall. Abdul Muttalib took one of their axes and dug deep into the ground, filling it with their money, made of red gold. And the jewel, and dug a hole for his companion, and filled it likewise, then he said to Abu Masoud: Come and choose if you wish my hole and if you wish your hole, and if you wish they are both yours, Abu Masoud said: Choose for me over yourself, then Abdul Muttalib said I did not hesitate to put the best of the goods in my hole and it is yours, and each one of them sat in his hole, and Abdul Muttalib called out to the people, so they went back and took from their bounty until they were fed up with him, and Abdul Muttalib became the leader of the Quraysh with that and they gave him the reins, so Abdul Muttalib and Abu Masoud and their families remained rich from that money, and God protected His Kaaba and His House.

They differed about the date of the Year of the Elephant. Muqatil said: It was forty years before the birth of the Prophet, may God bless him and grant him peace.

Al-Kalbi said: Twenty-three years.

Most of them say that it was in the year in which the Messenger of God, may God bless him and grant him peace, was born.

The Almighty said: **Have you not seen how your Lord dealt with the companions of the elephant?** Muqatil said: They had one elephant with them. Ad-Dahhak said: There were eight elephants. It was also said: Twelve, in addition to the largest elephant. It was only made singular because it related them to the largest elephant. It was also said: To match the beginnings of the verses.

## Tafsir al-Baidawi

1- **Have you not seen how your Lord dealt with the companions of the elephant?** The address is to the Messenger, may God bless him and grant him peace, and even though he did not witness that incident, he saw its effects and heard its report by continuous transmission, so it is as if he saw it. He only said *how* and did not say *what* because the intention is to remind of the aspects of evidence it contains of the perfection of God Almighty's knowledge and power,



the glory of His House, and the honor of His Messenger, may God bless him and grant him peace, for it is one of the portents. It was narrated that it happened in the year in which the Messenger of God (peace and blessings of God be upon him) was born. Its story is that Abraha ibn al-Sabah al-Ashram - the king of Yemen on behalf of the Negus's Ashamites - built a church in Sana'a and named it Al-Qalis. He wanted to turn away the pilgrims to it. A man from Kinana came out and sat in it all night, which angered him and he swore to destroy the Kaaba. He went out with his army, along with a strong elephant named Mahmud and other elephants. When he was ready to enter and mobilized his army, the elephant came forward. Whenever they directed it to the Sacred Sanctuary, it knelt and did not move. Whenever they returned it to Yemen or another direction, it ran. Then God sent birds, each one with a stone in its beak and two stones in its feet, larger than a lentil and smaller than a chickpea. They threw them, and the stone hit the man's head and came out of his anus, and they all perished. The reading **Alif Lam Tara Have you not seen** is very clear in showing the effect of the imperative, and how it is made accusative by a verb without a truncated root because of the meaning of interrogation.

Surat al-Fil 105:2

Did He not make their plot go astray?

## Surat al-Fil 105:2

Did He not make their plot go astray?

## Tafsir al-Jalalayn

2 - **Did He not make** that is, make **their plot** to demolish the Kaaba **into misguidance** loss and destruction

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Did He not make their plot go astray?** He says: Did He not make the efforts of the Abyssinians, the owners of the elephant, to destroy the Kaaba **go astray?** meaning: in misleading them from what they wanted and tried to destroy it.

## Tafsir al-Qurtubi

The Almighty said: **Has He not made their plot go astray?** That is, in nullification and waste, because they wanted to plot against the Quraysh by killing and capturing them, and against the Kaaba by destroying and demolishing it. It was narrated that Abdul Muttalib sent his son Abdullah on his horse to see what they had encountered from those birds, and behold, the people were all mauled. He galloped back on his horse, revealing his thigh. When his father saw that, he said: This son of mine is the most skilled horseman of the Arabs. He only revealed his thigh as a herald or a warning. When he approached their assembly where they could hear the sound, they said: What is behind you? He said: They are all lost. So Abdul Muttalib and his companions went out and took their wealth. The wealth of Banu Abdul Muttalib was part of it, and with it the leadership of Abdul Muttalib was completed, because he took whatever he wanted of yellow and white goods, then the people of Mecca went out after him and plundered. It was said that Abdul Muttalib dug two pits and filled them with gold and jewels. Then he said to Abu Masoud Al Thaqafi - who was a close friend of Abdul Muttalib - **Choose whichever one you like**. Then he took people's wealth until they were fed up. At that point, Abdul Muttalib said:

You prevented the Abyssinians and elephants, while they grazed the mountains of Mecca.

We feared fighting from them, and every matter of theirs is difficult.

Thank you and praise be to you, the Majestic

Ibn Ishaq said: When God drove the Abyssinians back from Mecca, the Arabs respected the Quraysh and said: They are the people of God, may God fight on their behalf and spare them the burden of their enemy. Abdullah bin Amr bin Makhzum said, in the story of the People of the Elephant:

You are the Majestic, our Lord, You have not defiled. You have imprisoned the elephant in the pool.

After they were human beings, I imprisoned them in the form of a hyena.

They have no relief or outlet.

Al-Mukraks: the upside down, the thrown down

## Tafsir Ibn Kathir

This is one of the blessings that God bestowed upon the Quraysh in what He diverted from them from the people of the elephant who had resolved to demolish the Kaaba and erase any trace of it from existence, so God destroyed them, humiliated them, frustrated their efforts, and led their work astray, and returned them with evil disappointment. They were Christians and their religion at that time was closer to what the Quraysh were upon in terms of idol worship, but this was a precursor and preparation for the mission of the Messenger of God, may God bless him and grant him peace, for in that year he was born according to the most famous sayings and the state of fate saying: We did not give you victory, O Quraysh, over Abyssinia because you were better than them, but to protect the ancient house which we will honor, magnify and revere with the mission of the unlettered Prophet Muhammad, may God bless him and grant him peace, the Seal of the Prophets.

This is the story of the People of the Elephant, briefly, concisely and briefly: It was mentioned in the story of the People of the Trench that Dhu Nuwas, the last of the Himyarite kings, was a polytheist and he was the one who killed the People of the Trench, who were Christians and were close to twenty thousand, and none of them escaped except Daws Dhu Tha'laban. He went and sought help from Caesar, the king of Syria, who was a Christian. Caesar wrote to the Negus, the king of Abyssinia, because he was closer to them. He sent with him two princes, Aryat and Abraha ibn al-Sabah Abu Yaksum, with a large army. They entered Yemen and ravaged the lands and seized the kingdom from Himyar. Dhu Nuwas died, drowned in the sea, and Abyssinia became independent of the kingdom of Yemen, and these two princes, Aryat and Abraha, were over them. They disagreed about their affair and argued and fought and clashed. One of them said to the other: We have no need for the two armies to clash between us, but come forward to me and I will come forward to you. Whoever kills the other will take over the kingdom after him. He agreed to that, and they dueled, and each one of them left a canal. Aryat charged Abraha. He struck him with the sword, severing his nose and mouth and splitting his face. He attacked Atouda, Abraha's freed slave, and killed him. Abraha returned wounded, and he treated his wound and recovered. He then took charge of the Abyssinian army in Yemen.

Then the Negus wrote to him, blaming him for what he had done, threatening him, and swearing to trample on his country and cut off his forelock. So Abraha sent to

him, being gentle with him and treating him kindly. He sent with his messenger gifts and presents, and a bag containing some Yemeni soil and a cut off his forelock. He sent it with him, saying in his letter, "Let the king trample on this bag and fulfill his oath. This is my forelock, which I have sent to you." When this reached him, he was pleased with it and was satisfied with it and confirmed him in his work. Abraha sent to the Negus saying, **I will build for you a church in the land of Yemen, the like of which had never been built before.** So he began to build a huge church in Sana'a, with a lofty structure, a high courtyard, and decorated areas. The Arabs called it Al-Qalis because of its height, because the one who looked at it almost made his skull fall off his head because of the height of its construction. Abraha Al-Ashram was determined to divert the Arab pilgrimage to it as he makes the pilgrimage to the Kaaba in Mecca. He called this out in his kingdom, but the Adnanite and Qahtanite Arabs hated it, and the Quraysh became very angry about it, so some of them went to it and reached Until he entered it at night, and caused a den in it, and when the guardians saw that event, they brought the matter to their king, Abraha, and said to him, **Some of the Quraysh did this out of anger for his house, which I have imitated this with.** So, Abraha swore that they would go to the House of Mecca and destroy it stone by stone.

Muqatil bin Sulayman mentioned that young men from Quraysh entered it and lit a fire in it. It was a very windy day, so it burned and fell to the ground. Abraha prepared for that and marched with a large and mighty army so that no one could stop him from it. He took with him a huge elephant, the likes of which had never been seen, called Mahmud. The Negus, the king of Abyssinia, had sent it to him for that purpose. It is said that he also had eight elephants with him, and it is said that he had twelve elephants besides it, and God knows best. That is, to demolish the Kaaba by putting chains on the corners and putting them around the elephant's neck, then urging it to destroy the wall all at once. When the Arabs heard of his march, they were very shocked by it and saw that it was their right to protect the House and to repel whoever wanted to harm it. A man from the nobles and kings of Yemen called Dhu Nufar went out to him. He called on his people and whoever responded to him from the rest of the Arabs to fight Abraha and fight him for the House of God and what he wanted of demolishing and destroying it. They responded to him and fought Abraha, so he defeated them for what God Almighty wanted of the honor and glorification of the House, and Dhu Nufar was taken prisoner. He took him with him and then went on his way until he was in the land of Khatham, and Nufayl ibn Habib al-Khathami intercepted him with his people Shahrān and Nahis, so they fought him. Abraha defeated them and took Nufayl ibn Habib prisoner. He wanted to kill him, but then he pardoned him and took him with him to guide him to the land of Hijaz.

When he approached the land of Taif, the people of Thaqif and his companions came out to him, fearing for their house that they had, which they called Al-Lat. He honored them and sent Abu Righal with him as a guide. When Abraha reached Al-Maghmas, which is close to Mecca, he stayed there. His army raided the

herds of the people of Mecca, including camels and other animals, and captured them. There were two hundred camels in the herds belonging to Abdul Muttalib. The one who raided the herds on the orders of Abraha was the commander of the vanguard, and he was called Al-Aswad bin Maqsoud. Some Arabs satirized him, as mentioned by Ibn Ishaq. Abraha sent Hanata Al-Himyari to Mecca and ordered him to bring him the most noble of the Quraysh and to tell him that the king did not come to fight you unless you prevent him from entering the House. Hanata came and directed Abdul Muttalib bin Hashim and told him what Abraha had said. Abdul Muttalib said to him: By God, we do not want to fight him and we do not have the strength to do so. This is the Sacred House of God and the House of His friend Abraham. If he prevents him from it, then it is his house and sanctuary, and if he leaves him alone with it, then by God we have nothing to protect him from it. Hanata said to him: Come with me to it. So he went with him.

When Abraha saw him, he looked at him. Abdul Muttalib was a large, handsome man. Abraha got down from his throne and sat with him on the carpet. He said to his interpreter, **Tell him, 'What is your need?'** The interpreter replied, **My need is that the king return to me the two hundred camels that he took from me.** Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you going to speak to me about the two hundred camels that I took from you and leave a House that is your religion and the religion of your fathers, which I have come to destroy, and not speak to me about it?'" Abdul Muttalib said, 'I am the lord of the camels, and the House has a Lord who will protect it.'" The interpreter replied, **It would not protect itself from me.** He said: You and that. It is said that a group of the Arab nobles went with Abdul Muttalib and offered Abraha a third of the wealth of Tihamah on condition that he return from the House, but he refused them and Abraha returned Abdul Muttalib's camels. Abdul Muttalib returned to the Quraysh and ordered them to leave Mecca and fortify themselves in the mountaintops for fear of the army's disgrace. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh calling upon God and seeking victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Don't worry, if a person prevents his journey, prevent your condition

Their cross and their attempts will never overcome your attempts.

Ibn Ishaq said: Then Abdul Muttalib sent the ring of the door and they went out to the tops of the mountains. Muqatil bin Sulayman mentioned that they left a hundred sacrificial camels at the House in case some of the army took some of them unjustly and God would take revenge on them. When morning came, Abraha prepared to enter Mecca and prepared his elephant, whose name was Mahmud. He mobilized his army and when they directed the elephant towards Mecca, Nufayl bin Habib approached and stood beside it. Then he took it by the ear and said: Kneel down, Mahmud, and return safely from where you came, for

you are in the sacred land of God. Then he released his ear and the elephant knelt down and Nufayl bin Habib went out, running until he climbed the mountain. They struck the elephant to make it stand but it refused. They struck it on the head with sticks and inserted their whips into its neck and pulled it out to stand but it refused. They directed it back to Yemen and it stood up and ran. They directed it to Syria and it did the same. They directed it to the east and it did the same. They directed it to Mecca and it knelt down. And God sent upon them birds from the sea, like swallows and hawks, with each bird carrying three stones: one in its beak and two in its feet, like chickpeas and lentils. None of them were struck by the birds except that they perished. However, not all of them were struck by the birds, and they fled, racing to the road and asking for Nufail to guide them. Now Nufail was on the top of the mountain with the Quraysh and the Arabs of the Hijaz, watching what punishment God had brought down upon the owners of the elephant. Nufail kept saying:

Where is the escape when the seeking god and the defeated ashram are not the victor?

Ibn Ishaq said, and Nafil also said about this:

May you live long, O my care and religion, we have blessed you with the dawning of the morning.

And if you saw the religion, and you did not see it near the pebbles, we would not have seen it.

So you would have excused me, praised my actions, and not regretted what happened between us.

I thanked God when I saw a bird and I was afraid of stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

Al-Waqidi mentioned with his chain of transmission that when they prepared to enter the Sacred Sanctuary and got the elephant ready, they would not divert it in any direction except that it would go in that direction. When they directed it towards the Sacred Sanctuary, it would lie down and cry out. Abraha would charge the elephant's handler, shout at him and beat him to force the elephant to enter the Sacred Sanctuary. This discussion took a long time. Abdul Muttalib and a group of the nobles of Mecca, including Al-Mut'im bin Adi, Amr bin A'id bin Imran bin Makhzum and Mas'ud bin Amr Al-Thaqafi, were on Hira' watching what the Abyssinians would do and what they would encounter with the elephant, which was truly amazing. While they were like that, God sent upon them birds in Ababil, that is, yellow flocks smaller than pigeons with red legs, and with each bird were three stones. They came and circled over them and those stones were sent upon them, so they perished. Muhammad bin Ka'b said, "They brought two elephants. As for Mahmud, he lay down, and the other was brave and threw stones at them."

Wahb ibn Munabbih said: They had elephants with them. As for Mahmud, the king's elephant, he lay down so that the other elephants would follow his example. There was an elephant among them that took courage

and threw stones at them, so the rest of the elephants fled. Ata ibn Yasar and others said: Not all of them were afflicted at that moment, but some of them died quickly, and some of them began to fall limb by limb as they fled. Abraha was among those who fell limb by limb until he died in the land of Khatham. Ibn Ishaq said: They went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they took him out with them, falling limb by limb, until they reached Sana'a, and he was like a baby bird. He did not die until his chest cracked open, revealing his heart, as they claim. Muqatil ibn Sulayman mentioned that the Quraysh seized a great deal of wealth from their spoils and what they had with them, and that Abdul Muttalib seized so much gold that it would have filled a hole. Ibn Ishaq said: Yaqub bin Utbah told me that he was told that the first measles and smallpox were seen in the land of the Arabs that year, and that the first to be seen were the bitter fruits of the harmal, colocynth and ash trees that year. This is how it was narrated from Ikrimah through a good chain of transmission.

Ibn Ishaq said: When God sent Muhammad, may God bless him and grant him peace, among the blessings and favors He promised the Quraysh were the aversion to the matter of the Abyssinians, so that their matter would remain and their duration would be extended. He said: "Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, pelting them with stones of baked clay. So He made them like straw eaten up." "For the mutual security of the Quraysh, their mutual security for the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear." That is, so that He would not change anything of their condition that they were in, because of the good that God intended for them if they had accepted it.

Ibn Hisham said: Ababil are groups, and the Arabs did not speak with a single word. He said: As for sajjil, Yunus the grammarian and Abu Ubaidah informed me that among the Arabs it means very hard and strong. He said: Some commentators mentioned that they are two Persian words that the Arabs made into one word, and it is sanj and jal, meaning stone and jal, clay. Stones are of these two types, stone and clay. He said: Asaf is the unpruned leaf of a crop, its singular is asafah. End of what he mentioned. Hammad ibn Salamah said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah and Abu Salamah ibn Abd al-Rahman, **Birds in flocks**, Al-Farq said. Ibn Abbas and Ad-Dahhak said: Ababil follow one another. Al-Hasan Al-Basri and Qatadah said: Ababil are many. Mujahid said: Ababil are various, one after the other, gathered together. Ibn Zayd said: The different Ababil come from here and from there, they come to them from every place. Al-Kisa'i said: I heard some grammarians say: The singular of Ababil is Ibil.

Ibn Jarir said: Abd al-A'la told me, Dawud told me, on the authority of Ishaq ibn Abdullah ibn al-Harith ibn Nawfal, that he said, regarding the verse: **And sent against them birds in flocks**, that is, large flocks like

camels with their tails attached. Abu Kurayb told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, **And sent against them birds in flocks**, that is, they had snouts like the snouts of birds and paws like the paws of a dog. Ya'qub ibn Ibrahim told us: Hisham told us, Hisin told us, on the authority of Ikrimah, regarding the verse: **Birds in flocks**, that he said: They were green birds that came out of the sea and had heads like the heads of wild beasts. Ibn Bishr told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, **Birds in flocks**, that is, they are black sea birds with stones in their beaks and claws. These are sound chains of transmission.

Saeed bin Jubair said: It was a green bird with yellow beaks that differed among them. On the authority of Ibn Abbas, Mujahid and Ata': The Ababil birds were like the one called the Anqa' of the West. Ibn Abi Hatim narrated it from them: Ibn Abi Hatim said: Abu Zur'ah told us, Abdullah bin Muhammad bin Abi Shaybah told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd bin Umair, who said: When God wanted to destroy the people of the elephant, He sent upon them birds created from the sea, like swallows, each bird carrying three stones, two in its feet and one in its beak. He said: They came until they lined up over their heads, then they cried out and threw down what was in their feet and beaks, so that no stone fell on a man's head except that it came out of his anus, and no stone fell on any part of his body except that it came out the other side. God sent a strong wind that struck the stones and increased their intensity, so they were all destroyed. Al-Suddi said, on the authority of Ikrimah, on the authority of Ibn Abbas: Stones of baked clay, meaning clay in stones of old age and all. We have already explained that in a way that makes it unnecessary to repeat it here.

And the Almighty said: **And He made them like eaten straw**. Saeed bin Jubair said: He means the straw that the common people call habur. In a narration from Saeed: wheat leaves. And from him also: The straw is the husk and the eaten straw is the short cut that is cut for animals. And this is what Al-Hasan Al-Basri said. And from Ibn Abbas: The straw is the husk that is on the grain like the covering on wheat.

Ibn Zayd said: **Asf is the leaf of a plant, and if the animals eat it, it dries it up and becomes dung**. The meaning is that God Almighty destroyed them and ruined them with their treachery and anger. They did not gain any good, and He destroyed most of them, and none of them returned except wounded, as happened to their king Abraha, for his chest split open when he reached his country, Sana'a, and he told them what had happened to them. Then he died, and his son, Yaksum, became king after him, and after him his brother, Masruq ibn Abraha. Then, Saif ibn Dhi Yazan al-Himyari went to Kisra and sought his help against Abyssinia, so he sent with him some of his armies, and they fought with him. Then God restored their kingdom to them, and what their fathers had of kingdom, and Arab delegations came to him to congratulate him. Muhammad ibn Ishaq said: Abdullah ibn Abi Bakr told us, on the authority of Umrah bint Abd

al-Rahman ibn As'ad ibn Zararah, on the authority of Aisha, who said: **I saw the leader and groom of the elephant in Mecca, blind and crippled, begging for food**. Al-Waqidi narrated it on the authority of Aisha. Likewise, it was also narrated on the authority of Asma' bint Abi Bakr, who said: They were crippled, begging people at Asaaf and Na'ila's house, where the polytheists were slaughtering their sacrifices.

**I said:** The name of the elephant leader was Anis. Al-Hafiz Abu Nu'aym mentioned in his book, **Dala'il al-Nubuwwah**, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Uthman bin al-Mughira, the story of the people of the elephant. He did not mention that Abraha came from Yemen, but rather that he sent a man called Shimr bin Maqsoud to lead the army, and the army was twenty thousand strong. He mentioned that birds struck them at night and they were killed in the morning. This chain of narration is very strange, even though Abu Nu'aym strengthened it and preferred it over others. The correct view is that Abraha al-Ashram al-Habashi came to Mecca, as indicated by the chains of narration and poetry. Similarly, it was narrated on the authority of Ibn Lahi'ah, on the authority of al-Aswad, on the authority of Urwah, that Abraha sent al-Aswad bin Maqsoud to lead a battalion with the elephant. He did not mention the arrival of Abraha himself, but his arrival is correct, and perhaps Ibn Maqsoud was at the forefront of the army, and God knows best. Then Ibn Ishaq mentioned some of the Arab poetry about the story of the people of the elephant, including the poem of Abdullah bin al-Zubayri:

They turned away from the belly of Mecca, for in the past its women were not touched.

Sirius was not created for forbidden nights, as no one among mankind desires it.

Ask the commander of the army about it, what he saw, so he will inform the ignorant about it.

Sixty thousand did not return to their land, and even its sick did not live after their return.

It was in it, Aad and Jurhum before them, and God, from above the servants, will establish it.

Abu Qais bin Al-Aslat Al-Ansari Al-Madani said:

Who made it on the day of the elephant crawling, when all that they sent was bundles?

Their eyebrows are under his relatives and they have cut his nose so that it is perforated

They made his whip a chain if they hit him on the back of the head.

He turned away and left, and whoever was wronged had been wronged.

Then he sent a storm of stones over them that enveloped them like a dwarf.

Their scholars urge patience, even though they are in a state of turmoil like sheep.

Abu Al-Salt bin Rabi'ah Al-Thaqafi said, and it is narrated on the authority of Umayyah bin Abi Al-Salt



Surat al-Fil 105:2

Did He not make their plot go astray?

bin Abi Rabi'ah:

Indeed, the verses of our Lord are everlasting. None disputes them except the disbelievers.

He created the night and the day, so each has his account determined.

Then the day will shine, a merciful Lord, with a sunrise whose rays will spread

The elephant was locked in the ditch until it started crawling as if it was hamstrung.

It is necessary to cut the throat of the neighbor as a drop from the back of the forbidden Kabkab

Around him were the kings of Kinda, heroes of Malawith in wars, falcons.

They left him and then they all panicked. His leg bone was broken.

Every religion will be destroyed on the Day of Resurrection before God except the religion of the true faith.

We have already mentioned in the interpretation of Surat Al-Fath that "when the Messenger of God (peace and blessings of God be upon him) looked out on the pass on the day of Al-Hudaybiyyah from which he would descend to the Quraysh, his she-camel knelt down and they urged her on, but she persisted. They said: 'Al-Qaswa' has become imperious,' meaning, 'She has become stubborn.' The Messenger of God (peace and blessings of God be upon him) said: 'Al-Qaswa' has not become imperious, and that is not her nature, but she was held back by the One Who held back the elephant.' Then he said: 'By the One in Whose hand is my soul, if they ask me today for a plan in which they glorify the sacred things of God, I will respond to it.' Then he urged her on and she stood up." The hadith is among the individuals in Bukhari and in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest of Mecca: 'God held back the elephant from Mecca and gave authority over it to His Messenger and the believers. Today its sanctity has returned to what it was yesterday. So let the witness inform the absent.'" The end of the interpretation of Surat Al-Fil. All praise and thanks be to God.

## Fath al-Qadir

2- **Did He not make their plot go astray?** That is, did He not make their plot and their efforts to destroy the Kaaba and violate its people go astray from what they intended, so that they did not reach the House nor what they wanted with their plot. The hamza is for confirmation, as if it was said: He made their plot go astray. Plotting is the desire to harm others, because they wanted to plot against the Quraysh and the captives, and plot against the Sacred House by destroying it.

## Tafsir al-Baghawi

2- **Did He not make their plotting go astray?** "Their plotting" means their deceit and their efforts to destroy the Kaaba. His saying "going astray" from what they wanted, and He made their plotting go astray until they did not reach the Kaaba, nor what they wanted with their plotting. Muqatil said: in loss, and it was said: in nullity.

## Tafsir al-Baidawi

2- "Did He not make their plot **to disable and destroy the Kaaba** into misguidance" in wasting and nullifying it by destroying them and magnifying its importance.

## Surat al-Fil 105:3

And He sent against them birds in flocks.

### Tafsir al-Jalalayn

3 - **And He sent upon them birds in flocks** groups, groups. It was said that it does not have a singular form, like Asateer. It was also said that it has a singular form, Abul or Ibal or Ibil, like Ajul, Miftah, and Knife.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **And He sent against them birds in flocks** means: And your Lord sent against them birds in flocks, following one another, from different directions. It is a plural with no singular, like shamatit and abbadid and the like. Abu Ubaidah Ma'mar ibn al-Muthanna claimed that he did not see anyone who made a singular for it. Al-Farra' said: I did not hear anything from the Arabs about its singular form. He said: Abu Ja'far al-Ru'asi, and he was trustworthy, claimed that he heard that its singular is ibala. Al-Kisa'i used to say: I heard the grammarians say ibul, like ajul. He said: I heard some grammarians say: its singular is abil.

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

Who said that?

Suwar bin Abdullah told us, he said: Yahya bin Saeed told us, he said: Hammad bin Salamah told us, on the authority of Asim bin Bahdalal, on the authority of Zur, on the authority of Abdullah, regarding his statement, **Birds in flocks**, he said: They flocked together.

Ibn Bashar told us, he said: Yahya and Abd al-Rahman told us, they said: Hammad ibn Asim told us, on the authority of Zur, on the authority of Abdullah, he said: The difference.

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, **Birds in flocks**, he said: They follow one 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, regarding his statement, **And He sent against them birds in flocks**, he said: They are the ones that follow one another.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ishaq bin Abdullah bin Al-Harith bin Nawfal, that he said about **birds of Ababil**: He said: They are the Aqataki', like the camels that have been born.

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Abd al-Rahman ibn Abza: **Birds in flocks**. He said:

Dispersed.

Abu Kurayb told us, he said: Waki' told us, he said: Al-Fadl told us, on the authority of Al-Hasan: **Ababeel birds**, he said: Many.

Abu Kurayb told us: Waki' told us, on the authority of Isra'il, on the authority of Jabir, on the authority of Ibn Sabit, on the authority of Abu Salamah, who said: The Ababil are the groups.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, *Ababil*, he said: They are diverse, successive, and gathered together.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Ababil: the many.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ababil means many.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Birds in flocks**, that he said: In succession, one after the other.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Birds in flocks**, he said: **The different 'Ababil' come to me from here, and come from there, they came to them from every place.**

It was mentioned that it was a bird brought out of the sea. Some of them said: It came from the sea.

Then they differed about its description, some of them said: It was white.

Others said: It was black.

Others said: It was green, had snouts like birds' snouts, and paws like dogs' paws.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad ibn Sirin, regarding his statement, **birds in flocks**, he said: Ibn Abbas said: They are birds, and they were birds with the snouts of birds, and paws like the paws of dogs.

Al-Hasan bin Khalaf Al-Wasiti told me: We were told by Wakee' and Ruh bin Ubadah, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, the same.

Abu Kuraib told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Abbas, something similar.

Yaqub told us, he said: Hisham told us, he said: Husayn told us, on the authority of Ikrimah, regarding his statement, **birds in flocks**, he said: They were green birds that came out of the sea, and had the heads of beasts.

Surat al-Fil 105:3

And He sent against them birds in flocks.

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 Sufyan, on the authority of Ubayd ibn Umair: **Ababil birds** - he said: They fly black in the sea with stones in their claws and beaks.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair: **Ababil birds**. He said: Black sea birds, with stones in their claws and beaks.

He said: Mahran told us, on the authority of Kharijah, on the authority of Abdullah bin Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, who said: It has snouts like the snouts of birds, and paws like the paws of dogs.

Yahya bin Talha Al-Yarboui told us: Fadil bin Ayyad told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, regarding his statement, **birds in flocks**, he said: Green birds with yellow beaks that flock together.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, who said: Black birds carry stones in their claws and beaks.

## Tafsir al-Qurtubi

God Almighty said: **And He sent against them birds in flocks.**

Saeed bin Jubair said: It was a bird from the sky, the likes of which had never been seen before or after. Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

**It is a bird between the sky and the earth, nesting and giving birth.** It was narrated from Ibn Abbas: It had snouts like the snouts of birds, and paws like the paws of dogs. Ikrimah said: It was a green bird that came out of the sea, with heads like the heads of wild beasts. It was not seen before or after that. Aisha, may God be pleased with her, said: It is most similar to swallows. It was also said: Rather, it was similar to bats, red and black. Saeed bin Jubair also narrated: It is a green bird with yellow beaks. It was also said: It was white. Muhammad bin Kaab said: They are black sea birds, with stones in their beaks and claws. It was also said: It is the phoenix of the West that is used as examples. Ikrimah said: *Ababil* means gathered. It was also said: In succession, one after the other, said by Ibn Abbas and Mujahid. It was also said: Different and scattered, coming from every direction, from here and there, said by Ibn Masoud, Ibn Zayd, and Al-Akhfash. An-Nahhas said: These sayings are in agreement, and the true meaning is: that they are large groups. It is said:

So-and-so is a camel upon so-and-so, meaning he is great and numerous over him, and it is derived from camels. There is disagreement about the singular of *ababil*, so Al-Jawhari said: Al-Akhfash said: It is said: Your camels came in groups, meaning in groups, and birds in ababil. He said: This comes in the meaning of multiplying, and it is from the plural that has no singular. Some of them said: Its singular is ibul, like ajul. Some of them - and he is Al-Mubarrad - said: ibil like sakina. He said: I did not find the Arabs knowing a singular for it except in Al-Sahah. And it was said that its singular is ibal. Ru'bah ibn Al-'Ajaj said about the plural:

And birds played with them in flocks, and they became like eaten straw.

Al-A'sha said:

A path and a mighty mountain, its roots are covered with flocks of birds cawing on it.

Another said:

My camel almost collapsed from the sounds as the earth was covered with the locusts of the Ababil.

Another said:

You see them hurrying to the caller as if they were birds flocking in a hot darkness.

Al-Farra' said: It has no singular form that shares its pronunciation. Al-Ru'asi - who was trustworthy - claimed that he heard the singular form of it as *ibala* with a shaddah. Al-Farra' narrated *ibala* with a sukoon. He said: I heard some Arabs say: Dhughth on Ibalah, meaning: Fertile on Fertile. He said: If someone had said Ibal, it would have been correct, like Dinar and Dinars. Ishaq bin Abdullah bin Al-Harith bin Nawfal said: Ababil is taken from the camels that are mo'abil, which are the aqati'.

## Tafsir Ibn Kathir

This is one of the blessings that God bestowed upon the Quraysh in what He diverted from them from the people of the elephant who had resolved to demolish the Kaaba and erase any trace of it from existence, so God destroyed them, humiliated them, frustrated their efforts, and led their work astray, and returned them with evil disappointment. They were Christians and their religion at that time was closer to what the Quraysh were upon in terms of idol worship, but this was a precursor and preparation for the mission of the Messenger of God, may God bless him and grant him peace, for in that year he was born according to the most famous sayings and the state of fate saying: We did not give you victory, O Quraysh, over Abyssinia because you were better than them, but to protect the ancient house which we will honor, magnify and revere with the mission of the unlettered Prophet Muhammad, may God bless him and grant him peace, the Seal of the Prophets.

This is the story of the People of the Elephant, briefly,

concisely and briefly: It was mentioned in the story of the People of the Trench that Dhu Nuwas, the last of the Himyarite kings, was a polytheist and he was the one who killed the People of the Trench, who were Christians and were close to twenty thousand, and none of them escaped except Daws Dhu Tha'laban. He went and sought help from Caesar, the king of Syria, who was a Christian. Caesar wrote to the Negus, the king of Abyssinia, because he was closer to them. He sent with him two princes, Aryat and Abraha ibn al-Sabah Abu Yaksum, with a large army. They entered Yemen and ravaged the lands and seized the kingdom from Himyar. Dhu Nuwas died, drowned in the sea, and Abyssinia became independent of the kingdom of Yemen, and these two princes, Aryat and Abraha, were over them. They disagreed about their affair and argued and fought and clashed. One of them said to the other: We have no need for the two armies to clash between us, but come forward to me and I will come forward to you. Whoever kills the other will take over the kingdom after him. He agreed to that, and they dueled, and each one of them left a canal. Aryat charged Abraha. He struck him with the sword, severing his nose and mouth and splitting his face. He attacked Atouda, Abraha's freed slave, and killed him. Abraha returned wounded, and he treated his wound and recovered. He then took charge of the Abyssinian army in Yemen.

Then the Negus wrote to him, blaming him for what he had done, threatening him, and swearing to trample on his country and cut off his forelock. So Abraha sent to him, being gentle with him and treating him kindly. He sent with his messenger gifts and presents, and a bag containing some Yemeni soil and a cut off his forelock. He sent it with him, saying in his letter, "Let the king trample on this bag and fulfill his oath. This is my forelock, which I have sent to you." When this reached him, he was pleased with it and was satisfied with it and confirmed him in his work. Abraha sent to the Negus saying, **I will build for you a church in the land of Yemen, the like of which had never been built before.** So he began to build a huge church in Sana'a, with a lofty structure, a high courtyard, and decorated areas. The Arabs called it Al-Qalis because of its height, because the one who looked at it almost made his skull fall off his head because of the height of its construction. Abraha Al-Ashram was determined to divert the Arab pilgrimage to it as he makes the pilgrimage to the Kaaba in Mecca. He called this out in his kingdom, but the Adnanite and Qahtanite Arabs hated it, and the Quraysh became very angry about it, so some of them went to it and reached Until he entered it at night, and caused a den in it, and when the guardians saw that event, they brought the matter to their king, Abraha, and said to him, **Some of the Quraysh did this out of anger for his house, which I have imitated this with.** So, Abraha swore that they would go to the House of Mecca and destroy it stone by stone.

Muqatil bin Sulayman mentioned that young men from Quraysh entered it and lit a fire in it. It was a very windy day, so it burned and fell to the ground. Abraha prepared for that and marched with a large and mighty army so that no one could stop him from it. He took with him a huge elephant, the likes of which had never been seen, called Mahmud. The Negus, the king of

Abyssinia, had sent it to him for that purpose. It is said that he also had eight elephants with him, and it is said that he had twelve elephants besides it, and God knows best. That is, to demolish the Kaaba by putting chains on the corners and putting them around the elephant's neck, then urging it to destroy the wall all at once. When the Arabs heard of his march, they were very shocked by it and saw that it was their right to protect the House and to repel whoever wanted to harm it. A man from the nobles and kings of Yemen called Dhu Nufar went out to him. He called on his people and whoever responded to him from the rest of the Arabs to fight Abraha and fight him for the House of God and what he wanted of demolishing and destroying it. They responded to him and fought Abraha, so he defeated them for what God Almighty wanted of the honor and glorification of the House, and Dhu Nufar was taken prisoner. He took him with him and then went on his way until he was in the land of Khatham, and Nufayl ibn Habib al-Khathamī intercepted him with his people Shahrān and Nahis, so they fought him. Abraha defeated them and took Nufayl ibn Habib prisoner. He wanted to kill him, but then he pardoned him and took him with him to guide him to the land of Hijaz.

When he approached the land of Taif, the people of Thaqif and his companions came out to him, fearing for their house that they had, which they called Al-Lat. He honored them and sent Abu Righal with him as a guide. When Abraha reached Al-Maghmas, which is close to Mecca, he stayed there. His army raided the herds of the people of Mecca, including camels and other animals, and captured them. There were two hundred camels in the herds belonging to Abdul Muttalib. The one who raided the herds on the orders of Abraha was the commander of the vanguard, and he was called Al-Aswad bin Maqsoud. Some Arabs satirized him, as mentioned by Ibn Ishaq. Abraha sent Hanata Al-Himyarī to Mecca and ordered him to bring him the most noble of the Quraysh and to tell him that the king did not come to fight you unless you prevent him from entering the House. Hanata came and directed Abdul Muttalib bin Hashim and told him what Abraha had said. Abdul Muttalib said to him: By God, we do not want to fight him and we do not have the strength to do so. This is the Sacred House of God and the House of His friend Abraham. If he prevents him from it, then it is his house and sanctuary, and if he leaves him alone with it, then by God we have nothing to protect him from it. Hanata said to him: Come with me to it. So he went with him.

When Abraha saw him, he looked at him. Abdul Muttalib was a large, handsome man. Abraha got down from his throne and sat with him on the carpet. He said to his interpreter, **Tell him, 'What is your need?'** The interpreter replied, **My need is that the king return to me the two hundred camels that he took from me.** Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you going to speak to me about the two hundred camels that I took from you and leave a House that is your religion and the religion of your fathers, which I have come to destroy, and not speak to me about it?'" Abdul Muttalib said, 'I am the lord of the camels, and the House has a Lord who will protect it.'" The interpreter replied, **It would not protect itself**

Surat al-Fil 105:3

And He sent against them birds in flocks.

**from me.** He said: You and that. It is said that a group of the Arab nobles went with Abdul Muttalib and offered Abraha a third of the wealth of Tihamah on condition that he return from the House, but he refused them and Abraha returned Abdul Muttalib's camels. Abdul Muttalib returned to the Quraysh and ordered them to leave Mecca and fortify themselves in the mountaintops for fear of the army's disgrace. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh calling upon God and seeking victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Don't worry, if a person prevents his journey, prevent your condition

Their cross and their attempts will never overcome your attempts.

Ibn Ishaq said: Then Abdul Muttalib sent the ring of the door and they went out to the tops of the mountains. Muqatil bin Sulayman mentioned that they left a hundred sacrificial camels at the House in case some of the army took some of them unjustly and God would take revenge on them. When morning came, Abraha prepared to enter Mecca and prepared his elephant, whose name was Mahmud. He mobilized his army and when they directed the elephant towards Mecca, Nufayl bin Habib approached and stood beside it. Then he took it by the ear and said: Kneel down, Mahmud, and return safely from where you came, for you are in the sacred land of God. Then he released his ear and the elephant knelt down and Nufayl bin Habib went out, running until he climbed the mountain. They struck the elephant to make it stand but it refused. They struck it on the head with sticks and inserted their whips into its neck and pulled it out to stand but it refused. They directed it back to Yemen and it stood up and ran. They directed it to Syria and it did the same. They directed it to the east and it did the same. They directed it to Mecca and it knelt down. And God sent upon them birds from the sea, like swallows and hawks, with each bird carrying three stones: one in its beak and two in its feet, like chickpeas and lentils. None of them were struck by the birds except that they perished. However, not all of them were struck by the birds, and they fled, racing to the road and asking for Nufail to guide them. Now Nufail was on the top of the mountain with the Quraysh and the Arabs of the Hijaz, watching what punishment God had brought down upon the owners of the elephant. Nufail kept saying:

Where is the escape when the seeking god and the defeated ashram are not the victor?

Ibn Ishaq said, and Nafil also said about this:

May you live long, O my care and religion, we have blessed you with the dawning of the morning.

And if you saw the religion, and you did not see it near the pebbles, we would not have seen it.

So you would have excused me, praised my actions, and not regretted what happened between us.

I thanked God when I saw a bird and I was afraid of

stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

Al-Waqidi mentioned with his chain of transmission that when they prepared to enter the Sacred Sanctuary and got the elephant ready, they would not divert it in any direction except that it would go in that direction. When they directed it towards the Sacred Sanctuary, it would lie down and cry out. Abraha would charge the elephant's handler, shout at him and beat him to force the elephant to enter the Sacred Sanctuary. This discussion took a long time. Abdul Muttalib and a group of the nobles of Mecca, including Al-Mut'im bin Adi, Amr bin A'id bin Imran bin Makhzum and Mas'ud bin Amr Al-Thaqafi, were on Hira' watching what the Abyssinians would do and what they would encounter with the elephant, which was truly amazing. While they were like that, God sent upon them birds in Ababil, that is, yellow flocks smaller than pigeons with red legs, and with each bird were three stones. They came and circled over them and those stones were sent upon them, so they perished. Muhammad bin Ka'b said, "They brought two elephants. As for Mahmud, he lay down, and the other was brave and threw stones at them."

Wahb ibn Munabbih said: They had elephants with them. As for Mahmud, the king's elephant, he lay down so that the other elephants would follow his example. There was an elephant among them that took courage and threw stones at them, so the rest of the elephants fled. Ata ibn Yasar and others said: Not all of them were afflicted at that moment, but some of them died quickly, and some of them began to fall limb by limb as they fled. Abraha was among those who fell limb by limb until he died in the land of Khatham. Ibn Ishaq said: They went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they took him out with them, falling limb by limb, until they reached Sana'a, and he was like a baby bird. He did not die until his chest cracked open, revealing his heart, as they claim. Muqatil ibn Sulayman mentioned that the Quraysh seized a great deal of wealth from their spoils and what they had with them, and that Abdul Muttalib seized so much gold that it would have filled a hole. Ibn Ishaq said: Yaqub bin Utbah told me that he was told that the first measles and smallpox were seen in the land of the Arabs that year, and that the first to be seen were the bitter fruits of the harmal, colocynth and ash trees that year. This is how it was narrated from Ikrimah through a good chain of transmission.

Ibn Ishaq said: When God sent Muhammad, may God bless him and grant him peace, among the blessings and favors He promised the Quraysh were the aversion to the matter of the Abyssinians, so that their matter would remain and their duration would be extended. He said: "Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, pelting them with stones of baked clay. So He made them like straw eaten up." "For the mutual security of the Quraysh, their mutual security for the



winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear." That is, so that He would not change anything of their condition that they were in, because of the good that God intended for them if they had accepted it.

Ibn Hisham said: Ababil are groups, and the Arabs did not speak with a single word. He said: As for sajjil, Yunus the grammarian and Abu Ubaidah informed me that among the Arabs it means very hard and strong. He said: Some commentators mentioned that they are two Persian words that the Arabs made into one word, and it is sanj and jal, meaning stone and jal, clay. Stones are of these two types, stone and clay. He said: Asaf is the unpruned leaf of a crop, its singular is asafah. End of what he mentioned. Hammad ibn Salamah said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah and Abu Salamah ibn Abd al-Rahman, **Birds in flocks**, Al-Farq said. Ibn Abbas and Ad-Dahhak said: Ababil follow one another. Al-Hasan Al-Basri and Qatadah said: Ababil are many. Mujahid said: Ababil are various, one after the other, gathered together. Ibn Zayd said: The different Ababil come from here and from there, they come to them from every place. Al-Kisa'i said: I heard some grammarians say: The singular of Ababil is Ibil.

Ibn Jarir said: Abd al-A'la told me, Dawud told me, on the authority of Ishaq ibn Abdullah ibn al-Harith ibn Nawfal, that he said, regarding the verse: **And sent against them birds in flocks**, that is, large flocks like camels with their tails attached. Abu Kurayb told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, **And sent against them birds in flocks**, that is, they had snouts like the snouts of birds and paws like the paws of a dog. Ya'qub ibn Ibrahim told us: Hisham told us, Hishin told us, on the authority of Ikrimah, regarding the verse: **Birds in flocks**, that he said: They were green birds that came out of the sea and had heads like the heads of wild beasts. Ibn Bishr told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, **Birds in flocks**, that is, they are black sea birds with stones in their beaks and claws. These are sound chains of transmission.

Saeed bin Jubair said: It was a green bird with yellow beaks that differed among them. On the authority of Ibn Abbas, Mujahid and Ata': The Ababil birds were like the one called the Anqa' of the West. Ibn Abi Hatim narrated it from them: Ibn Abi Hatim said: Abu Zur'ah told us, Abdullah bin Muhammad bin Abi Shaybah told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd bin Umair, who said: When God wanted to destroy the people of the elephant, He sent upon them birds created from the sea, like swallows, each bird carrying three stones, two in its feet and one in its beak. He said: They came until they lined up over their heads, then they cried out and threw down what was in their feet and beaks, so that no stone fell on a man's head except that it came out of his anus, and no stone fell on any part of his body except that it came out the other side. God sent a strong wind that struck the stones and increased their intensity, so they were all destroyed. Al-Suddi said, on

the authority of Ikrimah, on the authority of Ibn Abbas: Stones of baked clay, meaning clay in stones of old age and all. We have already explained that in a way that makes it unnecessary to repeat it here.

And the Almighty said: **And He made them like eaten straw**. Saeed bin Jubair said: He means the straw that the common people call habur. In a narration from Saeed: wheat leaves. And from him also: The straw is the husk and the eaten straw is the short cut that is cut for animals. And this is what Al-Hasan Al-Basri said. And from Ibn Abbas: The straw is the husk that is on the grain like the covering on wheat.

Ibn Zayd said: **Asf is the leaf of a plant, and if the animals eat it, it dries it up and becomes dung**. The meaning is that God Almighty destroyed them and ruined them with their treachery and anger. They did not gain any good, and He destroyed most of them, and none of them returned except wounded, as happened to their king Abraha, for his chest split open when he reached his country, Sana'a, and he told them what had happened to them. Then he died, and his son, Yaksum, became king after him, and after him his brother, Masruq ibn Abraha. Then, Saif ibn Dhi Yazan al-Himyari went to Kisra and sought his help against Abyssinia, so he sent with him some of his armies, and they fought with him. Then God restored their kingdom to them, and what their fathers had of kingdom, and Arab delegations came to him to congratulate him. Muhammad ibn Ishaq said: Abdullah ibn Abi Bakr told us, on the authority of Umrah bint Abd al-Rahman ibn As'ad ibn Zarah, on the authority of Aisha, who said: **I saw the leader and groom of the elephant in Mecca, blind and crippled, begging for food**. Al-Waqidi narrated it on the authority of Aisha. Likewise, it was also narrated on the authority of Asma' bint Abi Bakr, who said: They were crippled, begging people at Asaaf and Na'ila's house, where the polytheists were slaughtering their sacrifices.

**I said:** The name of the elephant leader was Anis. Al-Hafiz Abu Nu'aym mentioned in his book, **Dala'il al-Nubuwwah**, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Uthman bin al-Mughira, the story of the people of the elephant. He did not mention that Abraha came from Yemen, but rather that he sent a man called Shimr bin Maqsoud to lead the army, and the army was twenty thousand strong. He mentioned that birds struck them at night and they were killed in the morning. This chain of narration is very strange, even though Abu Nu'aym strengthened it and preferred it over others. The correct view is that Abraha al-Ashram al-Habashi came to Mecca, as indicated by the chains of narration and poetry. Similarly, it was narrated on the authority of Ibn Lahi'ah, on the authority of al-Aswad, on the authority of Urwah, that Abraha sent al-Aswad bin Maqsoud to lead a battalion with the elephant. He did not mention the arrival of Abraha himself, but his arrival is correct, and perhaps Ibn Maqsoud was at the forefront of the army, and God knows best. Then Ibn Ishaq mentioned some of the Arab poetry about the story of the people of the elephant, including the poem of Abdullah bin al-Zubayri:

They turned away from the belly of Mecca, for in the

## Surat al-Fil 105:3

And He sent against them birds in flocks.

past its women were not touched.

Sirius was not created for forbidden nights, as no one among mankind desires it.

Ask the commander of the army about it, what he saw, so he will inform the ignorant about it.

Sixty thousand did not return to their land, and even its sick did not live after their return.

It was in it, Aad and Jurhum before them, and God, from above the servants, will establish it.

Abu Qais bin Al-Aslat Al-Ansari Al-Madani said:

Who made it on the day of the elephant crawling, when all that they sent was bundles?

Their eyebrows are under his relatives and they have cut his nose so that it is perforated

They made his whip a chain if they hit him on the back of the head.

He turned away and left, and whoever was wronged had been wronged.

Then he sent a storm of stones over them that enveloped them like a dwarf.

Their scholars urge patience, even though they are in a state of turmoil like sheep.

Abu Al-Salt bin Rabi'ah Al-Thaqafi said, and it is narrated on the authority of Umayyah bin Abi Al-Salt bin Abi Rabi'ah:

Indeed, the verses of our Lord are everlasting. None disputes them except the disbelievers.

He created the night and the day, so each has his account determined.

Then the day will shine, a merciful Lord, with a sunrise whose rays will spread

The elephant was locked in the ditch until it started crawling as if it was hamstrung.

It is necessary to cut the throat of the neighbor as a drop from the back of the forbidden Kabkab

Around him were the kings of Kinda, heroes of Malawith in wars, falcons.

They left him and then they all panicked. His leg bone was broken.

Every religion will be destroyed on the Day of Resurrection before God except the religion of the true faith.

We have already mentioned in the interpretation of Surat Al-Fath that "when the Messenger of God (peace and blessings of God be upon him) looked out on the pass on the day of Al-Hudaybiyyah from which he would descend to the Quraysh, his she-camel knelt down and they urged her on, but she persisted. They said: 'Al-Qaswa' has become imperious,' meaning, 'She has become stubborn.' The Messenger of God (peace and blessings of God be upon him) said:

'Al-Qaswa' has not become imperious, and that is not her nature, but she was held back by the One Who held back the elephant.' Then he said: 'By the One in Whose hand is my soul, if they ask me today for a plan in which they glorify the sacred things of God, I will respond to it.' Then he urged her on and she stood up." The hadith is among the individuals in Bukhari and in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest of Mecca: 'God held back the elephant from Mecca and gave authority over it to His Messenger and the believers. Today its sanctity has returned to what it was yesterday. So let the witness inform the absent.'" The end of the interpretation of Surat Al-Fil. All praise and thanks be to God.

## Fath al-Qadir

3- **And He sent against them birds in flocks** meaning flocks following one another like dromedary camels. Abu Ubaidah said: Ababil are groups in separate places. It is said that the horses came in flocks, meaning groups from here and there. An-Nahhas said: Its true meaning is that they are large groups. It is said that someone acted arrogantly and proudly towards someone. It is derived from camels, and it is from the plural that has no singular. Some of them said: Its singular is abul like ajul. Some of them said: abil. Al-Wahidi said: We did not see anyone give it a singular. Al-Farra' said: It has no singular from its wording. Al-Ru'asi, who was trustworthy, claimed that he heard in its singular form: abala with a shaddah. Al-Farra' also narrated: abala with a sukoon. Sa'id ibn Jubayr said: It was a bird from the sky that had not been seen before or after it. Qatada said: They are black birds that came from the sea in flocks, with each bird carrying three stones: two in its feet, and one in its beak that would strike anything without crushing it. It was also said that they were green birds that came out of the sea with heads like those of lions. It was also said that they had bird snouts and paws like the paws of dogs. Other descriptions were given differently. The Arabs use Ababil to refer to birds, as in the poet's saying:

You see them rushing to the caller as if they were birds in flocks under a prison.

And you use it for things other than birds, like the other saying:

My camel was almost shaken by the sounds when I asked the ground about the hoard of Ababil.

## Tafsir al-Baghawi

3- **And He sent against them birds in flocks**, many scattered, following one another. It was also said: Flocks like the dromedary camels. Abu Ubaidah said: Flocks are groups in separate flocks. It is said: The horses came in flocks from here and there.

Al-Farra' said: It has no singular form. It was also said: Its singular form is ibalah. Al-Kisa'i said: I used to hear

grammarians say: Its singular form is *abul*, like 'ajul and 'ajajil.

It was said: Its singular form is *ibil*.

Ibn Abbas said: It was a bird with snouts like the snouts of birds, and paws like the paws of dogs.

Akrima said: It has heads like the heads of lions.

Al-Rabi' said: It has fangs like the fangs of lions.

Saeed bin Jubair said: They are green birds with yellow beaks. Qatada said: They are black birds that come from the sea in groups, each bird carrying three stones, two in its feet and one in its beak. They do not hit anything without crushing it.

### **Tafsir al-Baidawi**

3- **And He sent upon them birds in flocks**, groups, the plural of *ibala*, which is a large bundle, and a group of birds was likened to it in its closeness. It was said that it has no singular, such as *ka'abaid* and *shamatatit*.

Surat al-Fil 105:4

They will pelt them with stones of hard clay.

## Surat al-Fil 105:4

They will pelt them with stones of hard clay.

## Tafsir al-Jalalayn

4 - **You throw at them stones of baked clay**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **They will throw stones of baked clay at them.** God Almighty says: These Ababil birds that God sent will throw stones of baked clay at the owners of the elephant, the owners of the elephant.

We have explained the meaning of *Sijil* in a place other than this, but we will mention some of what was said about it in this situation, from the sayings of those we did not mention in that place.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: **Stones of baked clay.** He said: Clay in stones.

Al-Husayn bin Muhammad Al-Dhara' told me, he said: Yazid bin Zari' told us, he said: Sa'id told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, **You will throw at them stones of baked clay.** He said: Of clay.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: **Stones of baked clay.** He said: Your teeth and everything.

Al-Husayn bin Muhammad Al-Dhira' told me: Yazid bin Zura' told us, on the authority of Amara ibn Abi Hafsa, on the authority of Ikrimah: **You will throw stones of baked clay at them.** He said: Of clay.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Sharqi, he said: I heard 'Ikrimah say, **You will throw at them stones of baked clay.** He said: Your teeth and all.

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Ikrimah, he said: She used to throw stones at them with her. He said: So if one of them was afflicted, smallpox would come out of him. He said: It was the first day in which smallpox was seen. He said: It was not seen before that day or after it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa bin Abi Aisha, who said: Abu Al-Kanud mentioned: It is less than a chickpea and is equal to a lentil.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Musa bin Abi Aisha, he said: The stones they threw were larger than a lentil and smaller than a chickpea.

He said: Abu Ahmad Al-Zubayri told us, he said: Israel told us, on the authority of Musa bin Abi Aisha, on the authority of Imran, the same.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: *Sijil* in Persian means **year and all**, stone and clay.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Jabir bin Sabit, who said: It is in the strange language: your age and everything.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Every bird had three stones: two stones in its feet and one stone in its beak, so it would throw them at them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Stones of baked clay.** He said: They are made of clay.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It is a white bird that came out from the sea. With each bird are three stones: two stones in its feet and one stone in its beak. It does not hit anything without crushing it.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith ibn Yaqub told us that his father told him that he had heard that the one who threw stones would pick them up with her mouth, then when she threw them away, her skin would ooze out.

Others said: The meaning of this is: He throws stones at them from the lowest heaven.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **You will pelt them with stones of baked clay**, he said: The lowest heaven. He said: The lowest heaven is called Sijil, and it is the one that God, the Almighty and Majestic, sent down upon the people of Lot.

He said: Ibn Wahb told us: Amr ibn al-Harith told us on the authority of Sa'id ibn Abi Hilal that he had heard that the bird that threw stones was a bird that came out of the sea, and that Sijil is the lowest heaven. We do not know of any basis for the authenticity of this statement made by Ibn Zayd in any hadith, reason, or language. The names of things cannot be understood except through the language of others, or from a report from God, the Exalted, the Majestic.

The reason for which God Almighty's punishment befell the owners of the elephant was that Abraha the Abyssinian sent his army and the elephant with him to the Sacred House to destroy it.

What prompted him to do that was:

Ibn Humayd narrated to us: Salamah ibn al-Fadl

narrated to us: Ibn Ishaq narrated to us: "Abraha built a church in Sana'a, and he was a Christian. He named it al-Qalis. The like of it had never been seen in the land at that time. He wrote to the Negus, the king of Abyssinia: 'I have built for you, O king, a church the like of which had never been built for a king before you. It is not in Mantah so I can divert the pilgrims of the Arabs to it.' When the Arabs spoke of that letter from Abraha to the Negus, a man from the Banu Faqim tribe, then from the Banu Malik tribe, became angry. He went out until he reached al-Qalis and sat in it. Then he went out and went back to his land. Abraha was informed of that, and he said: 'Who made this?' It was said: 'A man from the people of this house, to which the Arabs make pilgrimage in Mecca, made it. When he heard your saying: 'Direct the pilgrims of the Arabs to it.' He became angry, so he came and sat in it, meaning that it was not worthy of that. At that, Abraha became angry and swore that he would go to the house and demolish it. With Abraha were men from..." The Arabs came to him seeking his favor, among them was Muhammad ibn Khuza'i ibn Hazaba al-Dhakwani, then al-Sulami, with a group of his people, with him was his brother called Qais ibn Khuza'i. While they were with him, a slave of Abraha surprised them, so he sent them his food. He used to eat testicles. When he brought his food to the people, they said, **By God, if we eat this, the Arabs will continue to curse us for it as long as we live.** Muhammad ibn Khuza'i said, "So Abraha came and said, 'O King, this is a feast day for Nan, on which we eat nothing but the sides and hands.' Abraha said to him, 'We will send you whatever you like, for you have been honored by my food because of your high status with me.'"

Then Abraha appointed Muhammad ibn al-Khuza'i as his successor over Mudar, and ordered him to go among the people, inviting them to the Hajj of al-Qalis, the church he had built. Muhammad ibn al-Khuza'i went until he reached some land of Banu Kinanah. The people of Tihamah had heard about him and what he had come for, so they sent to him a man from Hudaybil called Urwah ibn Hayyad al-Mulasi, who shot him with an arrow and killed him. Qais ibn al-Khuza'i was with Muhammad ibn al-Khuza'i, and he fled when his brother was killed. He caught up with Abraha and told him of his murder, which increased Abraha's anger and resentment, and he swore to attack Banu Kinanah and demolish the Kaaba.

Then, when Abraha decided to march to the House, he ordered the Abyssinians to prepare and get ready, and he went out with him on the elephant. The Arabs heard of this and were greatly offended by it, and they saw it as a true jihad against them, since they had heard that he wanted to destroy the Kaaba, the Sacred House of God. A man called Dhu Nufar, one of the nobles and kings of the people of Yemen, came out and called upon his people and whoever among the Arabs answered him to fight Abraha and fight him for the sake of the House of God, and that he wanted to destroy and ruin it. Whoever answered him answered him and presented themselves to him and fought him, so he was defeated and his companions dispersed, and Dhu Nufar was taken prisoner. When he wanted to kill him, Dhu Nufar said: O king, do not kill me, for perhaps my remaining with you will be better for you than my killing. So he spared him from being killed and

kept him in chains. Abraha was a forbearing man.

Then Abraha went on that path, seeking what he had been sent for, until when he reached the land of Khatham, Nufayl ibn Habib al-Khath'i came to him with the two tribes of Khatham: Shahrân and Nahis, and with him were some of the tribes of the Arabs. Abraha shook him and took him prisoner, and brought him. When he was about to kill him, Nufayl said to him: "O king, do not kill me, for I am your guide in the land of the Arabs. These two hands of mine are yours over the two tribes of Khatham: Shahrân and Nahis, with obedience and hearing." So he pardoned him and set him free, and went out with him to show him the way. When he passed by Ta'if, Mas'ud ibn Mu'tab came out to him with the men of Thaqeef and said: "O king, we are only your slaves, obedient and hearing to you. You have no dispute with us. This House of ours is not the House you want" - meaning Al-Lat - **What you want is the House in Mecca** - meaning the Ka'ba - and we will send someone to guide you." So he overlooked them and sent Abu Righal with them. Abraha went out with Abu Righal until he reached Al-Maghmas. When he reached it, Abu Righal died there, so the Arabs stoned his grave. It is the grave that people stoned at Al-Maghmas.

When Abraha reached Al-Maghmas, he sent a man from Abyssinia called Al-Aswad bin Maqsoud on his cavalry until he reached Mecca. He brought to him the wealth of Mecca from the Quraysh and others, and seized two hundred camels belonging to Abdul Muttalib bin Hash, who was at that time the leader and master of Quraysh. Quraysh, Kinana, Hudhayl, and all the rest of the people who were with them in the Haram wanted to fight him, but they realized that they could not do anything to him, so they left it. Abraha sent Hanata Al-Himyari to Mecca and said to him: Ask about the master of this country and its nobleman, then tell him: The king says to you: I have not come to fight you, I have come to destroy the House. If you do not attack it with war, then I have no need for your blood. But if he does not want to fight me, then bring him to me.

When Hanata entered Mecca, he asked about the master and noble of Quraysh. He was told, **Abdul Muttalib bin Hashim bin Abd Manaf bin Qusayy**. So he went to him and asked him what Ibn Abraha had ordered him to do. Abdul Muttalib said, "By God, we do not want to fight him, but we have no power to do so. This is the Sacred House of God and the house of His friend Abraham, peace be upon him," or something to that effect. **If he prevents it, it is his house and his sanctuary, and if he leaves it to him, by God, we have no one to defend him**, or something to that effect. Then Hanata said to him, **Then go to the king, for he has ordered me to bring you to him**. So Abdul Muttalib went with him, along with some of his sons, until they reached the camp. He asked about Dhu Nufar, who was a friend of his, and was directed to him. So Hanata came to him while he was in prison and said, **O Dhu Nufar, do you have any means of support for what has befallen us?** Dhu Nufar, who was a friend of his, said to him, **What is the benefit of a man who is a prisoner in the hands of a king who is waiting to kill him morning or evening?** I have no power to help you with anything that has befallen you, except that I have



They will pelt them with stones of hard clay.

something to say to Unais, the elephant driver. I will send for him and recommend you to him, and I will greatly appreciate your right to him, and I will ask him to ask your permission to see the king, so that you may speak to him as you wish, and he may intercede for you with him for good, if he is able to do so. I will ask him to ask your permission to see the king, so that you may speak to him as you wish, and he may intercede for you with him for good, if he agrees to that. He said, "That is enough for me. **So Dhu Nafir sent to Unais, and he brought him and said,** O Unais, 'Abd al-Muttalib is the master of the Quraysh and the master of the caravan. He feeds the people in the plains and the wild beasts on the mountaintops. The king has taken two hundred camels, so ask his permission to see them and do him as much good as you can. **He said,** I will do."

Then Anis spoke to Abraha and said: O King, this is the master of the Quraysh at your door, asking your permission. He is the master of the caravan of Mecca, feeding the people in the plains and the wild animals on the mountaintops. So give him permission to see you, so that he may speak to you about his need, and treat him well. Abraha gave him permission. Abdul Muttalib was a great, handsome, and powerful man. When Abraha saw him, he respected him and honored him by letting him sit beneath him. He did not want the Abyssinians to see him sitting with him on his throne. So Abraha got down from his throne and sat on his carpet. Then Anis sat him on it beside him. Then he said to his interpreter: Tell him what your need is from the king. The interpreter said that to him, and Abdul Muttalib said to him: My need from the king is that he return to me two hundred camels that he took from me. When he said that to him, Abraha said to his interpreter: Tell him: I admired you when I saw you, then I lost interest in you when you spoke to me. Do you trust me with two hundred camels that I took from you? And you leave a house that is your religion and the religion of your fathers, which you have come to destroy, so do not leave me in charge of it? Abdul Muttalib said to him: I am the lord of the camels, and the House has a Lord who will protect it. He said: He would not protect my wealth. He said: Then you can do whatever you want. Return my camels to me.

Some scholars have claimed that Abdul Muttalib, peace and blessings be upon him, went to Abraha when Hanata sent to him Umar ibn Naf'ah ibn 'Ay ibn al-Dayl ibn Bakr ibn 'Abd Manaf ibn Kinanah, who was at that time the chief of Banu Kinanah, and Khuwaylid ibn Wa'ilah al-Hudhali, who was at that time the chief of Hudhayl. They offered Abraha a third of the wealth of Tihamah, on the condition that he would turn away from them and not lose the Kaaba, but he refused, and God knows best.

Abraha had returned to Abdul Muttalib the camels he had seized. When they left him, Abdul Muttalib returned to the Quraysh and told them the report. He ordered them to leave Mecca and take refuge in the mountain passes and valleys, fearing for them the humiliation of the army. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba. With him stood a group of Quraysh, calling upon God and

seeking His help against Abraha and his army. Abdul Muttalib said, while taking hold of the ring of the door of the Kaaba:

Oh God, I hope for no one but You for him

Oh God, prevent their greed and protect them

The enemy of the house is he who is hostile to you

Don't let them destroy your village.

He also said.

Do not worry, if the servant prevents his journey, then prevent your halal.

Do not let their cross and their places become your places

If you do, then perhaps it is better to do whatever you want.

If you do, then it is a matter that will complete your actions.

He also said:

And if a rebel came with peace, we hoped that it would be the same for us.

They turned away and got nothing but shame, and he was about to destroy them there and then.

I have never heard of more shameful men who wanted glory and violated your sanctity.

They dragged their people and the elephant to take your children captive.

Then Abdul Muttalib sent the ring of the door of the Kaaba, and he and those with him from Quraysh set out to the mountain passes, and they took refuge there, waiting to see what Abraha would do to Mecca when he entered it. When morning came, Abraha prepared to enter Mecca, and he prepared his elephant, and mobilized his army. The elephant's name was Mahmud, and Abraha had gathered to demolish the House, then to return to Yemen. When they directed the elephant, Nufail ibn Habib al-Khath'i came and stood beside it. Then he took it by the ear and said: **Kneel down, Mahmud, and return rightly guided from whence you came, for you are in the sacred land of God.** Then he let go of its ear, and the elephant knelt, and Nufail ibn Habib went out, hurrying until he climbed the mountain. They struck the elephant to make it stand up, but it refused. They struck its head with sticks to make it stand up, but it refused. They inserted their whips into its saddlebags and pushed it with them to make it speak, but it refused. They turned it back to the right, so it stood up and ran. They turned it towards Syria, so it did the same. They turned it towards the east, so it did the same. They turned it towards Mecca, so it knelt down. God sent birds from the sea against them, like swallows, with each bird carrying three stones: a stone in its beak and two stones in its feet, the size of chickpeas and lentils. None of them struck them except that they perished, but not all of them struck them. They fled, hastening the way they had come from, and asking about Nufayl

ibn Habib, so that he might guide them to the right. When Nufayl ibn Habib saw the vengeance that God had brought down upon them, he said:

Where is the escape, when the seeking god and the defeated ashram are not victorious?

So they went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they went out with him against them, and his fingers fell off one by one. Every time a fingertip fell, it was followed by a period of pus and blood, until they brought him to Sana'a, and he was like a young bird. He did not die until his chest cracked open, revealing his heart, as they claim.

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yaqub ibn Utbah, the prophet of Al-Mughirah ibn Al-Akhns, that he narrated that the first measles and smallpox were seen in the land of the Arabs that year, and that the first bitterness of the trees to be seen there was: harmal, colocynth, and ash, that year.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying: **Have you not seen how your Lord dealt with the companions of the elephant?** Abraha al-Ashram came one day from Abyssinia and those with him from among the people of Yemen to the House of God to demolish it because of a pledge of allegiance to them that the Arabs had seized in the land of Yemen. So they came with their elephant until they were at al-Safaah, it knelt. When they turned it toward the House of God, it threw its legs into the ground, and when they turned it toward their country, it set off at a fast pace, until it was at Nakhal al-Yamaniyah, God sent upon them birds in Ababil, and Ababil are many, with each bird three stones: two in its feet and one in its beak. They kept throwing them until God made them like eaten straw. He said: Abu Yaksum, who was Abraha, escaped, and whenever he approached a land, some of his flesh would fall off, until he came to his people and told them the report, then he died.

## Tafsir al-Qurtubi

God Almighty says: "You will throw at them stones of baked clay."

In As-Sahah: **stones of baked clay** They said: stones of clay, cooked in the fire of Hell, on which the names of the people are written, based on the saying of God the Almighty: **That We may send upon them stones of clay, marked** (al-Dhariyat 51:33-34). Abdur-Rahman ibn Abza said: **of baked clay**: from the sky, and they are the stones that descended upon the people of Lot. It was also said that they were from Hell. It is *Sijil* then the lam was replaced with a nun, as they said in Asilan Asilal. Ibn Muqbil said:

A beating that the heroes communicated with a prisoner

Rather, it is: *Sijil* a book of record. Al-Zajaj said: **From Sijil** means from what was decreed for them to be tormented with, derived from *sijil*. The discussion of

*Sijil* has already been completed in Hud. Ikrimah said: She used to throw stones at them with her, and if one of them was struck by a stone, smallpox would come out of him, a disease that had never been seen before that day. The stone was like a chickpea and larger than a lentil. Ibn Abbas said: When a stone fell on one of them, his skin would blister, and that was the beginning of smallpox. The common reading is *tarmihim* with a ta', to feminize a group of birds. Al-A'raj and Talhah read *yarmihim* with a ya', meaning God throws them, as evidenced by the Almighty's statement: **But God threw** (al-Anfal 8:17). It is also possible that it refers to the birds, because they are devoid of signs of femininity, and because their femininity is not real.

## Tafsir Ibn Kathir

This is one of the blessings that God bestowed upon the Quraysh in what He diverted from them from the people of the elephant who had resolved to demolish the Kaaba and erase any trace of it from existence, so God destroyed them, humiliated them, frustrated their efforts, and led their work astray, and returned them with evil disappointment. They were Christians and their religion at that time was closer to what the Quraysh were upon in terms of idol worship, but this was a precursor and preparation for the mission of the Messenger of God, may God bless him and grant him peace, for in that year he was born according to the most famous sayings and the state of fate saying: We did not give you victory, O Quraysh, over Abyssinia because you were better than them, but to protect the ancient house which we will honor, magnify and revere with the mission of the unlettered Prophet Muhammad, may God bless him and grant him peace, the Seal of the Prophets.

This is the story of the People of the Elephant, briefly, concisely and briefly: It was mentioned in the story of the People of the Trench that Dhu Nuwas, the last of the Himyarite kings, was a polytheist and he was the one who killed the People of the Trench, who were Christians and were close to twenty thousand, and none of them escaped except Daws Dhu Tha'laban. He went and sought help from Caesar, the king of Syria, who was a Christian. Caesar wrote to the Negus, the king of Abyssinia, because he was closer to them. He sent with him two princes, Aryat and Abraha ibn al-Sabah Abu Yaksum, with a large army. They entered Yemen and ravaged the lands and seized the kingdom from Himyar. Dhu Nuwas died, drowned in the sea, and Abyssinia became independent of the kingdom of Yemen, and these two princes, Aryat and Abraha, were over them. They disagreed about their affair and argued and fought and clashed. One of them said to the other: We have no need for the two armies to clash between us, but come forward to me and I will come forward to you. Whoever kills the other will take over the kingdom after him. He agreed to that, and they dueled, and each one of them left a canal. Aryat charged Abraha. He struck him with the sword, severing his nose and mouth and splitting his face. He attacked Atouda, Abraha's freed slave, and killed him. Abraha returned wounded, and he treated his wound

They will pelt them with stones of hard clay.

and recovered. He then took charge of the Abyssinian army in Yemen.

Then the Negus wrote to him, blaming him for what he had done, threatening him, and swearing to trample on his country and cut off his forelock. So Abraha sent to him, being gentle with him and treating him kindly. He sent with his messenger gifts and presents, and a bag containing some Yemeni soil and a cut off his forelock. He sent it with him, saying in his letter, "Let the king trample on this bag and fulfill his oath. This is my forelock, which I have sent to you." When this reached him, he was pleased with it and was satisfied with it and confirmed him in his work. Abraha sent to the Negus saying, **I will build for you a church in the land of Yemen, the like of which had never been built before.** So he began to build a huge church in Sana'a, with a lofty structure, a high courtyard, and decorated areas. The Arabs called it Al-Qalis because of its height, because the one who looked at it almost made his skull fall off his head because of the height of its construction. Abraha Al-Ashram was determined to divert the Arab pilgrimage to it as he makes the pilgrimage to the Kaaba in Mecca. He called this out in his kingdom, but the Adnanite and Qahtanite Arabs hated it, and the Quraysh became very angry about it, so some of them went to it and reached Until he entered it at night, and caused a den in it, and when the guardians saw that event, they brought the matter to their king, Abraha, and said to him, **Some of the Quraysh did this out of anger for his house, which I have imitated this with.** So, Abraha swore that they would go to the House of Mecca and destroy it stone by stone.

Muqatil bin Sulayman mentioned that young men from Quraysh entered it and lit a fire in it. It was a very windy day, so it burned and fell to the ground. Abraha prepared for that and marched with a large and mighty army so that no one could stop him from it. He took with him a huge elephant, the likes of which had never been seen, called Mahmud. The Negus, the king of Abyssinia, had sent it to him for that purpose. It is said that he also had eight elephants with him, and it is said that he had twelve elephants besides it, and God knows best. That is, to demolish the Kaaba by putting chains on the corners and putting them around the elephant's neck, then urging it to destroy the wall all at once. When the Arabs heard of his march, they were very shocked by it and saw that it was their right to protect the House and to repel whoever wanted to harm it. A man from the nobles and kings of Yemen called Dhu Nufar went out to him. He called on his people and whoever responded to him from the rest of the Arabs to fight Abraha and fight him for the House of God and what he wanted of demolishing and destroying it. They responded to him and fought Abraha, so he defeated them for what God Almighty wanted of the honor and glorification of the House, and Dhu Nufar was taken prisoner. He took him with him and then went on his way until he was in the land of Khatham, and Nufayl ibn Habib al-Khathami intercepted him with his people Shahrān and Nahis, so they fought him. Abraha defeated them and took Nufayl ibn Habib prisoner. He wanted to kill him, but then he pardoned him and took him with him to guide

him to the land of Hijaz.

When he approached the land of Taif, the people of Thaqif and his companions came out to him, fearing for their house that they had, which they called Al-Lat. He honored them and sent Abu Righal with him as a guide. When Abraha reached Al-Maghmas, which is close to Mecca, he stayed there. His army raided the herds of the people of Mecca, including camels and other animals, and captured them. There were two hundred camels in the herds belonging to Abdul Muttalib. The one who raided the herds on the orders of Abraha was the commander of the vanguard, and he was called Al-Aswad bin Maqsoud. Some Arabs satirized him, as mentioned by Ibn Ishaq. Abraha sent Hanata Al-Himyari to Mecca and ordered him to bring him the most noble of the Quraysh and to tell him that the king did not come to fight you unless you prevent him from entering the House. Hanata came and directed Abdul Muttalib bin Hashim and told him what Abraha had said. Abdul Muttalib said to him: By God, we do not want to fight him and we do not have the strength to do so. This is the Sacred House of God and the House of His friend Abraham. If he prevents him from it, then it is his house and sanctuary, and if he leaves him alone with it, then by God we have nothing to protect him from it. Hanata said to him: Come with me to it. So he went with him.

When Abraha saw him, he looked at him. Abdul Muttalib was a large, handsome man. Abraha got down from his throne and sat with him on the carpet. He said to his interpreter, **Tell him, 'What is your need?'** The interpreter replied, **My need is that the king return to me the two hundred camels that he took from me.** Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you going to speak to me about the two hundred camels that I took from you and leave a House that is your religion and the religion of your fathers, which I have come to destroy, and not speak to me about it?'" Abdul Muttalib said, "I am the lord of the camels, and the House has a Lord who will protect it." The interpreter replied, **It would not protect itself from me.** He said: You and that. It is said that a group of the Arab nobles went with Abdul Muttalib and offered Abraha a third of the wealth of Tihamah on condition that he return from the House, but he refused them and Abraha returned Abdul Muttalib's camels. Abdul Muttalib returned to the Quraysh and ordered them to leave Mecca and fortify themselves in the mountaintops for fear of the army's disgrace. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh calling upon God and seeking victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Don't worry, if a person prevents his journey, prevent your condition

Their cross and their attempts will never overcome your attempts.

Ibn Ishaq said: Then Abdul Muttalib sent the ring of the door and they went out to the tops of the mountains. Muqatil bin Sulayman mentioned that they left a

hundred sacrificial camels at the House in case some of the army took some of them unjustly and God would take revenge on them. When morning came, Abraha prepared to enter Mecca and prepared his elephant, whose name was Mahmud. He mobilized his army and when they directed the elephant towards Mecca, Nufayl bin Habib approached and stood beside it. Then he took it by the ear and said: Kneel down, Mahmud, and return safely from where you came, for you are in the sacred land of God. Then he released his ear and the elephant knelt down and Nufayl bin Habib went out, running until he climbed the mountain. They struck the elephant to make it stand but it refused. They struck it on the head with sticks and inserted their whips into its neck and pulled it out to stand but it refused. They directed it back to Yemen and it stood up and ran. They directed it to Syria and it did the same. They directed it to the east and it did the same. They directed it to Mecca and it knelt down. And God sent upon them birds from the sea, like swallows and hawks, with each bird carrying three stones: one in its beak and two in its feet, like chickpeas and lentils. None of them were struck by the birds except that they perished. However, not all of them were struck by the birds, and they fled, racing to the road and asking for Nufail to guide them. Now Nufail was on the top of the mountain with the Quraysh and the Arabs of the Hijaz, watching what punishment God had brought down upon the owners of the elephant. Nufail kept saying:

Where is the escape when the seeking god and the defeated ashram are not the victor?

Ibn Ishaq said, and Nafil also said about this:

May you live long, O my care and religion, we have blessed you with the dawning of the morning.

And if you saw the religion, and you did not see it near the pebbles, we would not have seen it.

So you would have excused me, praised my actions, and not regretted what happened between us.

I thanked God when I saw a bird and I was afraid of stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

Al-Waqidi mentioned with his chain of transmission that when they prepared to enter the Sacred Sanctuary and got the elephant ready, they would not divert it in any direction except that it would go in that direction. When they directed it towards the Sacred Sanctuary, it would lie down and cry out. Abraha would charge the elephant's handler, shout at him and beat him to force the elephant to enter the Sacred Sanctuary. This discussion took a long time. Abdul Muttalib and a group of the nobles of Mecca, including Al-Mut'im bin Adi, Amr bin A'id bin Imran bin Makhzum and Mas'ud bin Amr Al-Thaqafi, were on Hira' watching what the Abyssinians would do and what they would encounter with the elephant, which was truly amazing. While they were like that, God sent upon them birds in Ababil, that is, yellow flocks smaller than pigeons with red legs, and with each bird were three stones. They came and circled over them and those stones were sent upon them, so they perished. Muhammad bin Ka'b said, "They brought two elephants. As for Mahmud, he lay

down, and the other was brave and threw stones at them."

Wahb ibn Munabbih said: They had elephants with them. As for Mahmud, the king's elephant, he lay down so that the other elephants would follow his example. There was an elephant among them that took courage and threw stones at them, so the rest of the elephants fled. Ata ibn Yasar and others said: Not all of them were afflicted at that moment, but some of them died quickly, and some of them began to fall limb by limb as they fled. Abraha was among those who fell limb by limb until he died in the land of Khatham. Ibn Ishaq said: They went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they took him out with them, falling limb by limb, until they reached Sana'a, and he was like a baby bird. He did not die until his chest cracked open, revealing his heart, as they claim. Muqatil ibn Sulayman mentioned that the Quraysh seized a great deal of wealth from their spoils and what they had with them, and that Abdul Muttalib seized so much gold that it would have filled a hole. Ibn Ishaq said: Yaquub bin Utbah told me that he was told that the first measles and smallpox were seen in the land of the Arabs that year, and that the first to be seen were the bitter fruits of the harmal, colocynth and ash trees that year. This is how it was narrated from Ikrimah through a good chain of transmission.

Ibn Ishaq said: When God sent Muhammad, may God bless him and grant him peace, among the blessings and favors He promised the Quraysh were the aversion to the matter of the Abyssinians, so that their matter would remain and their duration would be extended. He said: "Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, pelting them with stones of baked clay. So He made them like straw eaten up." "For the mutual security of the Quraysh, their mutual security for the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear." That is, so that He would not change anything of their condition that they were in, because of the good that God intended for them if they had accepted it.

Ibn Hisham said: Ababil are groups, and the Arabs did not speak with a single word. He said: As for sajjil, Yunus the grammarian and Abu Ubaidah informed me that among the Arabs it means very hard and strong. He said: Some commentators mentioned that they are two Persian words that the Arabs made into one word, and it is sanj and jal, meaning stone and jal, clay. Stones are of these two types, stone and clay. He said: Asaf is the unpruned leaf of a crop, its singular is asafah. End of what he mentioned. Hammad ibn Salamah said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah and Abu Salamah ibn Abd al-Rahman, **Birds in flocks**, Al-Farq said. Ibn Abbas and Ad-Dahhak said: Ababil follow one another. Al-Hasan Al-Basri and Qatadah said: Ababil are many. Mujahid said: Ababil are various, one after the other, gathered together. Ibn Zayd said: The different Ababil come from here and from there, they come to them from every place. Al-Kisa'i said: I heard some grammarians say: The singular of Ababil is Ibil.

They will pelt them with stones of hard clay.

Ibn Jarir said: Abd al-A'la told me, Dawud told me, on the authority of Ishaq ibn Abdullah ibn al-Harith ibn Nawfal, that he said, regarding the verse: "And sent against them birds in flocks," that is, large flocks like camels with their tails attached. Abu Kurayb told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas, "And sent against them birds in flocks," that is, they had snouts like the snouts of birds and paws like the paws of a dog. Ya'qub ibn Ibrahim told us: Hisham told us, Hisin told us, on the authority of Ikrimah, regarding the verse: "Birds in flocks," that he said: They were green birds that came out of the sea and had heads like the heads of wild beasts. Ibn Bishr told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, "Birds in flocks," that is, they are black sea birds with stones in their beaks and claws. These are sound chains of transmission.

Saeed bin Jubair said: It was a green bird with yellow beaks that differed among them. On the authority of Ibn Abbas, Mujahid and Ata': The Ababil birds were like the one called the Anqa' of the West. Ibn Abi Hatim narrated it from them: Ibn Abi Hatim said: Abu Zur'ah told us, Abdullah bin Muhammad bin Abi Shaybah told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd bin Umair, who said: When God wanted to destroy the people of the elephant, He sent upon them birds created from the sea, like swallows, each bird carrying three stones, two in its feet and one in its beak. He said: They came until they lined up over their heads, then they cried out and threw down what was in their feet and beaks, so that no stone fell on a man's head except that it came out of his anus, and no stone fell on any part of his body except that it came out the other side. God sent a strong wind that struck the stones and increased their intensity, so they were all destroyed. Al-Suddi said, on the authority of Ikrimah, on the authority of Ibn Abbas: Stones of baked clay, meaning clay in stones of old age and all. We have already explained that in a way that makes it unnecessary to repeat it here.

And the Almighty said: **And He made them like eaten straw.** Saeed bin Jubair said: He means the straw that the common people call habur. In a narration from Saeed: wheat leaves. And from him also: The straw is the husk and the eaten straw is the short cut that is cut for animals. And this is what Al-Hasan Al-Basri said. And from Ibn Abbas: The straw is the husk that is on the grain like the covering on wheat.

Ibn Zayd said: **Asf is the leaf of a plant, and if the animals eat it, it dries it up and becomes dung.** The meaning is that God Almighty destroyed them and ruined them with their treachery and anger. They did not gain any good, and He destroyed most of them, and none of them returned except wounded, as happened to their king Abraha, for his chest split open when he reached his country, Sana'a, and he told them what had happened to them. Then he died, and his son, Yaksum, became king after him, and after him his brother, Masruq ibn Abraha. Then, Saif ibn Dhi

Yazan al-Himyari went to Kisra and sought his help against Abyssinia, so he sent with him some of his armies, and they fought with him. Then God restored their kingdom to them, and what their fathers had of kingdom, and Arab delegations came to him to congratulate him. Muhammad ibn Ishaq said: Abdullah ibn Abi Bakr told us, on the authority of Umrah bint Abd al-Rahman ibn As'ad ibn Zararah, on the authority of Aisha, who said: **I saw the leader and groom of the elephant in Mecca, blind and crippled, begging for food.** Al-Waqidi narrated it on the authority of Aisha. Likewise, it was also narrated on the authority of Asma' bint Abi Bakr, who said: They were crippled, begging people at Asaaf and Na'ila's house, where the polytheists were slaughtering their sacrifices.

**I said:** The name of the elephant leader was Anis. Al-Hafiz Abu Nu'aym mentioned in his book, **Dala'il al-Nubuwwah**, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Uthman bin al-Mughira, the story of the people of the elephant. He did not mention that Abraha came from Yemen, but rather that he sent a man called Shimr bin Maqsoud to lead the army, and the army was twenty thousand strong. He mentioned that birds struck them at night and they were killed in the morning. This chain of narration is very strange, even though Abu Nu'aym strengthened it and preferred it over others. The correct view is that Abraha al-Ashram al-Habashi came to Mecca, as indicated by the chains of narration and poetry. Similarly, it was narrated on the authority of Ibn Lahi'ah, on the authority of al-Aswad, on the authority of Urwah, that Abraha sent al-Aswad bin Maqsoud to lead a battalion with the elephant. He did not mention the arrival of Abraha himself, but his arrival is correct, and perhaps Ibn Maqsoud was at the forefront of the army, and God knows best. Then Ibn Ishaq mentioned some of the Arab poetry about the story of the people of the elephant, including the poem of Abdullah bin al-Zubayri:

They turned away from the belly of Mecca, for in the past its women were not touched.

Sirius was not created for forbidden nights, as no one among mankind desires it.

Ask the commander of the army about it, what he saw, so he will inform the ignorant about it.

Sixty thousand did not return to their land, and even its sick did not live after their return.

It was in it, Aad and Jurhum before them, and God, from above the servants, will establish it.

Abu Qais bin Al-Aslat Al-Ansari Al-Madani said:

Who made it on the day of the elephant crawling, when all that they sent was bundles?

Their eyebrows are under his relatives and they have cut his nose so that it is perforated

They made his whip a chain if they hit him on the back of the head.

He turned away and left, and whoever was wronged



had been wronged.

Then he sent a storm of stones over them that enveloped them like a dwarf.

Their scholars urge patience, even though they are in a state of turmoil like sheep.

Abu Al-Salt bin Rabi'ah Al-Thaqafi said, and it is narrated on the authority of Umayyah bin Abi Al-Salt bin Abi Rabi'ah:

Indeed, the verses of our Lord are everlasting. None disputes them except the disbelievers.

He created the night and the day, so each has his account determined.

Then the day will shine, a merciful Lord, with a sunrise whose rays will spread

The elephant was locked in the ditch until it started crawling as if it was hamstrung.

It is necessary to cut the throat of the neighbor as a drop from the back of the forbidden Kabbab

Around him were the kings of Kinda, heroes of Malawith in wars, falcons.

They left him and then they all panicked. His leg bone was broken.

Every religion will be destroyed on the Day of Resurrection before God except the religion of the true faith.

We have already mentioned in the interpretation of Surat Al-Fath that "when the Messenger of God (peace and blessings of God be upon him) looked out on the pass on the day of Al-Hudaybiyyah from which he would descend to the Quraysh, his she-camel knelt down and they urged her on, but she persisted. They said: 'Al-Qaswa' has become imperious,' meaning, 'She has become stubborn.' The Messenger of God (peace and blessings of God be upon him) said: 'Al-Qaswa' has not become imperious, and that is not her nature, but she was held back by the One Who held back the elephant.' Then he said: 'By the One in Whose hand is my soul, if they ask me today for a plan in which they glorify the sacred things of God, I will respond to it.' Then he urged her on and she stood up." The hadith is among the individuals in Bukhari and in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest of Mecca: 'God held back the elephant from Mecca and gave authority over it to His Messenger and the believers. Today its sanctity has returned to what it was yesterday. So let the witness inform the absent.'" The end of the interpretation of Surat Al-Fil. All praise and thanks be to God.

## Fath al-Qadir

4- "You throw them with stones of baked clay." The sentence is in the accusative case as an attribute of a bird. The majority of scholars read "You throw them" with a fat-ha. Abu Hanifa, Abu Muammar, Isa, and Talha read it with a ta', and the plural noun is masculine and feminine. It was said that the pronoun in the second reading refers to God the Almighty.

Al-Zajjaj said: "From baked clay **means from what was decreed for them as punishment, derived from sajjil.**" He said in As-Sahah: They said: They are stones of clay cooked in the fire of Hell, and the names of the people are written on them. Abdur-Rahman ibn Abza said: "From baked clay" is from the sky, and they are the stones that descended upon the people of Lot. It was also said: From Hell, which is Sijjin, then the "nun **was replaced with a lam,**" and from this is the saying of Ibn Muqbil:

A strike that the heroes have been recording

Rather, he was a prisoner. Ikrimah said: She used to throw stones at them with her, and if one of them was struck by one of the stones, smallpox would come out of him. The stone was the size of a chickpea and larger than a lentil. We have already discussed the subject of Sijil in Surah Hud.

## Tafsir al-Baghawi

4- **You will throw stones of baked clay at them.** Ibn Abbas and Ibn Masoud said: The birds cried out and threw stones at them, so God sent a wind that struck the stones and increased their intensity. No stone fell on a man except that it came out on the other side, and if it fell on his head, it came out of his anus.

## Tafsir al-Baidawi

4- "You throw stones at them. **It was read with a ya to make the bird masculine because it is a collective noun, or to attribute it to the pronoun your Lord.** From baked clay, **from petrified clay, is an Arabic word for sankakal. It was also said that it is from the sajjal, which is the large bucket, or the asjal, which is sending, or from the sajjal,**" which means from the set of written and recorded torment.

Surat al-Fil 105:5

So He made them like straw that has been eaten up.

### Surat al-Fil 105:5

So He made them like straw that has been eaten up.

### Tafsir al-Jalalayn

5 - **So He made them like eaten straw** like the leaves of a crop that have been eaten by animals, trampled on, and destroyed. God Almighty destroyed them, each one with his stone on which his name was written. It was larger than a lens and smaller than a chickpea. It penetrates an egg, a man, and an elephant and reaches the ground. This was the year the Prophet, may God bless him and grant him peace, was born.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **So He made them like eaten straw**, meaning that God Almighty made the companions of the elephant like a crop that has been eaten by animals and drank, so it withered and its parts scattered. He likened the dismemberment of their limbs to the punishment that was brought down upon them, and the scattering of the parts of their bodies by it, to the scattering of the parts of dung that results from eating the crop.

Some of them said: The chaff is the outer husk that is on the wheat grain from the outside, like its cover.

Mention of the one who said that about me, the leaves of the crop.

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 eaten straw**, he said: wheat leaves.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Like eaten straw**. He said: It is straw.

And it was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **Like eaten straw**: Like eaten crops.

Muhammad bin Amara Al-Asadi told me, he said: Zurayq bin Marzuq told us, he said: Hubayrah told us, on the authority of Salamah bin Nabit, on the authority of Al-Dahhak, regarding his statement, **like eaten straw**, he said: It is the *habur* in Nabataean, and in another narration: the subdued.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then He made them like straw eaten up**, he said: The leaves of crops and grasses, when animals eat them, they scatter them and they become dung.

He mentioned that I have the peel of love:

Muhammad ibn Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Like eaten straw**. He said: The wheat is eaten and the wind throws its straw. The straw that is on top of the wheat is the bark of the wheat.

Others said about this:

Ibn Hamid told us: Mihran told us on the authority of Abu Sinan, on the authority of Habib bin Abi Thabit: **Like eaten straw**. He said: Like eaten food.

### Tafsir al-Qurtubi

God Almighty says: **So He made them like straw eaten up**.

That is, God made the companions of the elephant like the leaves of a crop when the animals eat them, then throw them away from the bottom. He likened their dismemberment to the scattering of its parts. Its meaning was narrated from Ibn Zayd and others. We have already discussed the word *asf* in Surah Ar-Rahman. What indicates that it is the leaves of a crop is the statement of Alqamah:

And they were touched by what touched the companions of the elephant. They were pelted with stones of baked clay.

And birds played with them in flocks, and they became like eaten straw.

Al-'Asf: plural, singular: 'Asfah, 'Assafah, and 'Assifah. The letter Kaf is inserted in *Ka'safto* to make a likeness to 'mithl,' like the saying of God the Almighty: **There is nothing like Him** (al-Shura 42:11). The meaning of *Ma'kul* is that whose grain is eaten. Just as one says: So-and-so is handsome, meaning his face is handsome. Ibn Abbas said: **So He made them like eaten straw** means the husk of the wheat, meaning the covering in which the wheat grain is. It is narrated that a stone would fall on one of them and everything in his stomach would come out, leaving him like the husk of wheat when the grain comes out of it. Ibn Mas'ud said: When the birds threw stones, God sent a wind that struck the stones and increased their intensity, so that they would not fall on anyone except that he would die. None of them were saved except a man from Kinda, so he said:

If you had seen and not seen him at the side of the pool, we would not have encountered him.

I feared God when He sent out birds and a cloud passed over us.

And they all began to call for truth as if they had a debt to the Abyssinians.

It is narrated that it did not afflict all of them, but it afflicted whomever God willed among them. It was previously mentioned that their leader returned with a small group with him, and when they were informed of

what they had seen, they perished. God knows best. Ibn Ishaq said: When God drove the Abyssinians back from Mecca, the Arabs held the Quraysh in high esteem and said: They are the people of God, who fought on their behalf and spared them the burden of their enemy, and that was a blessing from God upon them.

## Tafsir Ibn Kathir

This is one of the blessings that God bestowed upon the Quraysh in what He diverted from them from the people of the elephant who had resolved to demolish the Kaaba and erase any trace of it from existence, so God destroyed them, humiliated them, frustrated their efforts, and led their work astray, and returned them with evil disappointment. They were Christians and their religion at that time was closer to what the Quraysh were upon in terms of idol worship, but this was a precursor and preparation for the mission of the Messenger of God, may God bless him and grant him peace, for in that year he was born according to the most famous sayings and the state of fate saying: We did not give you victory, O Quraysh, over Abyssinia because you were better than them, but to protect the ancient house which we will honor, magnify and revere with the mission of the unlettered Prophet Muhammad, may God bless him and grant him peace, the Seal of the Prophets.

This is the story of the People of the Elephant, briefly, concisely and briefly: It was mentioned in the story of the People of the Trench that Dhu Nuwas, the last of the Himyarite kings, was a polytheist and he was the one who killed the People of the Trench, who were Christians and were close to twenty thousand, and none of them escaped except Daws Dhu Tha'laban. He went and sought help from Caesar, the king of Syria, who was a Christian. Caesar wrote to the Negus, the king of Abyssinia, because he was closer to them. He sent with him two princes, Aryat and Abraha ibn al-Sabah Abu Yaksum, with a large army. They entered Yemen and ravaged the lands and seized the kingdom from Himyar. Dhu Nuwas died, drowned in the sea, and Abyssinia became independent of the kingdom of Yemen, and these two princes, Aryat and Abraha, were over them. They disagreed about their affair and argued and fought and clashed. One of them said to the other: We have no need for the two armies to clash between us, but come forward to me and I will come forward to you. Whoever kills the other will take over the kingdom after him. He agreed to that, and they dueled, and each one of them left a canal. Aryat charged Abraha. He struck him with the sword, severing his nose and mouth and splitting his face. He attacked Atouda, Abraha's freed slave, and killed him. Abraha returned wounded, and he treated his wound and recovered. He then took charge of the Abyssinian army in Yemen.

Then the Negus wrote to him, blaming him for what he had done, threatening him, and swearing to trample on his country and cut off his forelock. So Abraha sent to him, being gentle with him and treating him kindly. He sent with his messenger gifts and presents, and a bag containing some Yemeni soil and a cut off his forelock.

He sent it with him, saying in his letter, "Let the king trample on this bag and fulfill his oath. This is my forelock, which I have sent to you." When this reached him, he was pleased with it and was satisfied with it and confirmed him in his work. Abraha sent to the Negus saying, **I will build for you a church in the land of Yemen, the like of which had never been built before.** So he began to build a huge church in Sana'a, with a lofty structure, a high courtyard, and decorated areas. The Arabs called it Al-Qalis because of its height, because the one who looked at it almost made his skull fall off his head because of the height of its construction. Abraha Al-Ashram was determined to divert the Arab pilgrimage to it as he makes the pilgrimage to the Kaaba in Mecca. He called this out in his kingdom, but the Adnanite and Qahtanite Arabs hated it, and the Quraysh became very angry about it, so some of them went to it and reached Until he entered it at night, and caused a den in it, and when the guardians saw that event, they brought the matter to their king, Abraha, and said to him, **Some of the Quraysh did this out of anger for his house, which I have imitated this with.** So, Abraha swore that they would go to the House of Mecca and destroy it stone by stone.

Muqatil bin Sulayman mentioned that young men from Quraysh entered it and lit a fire in it. It was a very windy day, so it burned and fell to the ground. Abraha prepared for that and marched with a large and mighty army so that no one could stop him from it. He took with him a huge elephant, the likes of which had never been seen, called Mahmud. The Negus, the king of Abyssinia, had sent it to him for that purpose. It is said that he also had eight elephants with him, and it is said that he had twelve elephants besides it, and God knows best. That is, to demolish the Kaaba by putting chains on the corners and putting them around the elephant's neck, then urging it to destroy the wall all at once. When the Arabs heard of his march, they were very shocked by it and saw that it was their right to protect the House and to repel whoever wanted to harm it. A man from the nobles and kings of Yemen called Dhu Nufar went out to him. He called on his people and whoever responded to him from the rest of the Arabs to fight Abraha and fight him for the House of God and what he wanted of demolishing and destroying it. They responded to him and fought Abraha, so he defeated them for what God Almighty wanted of the honor and glorification of the House, and Dhu Nufar was taken prisoner. He took him with him and then went on his way until he was in the land of Khatham, and Nufayl ibn Habib al-Khathami intercepted him with his people Shahrân and Nahis, so they fought him. Abraha defeated them and took Nufayl ibn Habib prisoner. He wanted to kill him, but then he pardoned him and took him with him to guide him to the land of Hijaz.

When he approached the land of Taif, the people of Thaqif and his companions came out to him, fearing for their house that they had, which they called Al-Lat. He honored them and sent Abu Righal with him as a guide. When Abraha reached Al-Maghmas, which is close to Mecca, he stayed there. His army raided the herds of the people of Mecca, including camels and other animals, and captured them. There were two hundred camels in the herds belonging to Abdul

So He made them like straw that has been eaten up.

Muttalib. The one who raided the herds on the orders of Abraha was the commander of the vanguard, and he was called Al-Aswad bin Maqsoud. Some Arabs satirized him, as mentioned by Ibn Ishaq. Abraha sent Hanata Al-Himyari to Mecca and ordered him to bring him the most noble of the Quraysh and to tell him that the king did not come to fight you unless you prevent him from entering the House. Hanata came and directed Abdul Muttalib bin Hashim and told him what Abraha had said. Abdul Muttalib said to him: By God, we do not want to fight him and we do not have the strength to do so. This is the Sacred House of God and the House of His friend Abraham. If he prevents him from it, then it is his house and sanctuary, and if he leaves him alone with it, then by God we have nothing to protect him from it. Hanata said to him: Come with me to it. So he went with him.

When Abraha saw him, he looked at him. Abdul Muttalib was a large, handsome man. Abraha got down from his throne and sat with him on the carpet. He said to his interpreter, **Tell him, 'What is your need?'** The interpreter replied, **My need is that the king return to me the two hundred camels that he took from me.** Abraha said to his interpreter, "Tell him, 'I admired you when I first saw you, but I lost interest in you when you spoke to me. Are you going to speak to me about the two hundred camels that I took from you and leave a House that is your religion and the religion of your fathers, which I have come to destroy, and not speak to me about it?'" Abdul Muttalib said, 'I am the lord of the camels, and the House has a Lord who will protect it.'" The interpreter replied, **It would not protect itself from me.** He said: You and that. It is said that a group of the Arab nobles went with Abdul Muttalib and offered Abraha a third of the wealth of Tihamah on condition that he return from the House, but he refused them and Abraha returned Abdul Muttalib's camels. Abdul Muttalib returned to the Quraysh and ordered them to leave Mecca and fortify themselves in the mountaintops for fear of the army's disgrace. Then Abdul Muttalib stood up and took hold of the ring of the door of the Kaaba, and with him stood a group of Quraysh calling upon God and seeking victory over Abraha and his army. Abdul Muttalib said while taking hold of the ring of the door of the Kaaba:

Don't worry, if a person prevents his journey, prevent your condition

Their cross and their attempts will never overcome your attempts.

Ibn Ishaq said: Then Abdul Muttalib sent the ring of the door and they went out to the tops of the mountains. Muqatil bin Sulayman mentioned that they left a hundred sacrificial camels at the House in case some of the army took some of them unjustly and God would take revenge on them. When morning came, Abraha prepared to enter Mecca and prepared his elephant, whose name was Mahmud. He mobilized his army and when they directed the elephant towards Mecca, Nufayl bin Habib approached and stood beside it. Then he took it by the ear and said: Kneel down, Mahmud, and return safely from where you came, for you are in the sacred land of God. Then he released

his ear and the elephant knelt down and Nufayl bin Habib went out, running until he climbed the mountain. They struck the elephant to make it stand but it refused. They struck it on the head with sticks and inserted their whips into its neck and pulled it out to stand but it refused. They directed it back to Yemen and it stood up and ran. They directed it to Syria and it did the same. They directed it to the east and it did the same. They directed it to Mecca and it knelt down. And God sent upon them birds from the sea, like swallows and hawks, with each bird carrying three stones: one in its beak and two in its feet, like chickpeas and lentils. None of them were struck by the birds except that they perished. However, not all of them were struck by the birds, and they fled, racing to the road and asking for Nufail to guide them. Now Nufail was on the top of the mountain with the Quraysh and the Arabs of the Hijaz, watching what punishment God had brought down upon the owners of the elephant. Nufail kept saying:

Where is the escape when the seeking god and the defeated ashram are not the victor?

Ibn Ishaq said, and Nafil also said about this:

May you live long, O my care and religion, we have blessed you with the dawning of the morning.

And if you saw the religion, and you did not see it near the pebbles, we would not have seen it.

So you would have excused me, praised my actions, and not regretted what happened between us.

I thanked God when I saw a bird and I was afraid of stones being thrown at us

All the people are asking about Nafil, as if he owed the Abyssinians a debt.

Al-Waqidi mentioned with his chain of transmission that when they prepared to enter the Sacred Sanctuary and got the elephant ready, they would not divert it in any direction except that it would go in that direction. When they directed it towards the Sacred Sanctuary, it would lie down and cry out. Abraha would charge the elephant's handler, shout at him and beat him to force the elephant to enter the Sacred Sanctuary. This discussion took a long time. Abdul Muttalib and a group of the nobles of Mecca, including Al-Mut'im bin Adi, Amr bin A'id bin Imran bin Makhzum and Mas'ud bin Amr Al-Thaqafi, were on Hira' watching what the Abyssinians would do and what they would encounter with the elephant, which was truly amazing. While they were like that, God sent upon them birds in Ababil, that is, yellow flocks smaller than pigeons with red legs, and with each bird were three stones. They came and circled over them and those stones were sent upon them, so they perished. Muhammad bin Ka'b said, "They brought two elephants. As for Mahmud, he lay down, and the other was brave and threw stones at them."

Wahb ibn Munabbih said: They had elephants with them. As for Mahmud, the king's elephant, he lay down so that the other elephants would follow his example. There was an elephant among them that took courage and threw stones at them, so the rest of the elephants

fled. Ata ibn Yasar and others said: Not all of them were afflicted at that moment, but some of them died quickly, and some of them began to fall limb by limb as they fled. Abraha was among those who fell limb by limb until he died in the land of Khatham. Ibn Ishaq said: They went out, falling on every road and perishing at every watering place. Abraha was injured in his body, and they took him out with them, falling limb by limb, until they reached Sana'a, and he was like a baby bird. He did not die until his chest cracked open, revealing his heart, as they claim. Muqatil ibn Sulayman mentioned that the Quraysh seized a great deal of wealth from their spoils and what they had with them, and that Abdul Muttalib seized so much gold that it would have filled a hole. Ibn Ishaq said: Yaqub bin Utbah told me that he was told that the first measles and smallpox were seen in the land of the Arabs that year, and that the first to be seen were the bitter fruits of the harmal, colocynth and ashur trees that year. This is how it was narrated from Ikrimah through a good chain of transmission.

Ibn Ishaq said: When God sent Muhammad, may God bless him and grant him peace, among the blessings and favors He promised the Quraysh were the aversion to the matter of the Abyssinians, so that their matter would remain and their duration would be extended. He said: "Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, pelting them with stones of baked clay. So He made them like straw eaten up." "For the mutual security of the Quraysh, their mutual security for the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear." That is, so that He would not change anything of their condition that they were in, because of the good that God intended for them if they had accepted it.

Ibn Hisham said: Ababil are groups, and the Arabs did not speak with a single word. He said: As for sajjil, Yunus the grammarian and Abu Ubaidah informed me that among the Arabs it means very hard and strong. He said: Some commentators mentioned that they are two Persian words that the Arabs made into one word, and it is sanj and jal, meaning stone and jal, clay. Stones are of these two types, stone and clay. He said: Asaf is the unpruned leaf of a crop, its singular is asafah. End of what he mentioned. Hammad ibn Salamah said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah and Abu Salamah ibn Abd al-Rahman, **Birds in flocks**, Al-Farq said. Ibn Abbas and Ad-Dahhak said: Ababil follow one another. Al-Hasan Al-Basri and Qatadah said: Ababil are many. Mujahid said: Ababil are various, one after the other, gathered together. Ibn Zayd said: The different Ababil come from here and from there, they come to them from every place. Al-Kisa'i said: I heard some grammarians say: The singular of Ababil is Ibil.

Ibn Jarir said: Abd al-A'la told me, Dawud told me, on the authority of Ishaq ibn Abdullah ibn al-Harith ibn Nawfal, that he said, regarding the verse: **And sent against them birds in flocks**, that is, large flocks like camels with their tails attached. Abu Kurayb told us: Waki' told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ibn Abbas,

**And sent against them birds in flocks**, that is, they had snouts like the snouts of birds and paws like the paws of a dog. Yaqub ibn Ibrahim told us: Hisham told us, Hisin told us, on the authority of Ikrimah, regarding the verse: **Birds in flocks**, that he said: They were green birds that came out of the sea and had heads like the heads of wild beasts. Ibn Bishr told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd ibn Umair, **Birds in flocks**, that is, they are black sea birds with stones in their beaks and claws. These are sound chains of transmission.

Saeed bin Jubair said: It was a green bird with yellow beaks that differed among them. On the authority of Ibn Abbas, Mujahid and Ata': The Ababil birds were like the one called the Anqa' of the West. Ibn Abi Hatim narrated it from them: Ibn Abi Hatim said: Abu Zur'ah told us, Abdullah bin Muhammad bin Abi Shaybah told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Ubayd bin Umair, who said: When God wanted to destroy the people of the elephant, He sent upon them birds created from the sea, like swallows, each bird carrying three stones, two in its feet and one in its beak. He said: They came until they lined up over their heads, then they cried out and threw down what was in their feet and beaks, so that no stone fell on a man's head except that it came out of his anus, and no stone fell on any part of his body except that it came out the other side. God sent a strong wind that struck the stones and increased their intensity, so they were all destroyed. Al-Suddi said, on the authority of Ikrimah, on the authority of Ibn Abbas: Stones of baked clay, meaning clay in stones of old age and all. We have already explained that in a way that makes it unnecessary to repeat it here.

And the Almighty said: **And He made them like eaten straw**. Saeed bin Jubair said: He means the straw that the common people call habur. In a narration from Saeed: wheat leaves. And from him also: The straw is the husk and the eaten straw is the short cut that is cut for animals. And this is what Al-Hasan Al-Basri said. And from Ibn Abbas: The straw is the husk that is on the grain like the covering on wheat.

Ibn Zayd said: **Asf is the leaf of a plant, and if the animals eat it, it dries it up and becomes dung**. The meaning is that God Almighty destroyed them and ruined them with their treachery and anger. They did not gain any good, and He destroyed most of them, and none of them returned except wounded, as happened to their king Abraha, for his chest split open when he reached his country, Sana'a, and he told them what had happened to them. Then he died, and his son, Yaksum, became king after him, and after him his brother, Masruq ibn Abraha. Then, Saif ibn Dhi Yazan al-Himyari went to Kisra and sought his help against Abyssinia, so he sent with him some of his armies, and they fought with him. Then God restored their kingdom to them, and what their fathers had of kingdom, and Arab delegations came to him to congratulate him. Muhammad ibn Ishaq said: Abdullah ibn Abi Bakr told us, on the authority of Umrah bint Abd al-Rahman ibn As'ad ibn Zararah, on the authority of Aisha, who said: **I saw the leader and groom of the elephant in Mecca, blind and crippled, begging for**



So He made them like straw that has been eaten up.

**food.** Al-Waqidi narrated it on the authority of Aisha. Likewise, it was also narrated on the authority of Asma' bint Abi Bakr, who said: They were crippled, begging people at Asaaf and Na'ila's house, where the polytheists were slaughtering their sacrifices.

**I said:** The name of the elephant leader was Anis. Al-Hafiz Abu Nu'aym mentioned in his book, **Dala'il al-Nubuwwah**, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah, on the authority of Aqeel bin Khalid, on the authority of Uthman bin al-Mughira, the story of the people of the elephant. He did not mention that Abraha came from Yemen, but rather that he sent a man called Shimr bin Maqsoud to lead the army, and the army was twenty thousand strong. He mentioned that birds struck them at night and they were killed in the morning. This chain of narration is very strange, even though Abu Nu'aym strengthened it and preferred it over others. The correct view is that Abraha al-Ashram al-Habashi came to Mecca, as indicated by the chains of narration and poetry. Similarly, it was narrated on the authority of Ibn Lahi'ah, on the authority of al-Aswad, on the authority of Urwah, that Abraha sent al-Aswad bin Maqsoud to lead a battalion with the elephant. He did not mention the arrival of Abraha himself, but his arrival is correct, and perhaps Ibn Maqsoud was at the forefront of the army, and God knows best. Then Ibn Ishaq mentioned some of the Arab poetry about the story of the people of the elephant, including the poem of Abdullah bin al-Zubayr:

They turned away from the belly of Mecca, for in the past its women were not touched.

Sirius was not created for forbidden nights, as no one among mankind desires it.

Ask the commander of the army about it, what he saw, so he will inform the ignorant about it.

Sixty thousand did not return to their land, and even its sick did not live after their return.

It was in it, Aad and Jurhum before them, and God, from above the servants, will establish it.

Abu Qais bin Al-Aslat Al-Ansari Al-Madani said:

Who made it on the day of the elephant crawling, when all that they sent was bundles?

Their eyebrows are under his relatives and they have cut his nose so that it is perforated

They made his whip a chain if they hit him on the back of the head.

He turned away and left, and whoever was wronged had been wronged.

Then he sent a storm of stones over them that enveloped them like a dwarf.

Their scholars urge patience, even though they are in a state of turmoil like sheep.

Abu Al-Salt bin Rabi'ah Al-Thaqafi said, and it is narrated on the authority of Umayyah bin Abi Al-Salt bin Abi Rabi'ah:

Indeed, the verses of our Lord are everlasting. None disputes them except the disbelievers.

He created the night and the day, so each has his account determined.

Then the day will shine, a merciful Lord, with a sunrise whose rays will spread

The elephant was locked in the ditch until it started crawling as if it was hamstrung.

It is necessary to cut the throat of the neighbor as a drop from the back of the forbidden Kabkab

Around him were the kings of Kinda, heroes of Malawith in wars, falcons.

They left him and then they all panicked. His leg bone was broken.

Every religion will be destroyed on the Day of Resurrection before God except the religion of the true faith.

We have already mentioned in the interpretation of Surat Al-Fath that "when the Messenger of God (peace and blessings of God be upon him) looked out on the pass on the day of Al-Hudaybiyyah from which he would descend to the Quraysh, his she-camel knelt down and they urged her on, but she persisted. They said: 'Al-Qaswa' has become imperious,' meaning, 'She has become stubborn.' The Messenger of God (peace and blessings of God be upon him) said: 'Al-Qaswa' has not become imperious, and that is not her nature, but she was held back by the One Who held back the elephant.' Then he said: 'By the One in Whose hand is my soul, if they ask me today for a plan in which they glorify the sacred things of God, I will respond to it.' Then he urged her on and she stood up." The hadith is among the individuals in Bukhari and in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest of Mecca: 'God held back the elephant from Mecca and gave authority over it to His Messenger and the believers. Today its sanctity has returned to what it was yesterday. So let the witness inform the absent.'" The end of the interpretation of Surat Al-Fil. All praise and thanks be to God.

## Fath al-Qadir

**5- And He made them like eaten straw** meaning God made the companions of the elephant like the leaves of a crop when the animals eat it and throw it away from the bottom, likening their dismemberment to the scattering of its parts. It was said that the meaning is that they became like the leaves of a crop that the animals have eaten and left behind, or the seeds have been eaten and left without the seeds. The straw is the plural of 'asifa, 'asafah, and 'asifa. We have already discussed the straw in Surah Ar-Rahman, so refer to it.

Abd bin Hamid, Ibn Al-Mundhir, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: The companions of the elephant came and reached Al-Safah. Then Abdul Muttalib came to them and said: This is the House of God, and

He has not given anyone power over it. They said: We will not return until we demolish it. They would not advance their elephant without it falling behind. Then God called the Ababil birds and gave them black stones covered with clay. When they reached them, they threw them down and not one of them remained but was seized by an itching sensation. No one among them would scratch his skin without his flesh falling off. Ibn Al-Mundhir, Al-Hakim, Abu Nu'aym and Al-Bayhaqi narrated on his authority that he said: The companions of the elephant approached and when they approached Makkah, Abdul Muttalib met them and said to their king: Why did you bring us to us? Why didn't you send us so that we could bring you everything? He said: I was informed of this house which no one enters except in safety, so I came to frighten its people. He said: We will bring you everything you want, so go back. But he refused unless he entered it and set off walking towards it, while Abdul Muttalib stayed behind. He stood on a mountain and said: I will not witness the destruction of this house and its people. Then a cloud came from the direction of the sea until it was shaded by the birds of Ababil, about whom God said: **They pelt them with stones of baked clay.** So the elephant made a great roar **And made them like eaten straw.** The story of the companions of the elephant is explained in detail in the books of history and biographies, so we will not prolong its mention. Abu Nu'aym narrated in Al-Dala'il on the authority of Ibn Abbas regarding His statement: **They pelted them with stones of baked clay,** he said: Stones the size of hazelnuts, and in them was a reddish seal. With each bird were three stones: two in its feet and one in its beak. It flew down upon them from the sky and then sent down those stones upon them, and they did not attack their army. Abu Nu'aym narrated from Ata' and Ad-Dahhak that Abraham Al-Ashram came from Yemen intending to demolish the Kaaba, so God sent upon them birds in Ababil, meaning flocks. They had snouts and carried a pebble in their beaks and two pebbles in their feet. They would send one of them on a man's head, causing his flesh and blood to flow out, leaving him as hollow bones with no flesh, skin, or blood. Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi in Ad-Dala'il also narrated from him: **And made them like eaten straw,** meaning: like hay. Ibn Ishaq narrated in Al-Seerah, Al-Waqidi, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi narrated from Aisha that she said: I saw the leader and the groom of the elephant in Makkah, blind and crippled, begging for help. Al-Waqidi narrated something similar from Asma' bint Abi Bakr. Abu Nu'aym and Al-Bayhaqi narrated from Ibn Abbas that he said: The Prophet (peace and blessings of God be upon him) was born in the Year of the Elephant. Ibn Ishaq, Abu Nu'aym, and Al-Bayhaqi narrated from Qays ibn Makhramah that he said: The Messenger of God (peace and blessings of God be upon him) and I were born in the Year of the Elephant.

### Tafsir al-Baghawi

5- **And He made them like eaten straw**, like crops and straw that animals have eaten and drank, so they have dried up and their parts have been scattered. He

likened their dismemberment to the scattering of parts of dung. Mujahid said: The straw is the leaves of wheat. Qatadah said: It is the straw. Ikrimah said: Like a grain that has been eaten and becomes hollow. Ibn Abbas said: It is the outer husk that is on the wheat grain, like its covering.

### Tafsir al-Baidawi

5- **And He made them like eaten straw** like the leaves of a crop that has fallen into it, and the eaten is that the worms eat it or eat its seed so that it remains yellow, or like figs that animals have eaten and inherited.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Fil, God will spare him during his life from being swallowed up by the earth and transformed into something else.**

## Surat Quraysh 106:1

For the mutual security of the Quraysh

## Surat Quraysh 106:1

For the mutual security of the Quraysh

## Tafsir al-Jalalayn

### 1 - For the mutual support of the Quraysh

## Tafsir al-Suyuti

Al-Hakim and others narrated on the authority of Umm Hani' bint Abi Talib, who said: The Messenger of God, may God bless him and grant him peace, said: God favored the Quraysh with seven qualities. The hadith, and in it a surah was revealed about them in which no one else was mentioned except them, due to the Quraysh's covenant.

## Tafsir al-Tabari

The reciters differed in the reading of **li-ilaf Quraysh \* ilafhum**, so the majority of the reciters of the regions read it with a ya' after a hamza for ilaf and ilafhum, except for Abu Ja'far, as he agreed with others in saying *li-ilaf* so he read it with a ya' after a hamza, and there was a difference of opinion about him in saying *ilafhum*, so it was narrated from him that he used to read it *ilafhum* as a source from alif ya'alif ilfan, without a ya', and some of them narrated from him that he used to read it *ilafhum* without a ya' with the alif shortened.

The correct reading in my opinion is: whoever reads it as **li-ilaf Quraysh \* ilafhum** with the ya' after the hamza, from **al-alafu al-shay' ulufhu ilafan**, due to the consensus of the authoritative reciters on this. The Arabs have two dialects for that: *al-aliftu* and *al-aliftu*. So whoever says *al-aliftu* with a long alif says: **Fana a'ulif ilafan**. And whoever says *al-aliftu* with a short alif says: **Fana a'ulif ilafan** and *al-aliftu*. So whoever says *al-aliftu* with a long alif says: **Fana a'ulif ilafan**. Whoever says *al-aliftu* with a short alif says: **Fana a'ulif ilafan**, and he is a man who *al-aliftu* said: **Fana a'ulif ilafan**. And whoever says *al-aliftu* with a short alif says: **Fana a'ulif ilafan**, and he is a man who *al-aliftu* said: **Fana a'ulif ilafan**. And it was narrated from Ikrimah that he used to read it as: **for the Quraysh to unite their union in the winter and summer journeys**.

Abu Kurayb told me that. He said: We were told by Wakee', on the authority of Abu Makin, on the authority of Ikrimah.

It was narrated on the authority of the Prophet, may God bless him and grant him peace, regarding this:

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Laith, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid, who said: I heard the Prophet, may God bless him and grant him peace, recite: **Their companions are the ones who travel in winter and summer**.

The Arab scholars differed about the meaning of this lam in His statement, **for the mutual protection of the**

**Quraysh**. Some of the grammarians of Basra said: It is brought about by His statement, **And made them like eaten straw** (al-Fil 105:5). So, according to this speaker, it is a connection to His statement, **made them**. So, according to this statement, the meaning of the statement should be: We did this deed to the companions of the elephant, as a blessing from Us to the people of this house and as a kindness from Us to them, for Our blessing upon them in the winter and summer journeys. So the lam in His statement, **for mutual protection** has the meaning of *to*, as if it were said: a blessing for a blessing and to a blessing, because *to* is the position of the lam, and the lam is the position of *to*. Some of the people of interpretation have said the meaning of this statement.

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, **Their mutual accommodation is for the winter and summer journeys**, he said: Their mutual accommodation is such that neither a winter nor a summer journey is difficult for them.

Ismail bin Musa Al-Suddi told me, he said: Sharik told us, on the authority of Ibrahim Al-Nakha'i bin Al-Muhajir, on the authority of Mujahid, **For the mutual support of the Quraysh**, he said: My description of the Quraysh.

Muhammad bin Abdullah Al-Hilali told me, he said: Furwah bin Abi Al-Mughra Al-Kindi told us, he said: Sharik told us, on the authority of Ibrahim bin Al-Muhajir, on the authority of Mujahid, the same.

Amr bin Ali told us, he said: Amer bin Ibrahim Al-Asbahani told us, he said: Khattab bin Jaafar bin Abi Al-Mughira told us, he said: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **For the mutual support of the Quraysh**, he said: My blessing upon the Quraysh.

Some of the grammarians of Kufa used to say: This statement has been made. It is said that God Almighty was amazed by His Prophet, may God bless him and grant him peace, and said: You have answered, O Muhammad, for God's blessings upon the Quraysh in their providing them with companionship during the winter and summer journeys. Then he said: Let them not be distracted by that from faith and following you. And evidence is given by His statement: **So let them worship the Lord of this House**.

Some of the commentators interpreted his statement, **for the mutual support of the Quraysh**, as referring to their mutual affection.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Yazid said, regarding God's statement, **For the mutual protection of the Quraysh**, and he recited, **Have you not seen how your Lord dealt with the companions of**

**the elephant?** (al-Fil 105:1) to the end of the surah, he said: This is for the mutual protection of the Quraysh. I did this to them for the mutual protection of the Quraysh, so that I would not break up their unity and their community. The companion of the elephant came only to destroy their women, so God did that.

The correct thing to say about this, in our view, is that this lam has the meaning of astonishment. The meaning of the speech is: Be amazed at the Quraysh's accommodation of the winter and summer journeys, and their abandonment of the worship of the Lord of this House, who fed them against hunger and made them safe from fear. So let them worship the Lord of this House, who fed them against hunger and made them safe from fear. When the Arabs use this lam and insert it into speech to express astonishment, they are satisfied with it as evidence of astonishment at the expression of the action that brought it, as the poet said:

They misled you by saying that Qura is a poet. What a scholar and poet his father is.

He was satisfied with the lam to express astonishment at the expression of the action, and the speech is: You were deceived by what they said: Be amazed at Qura being a poet, so is his saying **for Ilaf**.

As for the statement made by the one whose statement we have mentioned, that it is a connection to His statement, **So He made them like straw eaten up** (al-Fil 14:5), if that were the case, then it would be necessary for *al-Ilāf* to be part of *Alif-Lam-Tar* and it would not be a separate surah from *Alif-Lam-Tar*. And in the consensus of all Muslims that they are two complete surahs, each one of them separate from the other, there is what shows the corruption of the statement made by the one who said that. And if his statement, **for the mutual protection of the Quraysh** was a connection to His statement, **So He made them like straw eaten up** (al-Fil 14:5), then *Alif-Lam-Tar* would not have been a connection until it was connected to His statement, **for the mutual protection of the Quraysh**, because the statement is not complete except by the end of the report that was mentioned.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement **their companionship in winter and summer travel**, he said: their adherence.

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, **For the mutual security of the Quraysh**, he said: He forbade them from traveling, and ordered them to worship the Lord of this House, and He spared them the burden. Their travel was in the winter and the summer, so they had no rest in the winter or the summer. After that, He fed them when they were hungry, and made them safe when they were afraid, and they became accustomed to traveling, so whenever they wanted they could travel,

and whenever they wanted they could stay, so that was from the blessings of God upon them.

Muhammad ibn al-Muthanna told me, he said: Ibn Abd al-A'la told me, he said: Dawud told us, on the authority of Ikrimah, he said: The Quraysh had become accustomed to Busra and al-Yaman, and they would go to one in the winter and to the other in the summer, **So let them worship the Lord of this House**. So he ordered them to stay in Mecca.

Ibn Haid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Saleh **for the mutual security of the Quraysh, their mutual security** he said: They were merchants, and God knew their love for the Levant.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammār, on the authority of Qatada: **For the mutual support of the Quraysh**. He said: The custom of the Quraysh was to travel in the winter and summer.

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: **For the mutual support of the Quraysh**, that they were accustomed to travelling in the summer and winter.

His saying, **their mutual security** is in the accusative case as a substitution, as if he said: for the mutual security of the Quraysh, for their mutual security during the winter and summer journeys. As for the journey, it is in the accusative case because of his saying, **their mutual security** and its occurrence upon them.

## Tafsir al-Qurtubi

Meccan according to the majority, and Medinan according to Al-Dahhak and Al-Kalbi.

God Almighty says: **For the mutual security of the Quraysh**.

It was said: This surah is connected to the one before it in meaning. He says: I destroyed the companions of the elephant because of the unity of the Quraysh, meaning so that they would unite, or so that the Quraysh would agree, or so that the Quraysh would feel secure and join their journeys. Among those who counted the two surahs as one is Ubayy ibn Ka'b, and there is no separation between them in his copy of the Qur'an. Sufyan ibn Uyaynah said: We had an imam who did not separate between them, and would recite them together. Amr ibn Maymun al-Awdi said: We prayed the Maghrib prayer behind Umar ibn al-Khattab **may God be pleased with him**, and in the first he recited: **By the fig and the olive** (al-Tin 95:1) and in the second: **Have you not seen how** (al-Fil 105:1) and **For the unity of the Quraysh** (Quraysh 106:1). Al-Farra' said: This surah is connected to the first surah, because he mentioned the people of Mecca and the great blessing He bestowed upon them in what He did

with the Abyssinians, then He said: **For the unity of the Quraysh** meaning We did that to the companions of the elephant as a blessing from Us to the Quraysh. This is because the Quraysh would go out for trade, and they would not be raided or approached during the pre-Islamic period. They say: They are the people of the House of God, the Almighty, until the owner of the elephant came to demolish the Kaaba, taking its stones, and building a House in Yemen for people to make pilgrimage to. Then God, the Almighty, destroyed them, so He reminded them of His favor. That is, God made that for the security of the Quraysh, that is, so that they would be accustomed to going out and He would not dare to do so. This is the meaning of the statement of Mujahid and Ibn Abbas in the narration of Saeed bin Jubayr from him. An-Nahhas mentioned it: Ahmad bin Shuaib told us, he said: Amr bin Ali told me, he said: Amer bin Ibrahim told me - and he was trustworthy and one of the best of people - he said: Khattab bin Jaafar bin Abi Al-Mughira told me, he said: My father Saeed bin Jubayr told me, from Ibn Abbas, regarding the verse {for the security of the Quraysh}, he said: My favor upon the Quraysh was their security for the winter and summer journeys. He said: They used to spend the winter in Makkah and the summer in Taif. According to this statement, it is permissible to pause at the beginning of a verse if the statement is not complete, as we will explain during the Surah. It was said: It is not connected, because between the two surahs is **In the name of God, the Most Gracious, the Most Merciful** and this is evidence of the end of the surah and the beginning of the other, and that the lam is related to the saying of God **Then let them worship** meaning let them worship the Lord of this House, for their unity in the winter and summer journeys for distinction. Al-Khalil said the same: It is not connected, as if he said: God united the Quraysh in unity, so let them worship the Lord of this House. And what comes after the fa' works on what comes before it because it is redundant and not conjunctive, like you say: Zayd, so strike. And it was said: The lam in the saying of God **Then let the Quraysh unite** is the lam of amazement, meaning be amazed by the Quraysh's unity, as Al-Kisa'i and Al-Akhfash said. And it was said: It means to. Ibn 'Amir read **Then let them worship** with a hamza and without a ya'. Abu Ja'far and Al-A'raj read *Laylaaf* without a hamza to make it lighter. The rest read *Li'laaf* with a hamza and full ya', from the verb fatta awlafa ilāfan. The poet said:

Those who are blessed when the stars change and those who depart for the journey of Ilaf

It is said: I became familiar with it, familiarity and affection. Abu Jaafar also read: **for the affection of Quraysh**, and they were combined by the one who said:

You claimed that your brothers, the Quraish, have a clan, but you do not have a clan.

Al-Jawhari said: **So-and-so has become accustomed to this place with a kasra, he is accustomed to it, and someone else has accustomed him to it.** It is also said: **I became accustomed to the place, I became accustomed to it.** Likewise: **I became accustomed to**

**the place, I became accustomed to it, so the form of "afal and fa'il** in the past tense became one. Ikrimah read *li'aluf* with a fatha on the lam as a command. This is also the case in the copy of Ibn Mas'ud. Opening the lam of the command is a dialect, as narrated by Ibn Mujahid and others. Ikrimah used to criticize those who read *li'aluf*. Some of the people of Mecca read **ilaf Quraysh** and cited as evidence the words of Abu Talib advising his brother Abu Lahab regarding the Messenger of God, may God bless him and grant him peace:

Do not leave him as long as you live for Mostafa, and be a man of courage and chastity

Defend the enemy from the Hashemite clan, for they are the best of people.

As for the Quraysh, they are the sons of Al-Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar. So everyone who is from the descendants of Al-Nadr is a Qurayshite, not the sons of Kinanah or those above them. And sometimes they say: Qurayshi, and this is the norm. The poet said:

Every Qurayshi has majesty on him

If you mean the living Qurayshi, you would inflect it, but if you mean the tribe, you would not inflect it. The poet said:

And the Quraish were spared the difficulties and their masters

Taqrish means earning, and they gathered together. They had been scattered outside the Haram, so Qusayy ibn Kilab gathered them in the Haram, until they took it as a home. The poet said:

Una Qusay was called a gathering place where God gathered the tribes of Fihir

It has been said that Quraysh are the sons of Fahr ibn Malik ibn al-Nadr. Whoever is not born of Fahr is not a Qurayshite, but the first is more correct and established. It has been narrated that the Prophet, may God bless him and grant him peace, said:

**We, the descendants of Al-Nadr bin Kinanah, will not disavow our mother nor deny our father.** Wathilah bin Al-Asqa' said:

The Prophet, may God bless him and grant him peace, said: **God chose Kinanah from the descendants of Ishmael, and chose Quraysh from among Kinanah, and chose Banu Hashim from Quraysh, and chose me from Banu Hashim. Sahih and proven, narrated by Al-Bukhari, Muslim and others.** There are different opinions about calling them Quraysh 106: One of them is that they gathered after being scattered, and *Taqarrash* means gathering and coming together. Abu Jalada Al-Yashkari said:

Brothers who have committed sins against us in the garden of their time and in the past

The second: Because they were merchants who ate from their earnings. And taqrish means earning. And he qarash yaqrish qarshaan: if he earned and



collected. Al-Farra' said: And the Quraysh were named after it. The third: Because they used to search the pilgrims for those with a weak connection, so they would fill their weak connection. And qarsh means searching. The poet said:

O gloating one who gloats over us before Amr, will he be spared?

Fourth: It was narrated that Muawiyah asked Ibn Abbas, **Why were the Quraysh called Quraysh?** He said, "Because of a sea creature, one of the strongest of all, called the shark. It eats but is not eaten, and it soars but is not soared." He recited the words of Tubba':

Quraysh is the one who lives in the sea, and because of that, they were called Quraysh.

It eats the fat and the rotten, but leaves no feathers for the winged one.

This is how the Quraysh live in the country, eating the country like a scorpion.

And at the end of time they will have a prophet who will cause much killing and scratching among them.

## Tafsir Ibn Kathir

Interpretation of Surah Quraysh

### A strange hadith was mentioned about its merits

Al-Bayhaqi said in the Book of Al-Khilafiyat: Abu Abdullah Al-Hafiz told us, Bakr bin Muhammad bin Hamdan Al-Sayrafi told us in Marv, Ahmad bin Abdullah Al-Zainabi told us, Yaqub bin Muhammad Al-Zuhri told us, Ibrahim bin Muhammad bin Thabit bin Shurahbil told us, Uthman bin Abdullah Abi Atiq told me, on the authority of Saeed bin Amr bin Ja'dah bin Hubayrah, on the authority of his father, on the authority of his grandmother Umm Hani' bint Abi Talib, that the Messenger of God, may God bless him and grant him peace, said: God has favored the Quraysh with seven things: I am one of them, and the prophethood is among them, and the guardianship and provision of water are among them, and God gave them victory over the elephant, and they worshipped God Almighty for ten years and no one else worshipped Him, and God revealed a surah of the Qur'an about them - then the Messenger of God, may God bless him and grant him peace, recited: "For the mutual security of the Quraysh \* Their mutual security during the winter and summer journeys \* So let them worship the Lord of this House \* Who has fed them against hunger and made them safe from fear."

This surah is separated from the one before it in the Imam's Mushaf. They wrote between them a line saying **In the name of God, the Most Gracious, the Most Merciful**. Even though it is connected to what precedes it, as Muhammad ibn Ishaq and Abd al-Rahman ibn Zayd ibn Aslam stated, because the meaning, according to them, is that We withheld the elephant from Mecca and destroyed its people because of the mutual security of the Quraysh, that is, because of their mutual security and gathering in their country in safety. It was said that what was meant by

that was what they used to do of traveling in the winter to Yemen and in the summer to Syria for trade and other things, then they would return to their country in safety on their travels because of their great importance to the people because they were residents of God's sanctuary. Whoever knew them respected them, and even those who were Sufis who went to them and traveled with them felt safe with them. This is their state on their travels and journeys in their winter and summer. As for when they stayed in the country, it is as God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?** For this reason, God Almighty said: **For the mutual security of the Quraysh \* Their mutual security** as a substitute for the first and an explanation of it. For this reason, God Almighty said: **Their mutual security is the winter and summer journeys.** Ibn Jarir: The correct view is that the lam is the lam of amazement, as if he is saying, **Amaze at the unity of the Quraysh and My blessings upon them in that.** He said, **This is due to the consensus of the Muslims that they are two separate, independent surahs.**

Then He guided them to thank this great blessing, saying: **So let them worship the Lord of this House**, meaning let them worship Him alone, just as He made for them a safe sanctuary and a sacred house, as God Almighty said: "I have only been commanded to worship the Lord of this city, who has made it sacred and to Him belongs all things. And I have been commanded to be of the Muslims." And God Almighty said: **Who has fed them against hunger**, meaning He is the Lord of the House, and He is the One who fed them against hunger, **and made them safe from fear**, meaning He favored them with security and concessions, so let them worship Him alone alone, with no partner, and let them not worship any idol, rival, or statue besides Him. For this reason, whoever responds to this command, God will combine for him the security of this world and the security of the Hereafter, and whoever disobeys Him, both of them will be taken away from him, as God Almighty said: "God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they used to do. And there had already come to them a Messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." Ibn Abi Hatim said: Abdullah ibn Amr Al-Adani narrated to us, Qubays narrated to us, Sufyan narrated to us, from Laith, from Shahr ibn Hawshab, from Asma' bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Woe to you, Quraysh, for the mutual security of Quraysh.** Then he said: My father narrated to us, Al-Mu'ammal ibn Al-Fadl Al-Harrani narrated to us, Isa, meaning Ibn Yunus, from Ubaydullah ibn Abi Ziyad, from Shahr ibn Hawshab, from Usamah ibn Zayd, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'For the mutual security of Quraysh \* Their mutual security for the winter and summer journeys.' Woe to you, O people of Quraysh! Worship the Lord of this House Who has fed you against hunger and made you safe from fear." This is how I saw it from Usamah ibn Zayd,

## Surat Quraysh 106:1

### For the mutual security of the Quraysh

but the correct version is from Asma' bint Yazid ibn Al-Sakn, Umm Salamah Al-Ansariyyah, may God be pleased with her. Perhaps there was a mistake in the copy or in the original narration, and God knows best. The end of the interpretation of Surah **For the mutual security of Quraysh**. All praise and thanks are due to God.

### Fath al-Qadir

It is called Surat Al-Ilaf, and it consists of four verses.

It is Meccan according to the majority. Al-Dahhak and Al-Kalbi said: It is Medinan.

Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Surah *Al-Ilaf* was revealed in Mecca. Al-Bukhari included in his history, and al-Tabarani, al-Hakim - who authenticated it - Ibn Mardawayh and al-Bayhaqi included on the authority of Umm Hani' bint Abi Talib, that the Messenger of God, may God bless him and grant him peace, said: "God favored the Quraysh with seven qualities that He did not give to anyone before them and will not give to anyone after them: I am among them. In another version: Prophethood is among them, the caliphate is among them, the guardianship is among them, the provision of water is among them, they were victorious over the Philistines, and they worshipped God for seven years. In another version: Ten years in which no one worshipped Him except them, and a surah of the Qur'an was revealed about them in which no one except them was mentioned: "For the security of the Quraysh." Ibn Kathir said: It is a strange hadith, and what al-Tabarani included in al-Awsat, Ibn Mardawayh and Ibn Asakir supported it, on the authority of al-Zubayr ibn al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: "God favored the Quraysh with seven qualities: He favored them because they worshipped God for ten years when no one worshipped Him except the Quraysh, and He favored them because He gave them victory on the Day of the Elephant while they were polytheists, and He favored them because..." A chapter of the Qur'an was revealed about them, in which no one else in the world was included. It was about the unity of the Quraysh and their superiority, as they had prophethood, the caliphate, and the provision of water. Al-Khatib included in his history a similar hadith on the authority of Sa'id ibn al-Musayyab, but it is mursal.

The letter *lām* in His statement: 1- **for the mutual protection** It was said that it is related to the end of the surah before it, as if He, the Almighty, said: I destroyed the companions of the elephant in order to unite the Quraysh. Al-Farra' said: This surah is connected to the first surah, because He, the Almighty, reminded the people of Mecca of His great blessing upon them in what He did with the Abyssinians, then He said: **for the mutual protection of the Quraysh** meaning We did that to the companions of the elephant as a blessing from Us upon the Quraysh. This is because the Quraysh used to go out for their trade and no one would be jealous of them in the pre-Islamic era. They would say: They are the people of the house of God, the Almighty, until the owner of the elephant came to demolish the

Kaaba and take its stones to build a house in Yemen for people to go on pilgrimage to. So God, the Almighty, destroyed them, so He reminded them of His blessing: that is, He did that for the mutual protection of the Quraysh 106: that is, so that they would become accustomed to going out and He would not dare to do so. Ibn Qutaybah mentioned something similar to this. Al-Zajaj said: The meaning is, He made them like eaten straw **for the mutual protection of the Quraysh** meaning God destroyed the companions of the elephant so that the Quraysh and what they had become accustomed to from the winter and summer journeys would remain. Al-Kashaf said: The lam is related to His saying: "So let them worship Him because of their spending the two journeys, and the fa' was entered because of the meaning of the condition in the speech, because the meaning is: As for not, let them worship Him. Al-Khalil bin Ahmad, the author of Al-Kashaf, had previously agreed with this saying, and the meaning is: If they do not worship Him for all of His blessings, then let them worship Him for this great blessing. Al-Kisa'i and Al-Akhfash said: The lam is the lam of amazement: that is, be amazed by the spending of the Quraysh. It was said that it has the meaning of "to. **The majority read for spending with a ya' with a hamza from al-fat a'uluf" to collect** [ilafan]. It is said: "I collected something thousands and thousands, and I collected it with a collection" in one meaning, and from this is the saying of the poet:

Those who are blessed when the stars change and  
those who depart for the journey of Ilaf

Ibn Amir read *ilaf* without the *yaa*, and Abu Jaafar read *ilaf*. The poet combined these two readings and said:

You claimed that your brothers, the Quraish, have a  
clan, but you do not have a clan.

Ikrimah read it with a fatha on the lam as a command lam, and this is also the case in the copy of Ibn Mas'ud. The fatha on the lam of command is a well-known language. Some of the people of Mecca read it as *ilaf* Quraysh and cited as evidence the words of Abu Talib:

The Hashemite clan defends the people, and they are  
the best of people.

The Quraish are: the sons of Al-Nadr bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar. So whoever is from the descendants of Al-Nadr is Qurashi, and whoever is not born to Al-Nadr is not Qurashi. The Quraish comes indeclinable if it is meant to be a neighborhood, and indeclinable if it is meant to be a tribe. From this is the saying of the poet:

And the Quraish were spared the difficulties and their  
masters

It was said that Quraysh are the sons of Fahr bin Malik bin Al-Nadr, and the first is more correct.

### Tafsir al-Baghawi

1- "For the unification of Quraysh", Abu Ja'far read: "lilaaf **without a hamza** ilafahum" in order to make it

lighter. Ibn `Amir read "li-ilaf **with a hidden hamza without a ya' after it, on the weight of laghaf**". The others read it with a full hamza and a ya' after it, and they agreed - except for Abu Ja'far - that "ilafahum" is with a ya' after the hamza, except for `Abd al-Wahhab ibn Falih on the authority of Ibn Kathir, who read: "ilafahum" with a silent lam without a ya'.

Some of them considered Surat Al-Fil and this Surah to be one, including Abi bin Kaab, and there is no separation between them in his copy of the Qur'an. They said: The lam in *li-ilafis* related to the Surah before it, and that is because God Almighty mentioned to the people of Mecca the greatness of His blessing upon them in what He did with the Abyssinians, and He said: **li-ilaf Quraysh**.

Al-Zajaj said: The meaning is: He made them like eaten straw for the sake of the Quraysh's friendship, meaning he wanted to destroy the people of the elephant so that the Quraysh would remain, and what they had become accustomed to from the winter and summer journeys.

Mujahid said: They got used to it, so it is not difficult for them in winter and summer.

The general opinion is that they are two Surahs, and they differed on the reason for the lam in His statement **for the unification**. Al-Kisa'i and Al-Akhfash said: It is the lam of amazement. He says: Be amazed at the unification of the Quraysh during the winter and summer journeys, and their abandonment of the worship of the Lord of this House, then He commanded them to worship Him, just as you say when speaking to Zayd and our honoring him in a way of amazement: Be amazed at that. When the Arabs use this lam, they suffice with it as evidence of amazement at the expression of the action from it.

Al-Zajaj said: It is referred to what follows it. His explanation is: So let them worship the Lord of this House to unite them during the winter and summer journeys.

Ibn Uaynah said: For my blessings upon the Quraysh.

The Quraysh are the descendants of Al-Nadr ibn Kinanah, and everyone born to Al-Nadr is a Qurayshi, and whoever is not born to Al-Nadr is not a Qurayshi.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i told us, Abdullah ibn Muslim Abu Bakr al-Jurabadhi told us, Yunus ibn Abd al-A'al al-Sadfi told us, Bishr ibn Bakr told us on the authority of al-Awza'i, Shaddad Abu Ammar told me, Wathilah ibn al-Asqa' told us, he said: "The Messenger of God, may God bless him and grant him peace, said: 'God chose Kinanah from the descendants of Ishmael, and chose Quraysh from Kinanah, and chose Banu Hashim from Quraysh, and chose me from Banu Hashim.'"

They were named Quraysh from the word *Quraish*, which means earning and collecting. It is said: **So-and-so earns a living for his family** and *yaqtarish* means earning. They were merchants who were keen on accumulating money and giving generously.

Abu Rayjana said: Muawiyah asked Abdullah bin Abbas: Why were the Quraysh called Quraysh? He said: Because of a sea creature that is one of the largest creatures in the sea and is called the Quraish. It does not pass by anything, good or bad, without eating it. It eats and is not eaten, it rises and is not risen. Do the Arabs know that in their poetry? He said: Yes. So he recited to him / the poetry of Al-Jumahi:

Quraysh is the one who lives in the sea, and because of that they were called Quraysh.

I sent armies high in the depths of the sea, above all other seas.

You eat the good and the bad, but you do not leave any feathers for the two-winged bird.

Thus in the book, the Quraysh tribe will devour the land like a devouring wolf.

And at the end of time they will have a prophet who will cause much killing and destruction among them.

## Tafsir al-Baidawi

1- "For the security of the Quraysh" is related to his saying: "So let them worship the Lord of this House. **The fa**" is because of the meaning of the condition in the speech, as the meaning is that God's blessings upon them are countless, so if they do not worship Him for the rest of His blessings, then let them worship Him for the sake of:

## Surat Quraysh 106:2

### Their mutual security for the winter and summer journeys

## Surat Quraysh 106:2

Their mutual security for the winter and summer journeys

## Tafsir al-Jalalayn

2 - *Ilafihum* is an emphasis and it is a source of alif with extension **the winter journey** to the right *and* the *summer* journey to the Levant. Every year they use the two journeys for trade to stay in Mecca to serve the house which is their pride and they are the sons of Al-Nadr bin Kinanah.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, **The winter and summer journey**, means: The Quraysh journey was two journeys, one to the Levant in the summer, and the other to Yemen in the winter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **The winter and summer journeys**, he said: They had two journeys: the journey to the Levant, and the winter journey to Yemen for trade. If it was winter, the Levant would be inaccessible to them because of the danger, and their journey in the winter was to Yemen.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **The winter and summer journey**. He said: They were merchants.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abd al-A'la, on the authority of Ibn Thawr, on the authority of Muammar, on the authority of al-Kalbi: **The winter and summer journeys**. He said: They had two journeys: a journey in the winter to Yemen and a journey in the summer to the Levant.

Amr bin Ali told us, he said: Amer bin Ibrahim Al-Asbahani told us, he said: Khattab bin Jaafar bin Abi Al-Ghayrah told us, he said: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **Their mutual accommodation is for the winter and summer journeys**. He said: They used to spend the winter in Mecca and the summer in Taif.

His saying: **So let them worship the Lord of this House**, means: So let them stay in their place and homeland in Mecca, and let them worship the Lord of this House: meaning by the House: the Kaaba.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, that Ubayd ibn al-Khattab, may God be pleased with him, prayed the Maghrib prayer in Mecca, and he recited **For the mutual protection of the Quraysh**. When he reached the words **So let them worship the Lord of this House**, he pointed with his hand to the House.

Amr bin Ali told us, he said: Amer bin Ibrahim Al-Asbahani told us, he said: Khattab bin Jaafar bin Abi Al-Mughira told us, he said: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **So let them worship the Lord of this House**, he said, the Kaaba.

Some of them said: I think they should become accustomed to worshipping the Lord of Mecca as they became accustomed to the two journeys.

Who said that?

Amr bin Abdul Hamid Al-Amili told us: Marwan told us, on the authority of Asim Al-Ahwal, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God's statement, **For the mutual support of the Quraysh**, he said: They were commanded to be familiar with the worship of the Lord of this House, as they are familiar with the journeys of winter and summer.

## Tafsir al-Qurtubi

God Almighty says: **Their mutual accommodation during the winter and summer journeys**.

Mujahid and Hamid read *al-Fahm* with a silent lam and no yaa. A similar version was narrated on the authority of Ibn Kathir. Asma' also narrated:

That she heard the Messenger of God, may God bless him and grant him peace, recite *ilafhum*. It was narrated from Ibn Abbas and others. Abu Ja'far and al-Walid, from the people of Ash-Sham, and Abu Haywah, read *ilafhum* with a shortened hamza without a ya'. Abu Bakr, from Asim, read *ilafhum* with two hamzas, the first broken and the second silent. Combining the two hamzas in the two words is irregular. The rest read *ilafhum* with a long vowel and a hamza, which is the preferred choice, and it is a substitute for the first ilaf for clarification. It is a source of alif: if you make it familiar. Alif is ilfan, according to what was mentioned previously from the reading, meaning what they have become accustomed to from the winter and summer journeys. Ibn Abi Nujayh narrated from Mujahid regarding the Almighty's statement: **Their ilaf is a winter and summer journey**, he said: A winter or summer journey is not difficult for them, as a favor from Him to Quraysh. Al-Harawi and others said: The companions of alif were four brothers: Hashim, Abd Shams, al-Muttalib, and Nawfal, the sons of Abd Manaf. As for Hashim, he was The king of Ash-Sham agreed to, that is, he took from him a covenant and a pledge that would secure him in his trade to Ash-Sham. His brother Abd Shams agreed to go to Abyssinia, Al-Muttalib to Yemen, and Nawfal to Persia. The meaning of *yul'ufis* **gives protection**. So these brothers were called *al-Mujireen*. The merchants of Quraysh would travel to different cities with the covenant of these brothers, and they would not be disturbed. Al-Azhari said: *Al-ilaf* is likening protection to guarding. It is said *al-fyu'alu'* if he granted protection to the families by guarding. *Hama'il* is the plural of *humulah*. He said: "The interpretation is that Quraysh were the inhabitants of the Sacred Sanctuary,

and they had neither crops nor livestock, and they would pass through in the winter and summer in safety, while people would hide around them. So if something happened to them, they would say: We are the people of the Sacred Sanctuary of God, and people would not disturb them." Abu Al-Hussein Ahmad bin Faris bin Zakariya mentioned in his interpretation: Saeed bin Muhammad narrated to us, on the authority of Bakr bin Sahl Al-Dimyati, on the authority of Ibn Abbas, regarding the statement of God the Almighty: **For the mutual security of the Quraysh**, their mutual security for the winter and summer journeys. This is because when one of the Quraysh was afflicted with famine, he and his family would run to a known place and pitch a tent for themselves and die, until Amr bin Abd Manaf came, and he was a master of his time, and he had a son called Asad, and he had Turab from Banu Makhzum, whom he loved and used to play with. So he said to him: **Tomorrow we will gather**. Ibn Faris said: This wording in this report, I do not know whether it is with the letter dal or the letter ra'. If it is with the letter ra', then perhaps it is from 'afar, which is dirt, and if it is with the letter dal, then I do not know its meaning, and I think its interpretation is: their going to that tent and their death one after the other. He said: Then Asad entered upon his mother weeping, and he mentioned what Turabah had said. He said: So Umm Asad sent them fat and flour, and they lived on it for a few days. Then Turabah came to him as well and said: Tomorrow we will sacrifice ourselves. So Asad entered upon his father crying, and told him the report of Turabah. This was very difficult for Amr ibn Abd Manaf, so he stood up and addressed the Quraysh, who were obeying his orders. He said: You have introduced an innovation in which you will be few in number while the Arabs will increase, and you will be humiliated while the Arabs will be honored. You are the people of the sanctuary of God, the Most High, the most honorable of the children of Adam, and the people are your followers, and this belief is about to overtake you. They said: We are your followers. He said: Start with this man - meaning Abu Turab Asad - and make him independent of belief. So they did. Then he slaughtered the sacrificial animals, and slaughtered rams and goats, then he broke the tharid *porridge* and fed it to the people, so he was called Hashim. And the poet said about him:

Amr who broke the tharid for his people and the men of Mecca were lean and forgetful

Then he gathered all the Banu Ab on two journeys: in the winter to Yemen, and in the summer to the Levant for trade. The rich man divided what he earned between himself and the poor, until their poor became like their rich. Islam came while they were in this state, and there was no Banu Ab among the Arabs who had more wealth or more honor than the Quraysh, as their poet said:

And the poor mix with the rich until the poor become like the rich

And they remained like this until God sent His Messenger Muhammad, may God bless him and grant him peace, and he said: **So let them worship the Lord of this House, who has fed them against hunger** by the actions of the Hashimites **and made them safe from**

**fear** that the Arabs would increase in number and decrease in number.

God the Almighty said: **The winter and summer journeys** *journey* is in the accusative case as a verbal noun, meaning their journey is a journey, or as a prepositional phrase *ilāhum* occurs upon it, or as an adverbial phrase. If you had made it in the nominative case, meaning they are the winter and summer journeys, it would have been permissible. The first is better. Journey is migration. One of the two journeys was to Yemen in the winter because it is a hot country, and the other journey was in the summer to Syria because it is a cold country. Ibn Abbas also said: They used to spend the winter in Mecca because of its warmth, and the summer in Taif because of its air. This is one of the greatest blessings for the people to have a hot side that protects them from the cold of winter, and a cold side that protects them from the heat of summer, so God the Almighty reminded them of this blessing. The poet said:

She spends her winter in Mecca and her summer is in Taif

Here are four issues:

First: Judge Abu Bakr Ibn Al-Arabi and other scholars chose: That the saying of God the Almighty: **Ilaf** is connected to what precedes it. It is not permissible for it to be connected to what comes after it, which is the saying of God the Almighty: {So let them worship the Lord of this House}. He said: If it is proven that it is connected to the other surah - and it was interrupted by a new statement, a new statement and the line **In the name of God, the Most Gracious, the Most Merciful**, then it is clear that it is permissible for the reciters to stop in recitation before completing the speech. The stops at which the reciters take it are not legally transmitted from the Prophet (peace and blessings of God be upon him), but rather they intended by it to teach the students the meanings, so when they taught them they could stop wherever they wanted. As for stopping when one stops breathing, there is no disagreement about it. Do not count what came before it if that befalls you, but start from where you stopped. This is my opinion on it, and there is no evidence for what they said under any circumstances, but I rely on stopping at the completion, out of dislike for deviating from them.

I said: And among the evidence for the correctness of this is the recitation of the Prophet (peace and blessings of God be upon him): **Praise be to God, Lord of the worlds**, then he pauses. **The Most Gracious, the Most Merciful**, then he pauses. This was mentioned in the introduction to the book. The Muslims have unanimously agreed that pausing at the verse: **like straw eaten up**, is not ugly. How can it be said that it is ugly when this surah is recited in the first rak'ah and the one after it in the second rak'ah, and so that with the interruption of the recitation there are pillars of the surah? None of the scholars dislike that. The only reason for it is that the verse: **So He made them like straw eaten up**, is the end of a verse. The analogy to that is: Is it not forbidden to pause at the end of verses, whether the speech is complete and the purpose is finished, or it is not complete and does not end. Also, pauses are an adornment and embellishment for



## Surat Quraysh 106:2

### Their mutual security for the winter and summer journeys

verse-length speech, and without them, the verse would not be distinct from the prose. It is no secret that poetry is better. It is thus proven that pauses are among the beauties of poetry. Whoever reveals his pauses by pausing on them has revealed its beauties, and leaving pauses hides those beauties and makes prose similar to poetry, and that is a violation of the right of the written text.

Second: Malik said: Winter is half the year, and summer is the other half. I have always seen Rabia ibn Abi Abd al-Rahman and those with him not taking off their turbans until the Pleiades rise, which is the nineteenth of Bashans, which is the twenty-fifth day according to the Roman and Persian calendars. By the rising of the Pleiades, he meant that the messengers would go out and the people would walk with their livestock to their watering places. He said that the rising of the Pleiades is the beginning of summer and the end of winter. This is something about which there is no disagreement among his companions. Ashhab alone said about him: When the night falls, the night becomes shorter. So since the rising of the Pleiades is made the beginning of summer, it is necessary that it has six months in the entire year, then he begins winter after the summer has passed, six months. Muhammad ibn Abd al-Hakam was asked about someone who swore that he would not speak to a person until winter came. He said: He should not speak to him until the seventeenth of Hathor has passed. And if he had said until summer comes, he would not have spoken to him until seventeen days of Bashans had passed, because if you calculate the mansions as they are, with thirteen nights for each mansion, you will know that the mansions between the nineteenth of Hathor do not end until the nineteenth of Bashans has entered. And God knows best.

Third: Some people said: Time is divided into four parts: winter, spring, summer, and autumn. Others said: It is winter, summer, summer, and autumn. What Malik said is more correct because God divided time into two parts and did not make a third.

Fourth: When God Almighty bestowed upon the Quraysh two journeys, one in winter and one in summer, as mentioned above, this was evidence of the permissibility of a man's movement between two places at both times, the condition of which in each time would be more comfortable than the other, such as sitting in a seaside gathering in the summer, and in a mountainous area in the winter, and using badhanjat and burlap for cooling, and felt and yanusa for warmth.

## Tafsir Ibn Kathir

This surah is separated from the one before it in the Imam's copy of the Qur'an. They wrote between them a line saying **In the name of God, the Most Gracious, the Most Merciful**. Even though it is connected to what precedes it, as Muhammad ibn Ishaq and Abd al-Rahman ibn Zayd ibn Aslam stated, because the meaning, according to them, is that We withheld the elephant from Mecca and destroyed its people

because of the mutual security of the Quraysh, that is, because of their mutual security and gathering in their country, safe. It was said that what was meant by that was what they used to do of traveling in the winter to Yemen and in the summer to Syria for trade and other things, then they would return to their country safe in their travels because of their great importance to the people because they were residents of God's sanctuary. Whoever knew them respected them, and even whoever turned to them and traveled with them felt safe with them. This is their state in their travels and journeys in their winter and summer. As for when they resided in the country, it is as God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?** For this reason, God Almighty said: **For the mutual security of the Quraysh \* Their mutual security** as a substitute for the first and an explanation of it. For this reason, He said: God Almighty said: **Their mutual security during the winter and summer journeys**. Ibn Jarir said: The correct view is that the lam is the lam of amazement, as if he is saying, **Amaze at the mutual security of the Quraysh and My blessings upon them in that**. He said, **This is due to the consensus of the Muslims that they are two separate, independent surahs**.

Then He guided them to thank this great blessing, saying: **So let them worship the Lord of this House**, meaning let them worship Him alone, just as He made for them a safe sanctuary and a sacred house, as God Almighty said: "I have only been commanded to worship the Lord of this city, who has made it sacred and to Him belongs all things. And I have been commanded to be of the Muslims." And God Almighty said: **Who has fed them against hunger**, meaning He is the Lord of the House, and He is the One who fed them against hunger, **and made them safe from fear**, meaning He favored them with security and concessions, so let them worship Him alone alone, with no partner, and let them not worship any idol, rival, or statue besides Him. For this reason, whoever responds to this command, God will combine for him the security of this world and the security of the Hereafter, and whoever disobeys Him, both of them will be taken away from him, as God Almighty said: "God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they used to do. And there had already come to them a Messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." Ibn Abi Hatim said: Abdullah ibn Amr Al-Adani narrated to us, Qubays narrated to us, Sufyan narrated to us, from Laith, from Shahr ibn Hawshab, from Asma' bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Woe to you, Quraysh, for the mutual security of Quraysh**. Then he said: My father narrated to us, Al-Mu'ammal ibn Al-Fadl Al-Harrani narrated to us, Isa, meaning Ibn Yunus, from Ubaydullah ibn Abi Ziyad, from Shahr ibn Hawshab, from Usamah ibn Zayd, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'For the

mutual security of Quraysh \* Their mutual security for the winter and summer journeys.' Woe to you, O people of Quraysh! Worship the Lord of this House Who has fed you against hunger and made you safe from fear." This is how I saw it from Usamah ibn Zayd, but the correct version is from Asma' bint Yazid ibn Al-Sakn, Umm Salamah Al-Ansariyyah, may God be pleased with her. Perhaps there was a mistake in the copy or in the original narration, and God knows best. The end of the interpretation of Surah **For the mutual security of Quraysh**. All praise and thanks are due to God.

## Fath al-Qadir

And his saying: 2- **Their ilāfūr** is a substitute for the ilāfūr of Quraysh, and *journey* is the object of their ilāfūr and he made it singular, and he did not say the two journeys of winter and summer to ensure the safety of clothing, and it was said that their ilāfūr is an emphasis of the first and not a substitute, and the first is more appropriate. Abu al-Baqa' preferred it, and it was said that rihlah is accusative with an implied source: meaning their journey was the journey of **winter and summer** and it was said that it is accusative of circumstance, and journey: the migration, and one of the two journeys was to Yemen in the winter because it is a hot country, and the other journey to Syria in the summer because it is a cold country. It was narrated that they used to spend the winter in Mecca, and the summer in Taif. The first is more appropriate, because the migration of Quraysh for trade was well-known in the pre-Islamic era and Islam. Ibn Qutaybah said: The Quraysh lived on trade, and they had two journeys every year: a journey in the winter to Yemen, and a journey in the summer to the Levant. Without these two journeys, there would have been no place to stay, and without the security of being near the Kaaba, they would not have been able to do anything.

## Tafsir al-Baghawi

God Almighty says: 2- **Their mutual accommodation**, instead of the first mutual accommodation, **the winter and summer journey**, *journey* is in the accusative case as a source, meaning their journey in the winter and summer.

Akrima and Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: They used to spend the winter in Mecca and the summer in Taif, so God Almighty commanded them to stay in the Sacred Sanctuary and worship the Lord of this House.

Others said: They had two trips every year for trade, one in the winter to Yemen because it was warmer, and the other in the summer to the Levant.

The Haram was a barren valley with no crops or livestock. The Quraysh lived on their trade and their travels, and no one would harm them. They used to say: The Quraysh are the inhabitants of the Haram of God and the guardians of His House. Were it not for the two journeys, they would not have a place in

Mecca. Were it not for the security next to the House, they would not have been able to act. It was difficult for them to travel to Yemen and Syria. Tabalah and Jerash became fertile in the lands of Yemen, so they carried food to Mecca, the people of the coast by sea on ships, and the people of the land on camels and donkeys. The people of the coast went to Jeddah, and the people of the land went to Al-Muhassab, and the fertile Levant became fertile. So they carried food to Mecca and went to Al-Abtah. They stocked up nearby, and God spared them the trouble of the two journeys.

## Tafsir al-Baidawi

2- **Their mutual aid was the winter and summer journey** meaning the journey in the winter to Yemen and in the summer to Syria, where they would buy and trade, or with an omitted word such as **they were amazed** or with what preceded it like inclusion in poetry, meaning **so He made them like eaten straw** "for the mutual aid of Quraysh", and this is supported by the fact that they are in the Mushaf of Abu Bakr as one surah, and it was read so that the Quraysh would be united by their mutual aid during the winter journey, and Quraysh are the sons of Al-Nadr bin Kinanah, taken from the diminutive of Quraysh, which is a huge sea creature that plays havoc with ships and cannot be overcome except by fire, so they were likened to it because it eats but is not eaten, and rises but is not risen, and the diminutive of the name is for glorification and the release of the mutual aid, then the restricted is replaced when emphasised. Aamer read "li'ālaf" without a ya after the hamza.

Surat Quraysh 106:3

So let them worship the Lord of this House

## Surat Quraysh 106:3

So let them worship the Lord of this House

## Tafsir al-Jalalayn

3 - **So let them worship** attached to it for the sake of unity and the *fa* is redundant **the Lord of this House**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **So let them worship the Lord of this House**, meaning: So let them stay in their place and homeland in Mecca, and let them worship the Lord of this House, meaning by the House: the Kaaba.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, that Omar bin Al-Khattab, may God be pleased with him, prayed the sunset prayer in Mecca, and he recited **For the mutual protection of the Quraysh**. When he reached the words **So let them worship the Lord of this House**, he pointed with his hand to the House.

Amr bin Ali told us, he said: Amer bin Ibrahim Al-Asbahani told us, he said: Khattab bin Jaafar bin Abi Al-Mughira told us, he said: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **So let them worship the Lord of this House**, he said: the Kaaba.

Some of them said: They were ordered to become accustomed to worshipping the Lord of Mecca as they were accustomed to the two journeys.

Who said that?

Amr bin Abdul Hamid Al-Amili told us: Marwan told us, on the authority of Asim Al-Ahwal, on the authority of Mecca, on the authority of Ibn Abbas, regarding his statement, **For the mutual support of the Quraysh**, he said: They were commanded to become accustomed to the worship of the Lord of this House, as they are accustomed to the journey of winter and summer.

## Tafsir al-Qurtubi

God Almighty commanded them to worship Him and declare His Oneness, for the sake of their two journeys. The letter *fa* was used because of the conditional meaning in the statement, because the meaning is: either no, then let them worship Him for their two journeys, meaning that God's blessings upon them are countless, and if they do not worship Him for the rest of His blessings, then let them worship Him for the sake of this one, which is an obvious blessing. The House is the Kaaba. And in His introducing Himself to them as the Lord of this House, there are two aspects: One: because they had idols, so He distinguished Himself

from them. The second: because through the House they were honored over the rest of the Arabs, so He mentioned that to them, reminding them of His blessing. And it was said: **Then let them worship the Lord of this House** meaning let them become accustomed to worshipping the Lord of the Kaaba, just as they were accustomed to the two journeys. Ikrimah said: The Quraysh had become accustomed to a journey to Busra and a journey to Yemen, so it was said to them: **Then let them worship the Lord of this House** meaning let them stay in Mecca. The winter journey is to Yemen, and the summer journey is to Syria.

## Tafsir Ibn Kathir

This surah is separated from the one before it in the Imam's copy of the Qur'an. They wrote between them a line saying **In the name of God, the Most Gracious, the Most Merciful**. Even though it is connected to what precedes it, as Muhammad ibn Ishaq and Abd al-Rahman ibn Zayd ibn Aslam stated, because the meaning, according to them, is that We withheld the elephant from Mecca and destroyed its people because of the mutual security of the Quraysh, that is, because of their mutual security and gathering in their country, safe. It was said that what was meant by that was what they used to do of traveling in the winter to Yemen and in the summer to Syria for trade and other things, then they would return to their country safe in their travels because of their great importance to the people because they were residents of God's sanctuary. Whoever knew them respected them, and even whoever turned to them and traveled with them felt safe with them. This is their state in their travels and journeys in their winter and summer. As for when they resided in the country, it is as God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?** For this reason, God Almighty said: **For the mutual security of the Quraysh \* Their mutual security** as a substitute for the first and an explanation of it. For this reason, He said: God Almighty said: **Their mutual security during the winter and summer journeys**. Ibn Jarir said: The correct view is that the lam is the lam of amazement, as if he is saying, **Amaze at the mutual security of the Quraysh and My blessings upon them in that**. He said, **This is due to the consensus of the Muslims that they are two separate, independent surahs**.

Then He guided them to thank this great blessing, saying: **So let them worship the Lord of this House**, meaning let them worship Him alone, just as He made for them a safe sanctuary and a sacred house, as God Almighty said: "I have only been commanded to worship the Lord of this city, who has made it sacred and to Him belongs all things. And I have been commanded to be of the Muslims." And God Almighty said: **Who has fed them against hunger**, meaning He is the Lord of the House, and He is the One who fed them against hunger, **and made them safe from fear**, meaning He favored them with security and

concessions, so let them worship Him alone alone, with no partner, and let them not worship any idol, rival, or statue besides Him. For this reason, whoever responds to this command, God will combine for him the security of this world and the security of the Hereafter, and whoever disobeys Him, both of them will be taken away from him, as God Almighty said: "God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they used to do. And there had already come to them a Messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." Ibn Abi Hatim said: Abdullah ibn Amr Al-Adani narrated to us, Qubays narrated to us, Sufyan narrated to us, from Laith, from Shahr ibn Hawshab, from Asma' bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Woe to you, Quraysh, for the mutual security of Quraysh.** Then he said: My father narrated to us, Al-Mu'ammal ibn Al-Fadl Al-Harrani narrated to us, Isa, meaning Ibn Yunus, from Ubaydullah ibn Abi Ziyad, from Shahr ibn Hawshab, from Usamah ibn Zayd, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'For the mutual security of Quraysh \* Their mutual security for the winter and summer journeys.' Woe to you, O people of Quraysh! Worship the Lord of this House Who has fed you against hunger and made you safe from fear." This is how I saw it from Usamah ibn Zayd, but the correct version is from Asma' bint Yazid ibn Al-Sakn, Umm Salamah Al-Ansariyyah, may God be pleased with her. Perhaps there was a mistake in the copy or in the original narration, and God knows best. The end of the interpretation of Surah **For the mutual security of Quraysh.** All praise and thanks are due to God.

### Fath al-Qadir

3- **So let them worship the Lord of this House.** He, the Almighty, commanded them to worship Him after mentioning to them the blessings He had bestowed upon them: that is, if they did not count Him among His other blessings, then let them worship Him for this particular blessing mentioned, which is the Kaaba. He, the Almighty, informed them that He is the Lord of this House because they had idols that they worshipped, so He distinguished Himself from them. It was also said that this was because through the House they were honored over all the other Arabs, so He mentioned that to them as a reminder of His blessings.

### Tafsir al-Baghawi

And he ordered them to worship the Lord of the House, saying:

3- **So let them worship the Lord of this House,** meaning the Kaaba.

### Tafsir al-Baidawi

3- **So let them worship the Lord of this House.**

Surat Quraysh 106:4

Who fed them against hunger and made them safe from fear

## Surat Quraysh 106:4

Who fed them against hunger and made them safe from fear

## Tafsir al-Jalalayn

4 - **Who fed them against hunger** that is, for his sake **and made them safe from fear** that is, for his sake. Hunger would afflict them due to the lack of crops in Mecca, and they feared the elephant army.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Who fed them when they were hungry** means: Who fed the Quraysh when they were hungry.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Who fed them against hunger**, meaning: the Quraysh of Mecca, by the supplication of Abraham, peace and blessings be upon him, when he said, **And provide them with fruits** (Ibrahim 14:37).

**And He made them safe from fear.** The people of interpretation differed regarding the meaning of His statement, **And He made them safe from fear.** Some of them said: The meaning of that is that He made them safe from what those who are not from the people of the sanctuary fear, such as raids, wars, fighting, and things that the Arabs feared from one another.

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, **And make them safe from fear**, when Abraham, peace be upon him, said: **My Lord, make this city secure** (Ibrahim 14:35).

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 He made them safe from fear**, he said, He made them safe from every enemy in their sanctuary.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement **for the mutual protection of the qirsh**, he said: The people of Mecca were traders, they used to do that in the winter and the summer, safe among the Arabs, and the Arabs would raid each other, and they would not be able to do that, nor could they do it out of fear, to the point that if a man among them was killed in one of the Arab quarters, and if it was said that he was forbidden, he and his family would be left alone, out of respect for that in what God had given them of security.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **And He made them safe from fear.** He said: They used to say: We are among those forbidden by God, so no one would attack them in the pre-Islamic era. They felt safe with that, and other Arab tribes, if they went out, would be attacked.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He made them safe from fear**, he said: The Arabs used to raid each other and take each other captive, but they felt safe because of the sanctuary. And he recited, **Have We not established for them a secure sanctuary to which are brought the fruits of all things?** (al-Qasas 28:57).

Others said: What he meant by that was: And he saved them from leprosy.

Who said that?

Al-Harith told us, he said: Al-Hasan told us, he said: Warqa' told us, he said: Ad-Dahhak said: **And He made them safe from fear.** He said: From their fear of leprosy.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **And He made them safe from fear.** He said: From leprosy and other things.

Abu Kurayb told us, he said: Waki' said: I heard him feed them from hunger, he said: Hunger, **and made them safe from fear**, fear: leprosy.

Amr bin Ali told us, he said: Aar bin Ibrahim Al-Asbahani told us, he said: Khattab bin Jaafar bin Abi Al-Mughira told us, he said: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And He made them safe from fear.** He said: Fear is leprosy.

The correct thing to say about this is that God Almighty mentioned that He **made them safe from fear**, and the enemy is something to be feared, and leprosy is something to be feared. God did not specify the report that they were from the enemy rather than the leprosy, nor from the leprosy rather than the enemy. Rather, He made the report general in that regard. So the correct thing is to make it general as He, the Most High, is general. So it is said: He made them safe from both meanings.

## Tafsir al-Qurtubi

God Almighty says: **Who fed them against hunger and made them safe from fear.**

God the Almighty says: **Who fed them against hunger** meaning after hunger. **And made them safe from fear** Ibn Abbas said: That was due to the supplication of Abraham, peace be upon him, when he said: **My Lord, make this a secure city and provide its people with fruits** (al-Baqarah 2:126). Ibn Zayd said: The Arabs used to raid one another and take captives from one another, but Quraysh felt safe from that because of the



location of the sanctuary - and he recited - **Have We not established for them a secure sanctuary to which are brought the fruits of all kinds?** (al-Qasas 28:57). It was said: Traveling was difficult for them in the winter and summer, so God put in the hearts of the Abyssinians the idea of carrying food to them in ships, so they carried it, and Quraysh feared them, and thought that they had come to fight them, so they went out to them on guard, and they found that they had brought them food and provided them with provisions. So the people of Mecca would go to Jeddah with camels and donkeys, and buy food, a distance of two nights' journey. It was said: This feeding was because when they lied to the Prophet, peace and blessings be upon him, he supplicated against them, saying:

**O God, make them years like the years of Joseph** So the famine became severe, so they said: O Muhammad, pray to God for us, for we are believers. So he prayed, and Tabalah and Jerash in the lands of Yemen became fertile, so they carried food to Mecca, and its people became fertile. Ad-Dahhak, Ar-Rabi', Sharik and Sufyan said: **And He made them safe from fear** meaning from the fear of the Abyssinians with the elephant. Ali, may God be pleased with him, said: And He made them safe from fear: that the caliphate would be in anyone but them. It was said: meaning He spared them the burden of taking ilaf from the kings. And God knows best, and the wording is general.

### Tafsir Ibn Kathir

This surah is separated from the one before it in the Imam's copy of the Qur'an. They wrote between them a line saying **In the name of God, the Most Gracious, the Most Merciful**. Even though it is connected to what precedes it, as Muhammad ibn Ishaq and Abd al-Rahman ibn Zayd ibn Aslam stated, because the meaning, according to them, is that We withheld the elephant from Mecca and destroyed its people because of the mutual security of the Quraysh, that is, because of their mutual security and gathering in their country, safe. It was said that what was meant by that was what they used to do of traveling in the winter to Yemen and in the summer to Syria for trade and other things, then they would return to their country safe in their travels because of their great importance to the people because they were residents of God's sanctuary. Whoever knew them respected them, and even whoever turned to them and traveled with them felt safe with them. This is their state in their travels and journeys in their winter and summer. As for when they resided in the country, it is as God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?** For this reason, God Almighty said: **For the mutual security of the Quraysh \* Their mutual security** as a substitute for the first and an explanation of it. For this reason, He said: God Almighty said: **Their mutual security during the winter and summer journeys**. Ibn Jarir said: The correct view is that the lam is the lam of amazement, as if he is saying, **Amaze at the mutual security of the Quraysh and My blessings upon them in that**. He said, **This is due to the consensus of the Muslims that they are two separate,**

**independent surahs.**

Then He guided them to thank this great blessing, saying: **So let them worship the Lord of this House**, meaning let them worship Him alone, just as He made for them a safe sanctuary and a sacred house, as God Almighty said: "I have only been commanded to worship the Lord of this city, who has made it sacred and to Him belongs all things. And I have been commanded to be of the Muslims." And God Almighty said: **Who has fed them against hunger**, meaning He is the Lord of the House, and He is the One who fed them against hunger, **and made them safe from fear**, meaning He favored them with security and concessions, so let them worship Him alone alone, with no partner, and let them not worship any idol, rival, or statue besides Him. For this reason, whoever responds to this command, God will combine for him the security of this world and the security of the Hereafter, and whoever disobeys Him, both of them will be taken away from him, as God Almighty said: "God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they used to do. And there had already come to them a Messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." Ibn Abi Hatim said: Abdullah ibn Amr Al-Adani narrated to us, Qubays narrated to us, Sufyan narrated to us, from Laith, from Shahr ibn Hawshab, from Asma' bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Woe to you, Quraysh, for the mutual security of Quraysh**. Then he said: My father narrated to us, Al-Mu'ammal ibn Al-Fadl Al-Harrani narrated to us, Isa, meaning Ibn Yunus, from Ubaydullah ibn Abi Ziyad, from Shahr ibn Hawshab, from Usamah ibn Zayd, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'For the mutual security of Quraysh \* Their mutual security for the winter and summer journeys.' Woe to you, O people of Quraysh! Worship the Lord of this House Who has fed you against hunger and made you safe from fear." This is how I saw it from Usamah ibn Zayd, but the correct version is from Asma' bint Yazid ibn Al-Sakn, Umm Salamah Al-Ansariyyah, may God be pleased with her. Perhaps there was a mistake in the copy or in the original narration, and God knows best. The end of the interpretation of Surah **For the mutual security of Quraysh**. All praise and thanks are due to God.

### Fath al-Qadir

**4- Who fed them from hunger** meaning He fed them because of those two journeys from the severe hunger they were in before them. It was said that this feeding was because when they denied the Prophet, peace and blessings be upon him, he prayed against them, saying: O God, make them have years like the years of Joseph. So the famine became severe, and they said: O Muhammad, pray to God for us, for we are believers. So he prayed and they grew fertile land and the hunger was removed from them and the famine was lifted. **And He made them safe from fear** meaning from the severe fear they were in. Ibn Zayd said: The Arabs

## Surat Quraysh 106:4

### Who fed them against hunger and made them safe from fear

used to raid each other and take each other captive, but the Quraysh felt safe from that because of the location of the sanctuary. Ad-Dahhak, Ar-Rabi', Sharik and Sufyan said: He made them safe from the fear of the Abyssinians with the elephant.

Ahmad and Ibn Abi Hatim narrated on the authority of Asma' bint Yazid, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'For the mutual security of the Quraysh \* Their mutual security for the winter and summer journeys.' Woe to you, O Quraysh! Worship the Lord of this House Who has fed you against hunger and made you safe from fear." Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding His statement: 'For the mutual security of the Quraysh,' he said: My favor upon the Quraysh, 'Their mutual security for the winter and summer journeys,' they used to spend the winter in Mecca and the summer in Taif, 'So let them worship the Lord of this House,' he said: the Kaaba, 'Who has fed them against hunger and made them safe from fear,' he said: leprosy. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated from him, **For the mutual security of the Quraysh, their mutual security** He said: Their adherence **Who fed them against hunger** He meant the Quraysh of Mecca by the supplication of Abraham when he said: **And provide his people with fruits** "And made them safe from fear" When Abraham said: **My Lord, make this city secure.** Ibn Jarir and Ibn Mardawayh also narrated from him regarding his statement: **For the mutual security of the Quraysh** The verse, He said: He forbade them from traveling and ordered them to worship the Lord of this House, and He sufficed them with the faith, and their travel was in the winter and summer and they did not have a mount in the winter or summer, so God fed them after that against hunger, and made them safe from fear so they became accustomed to traveling and that was from the blessings of God upon them. Ibn Jarir also narrated from him regarding the verse, saying: They were commanded to become accustomed to the worship of the Lord of this House as they become accustomed to the winter and summer journeys. Hadiths have been reported about the virtue of the Quraysh and that people follow them in good and evil, and that this matter, meaning the caliphate, will remain among them as long as two of them remain, and it is in the records of Islam.

## Tafsir al-Baghawi

4- **Who fed them against hunger**, that is, after hunger by carrying provisions to Mecca, **and made them safe from fear**, by the sanctuary and because they were from the people of Mecca, so that they were not harmed during their journey.

Ata' said on the authority of Ibn Abbas: They were in distress and famine until Hashim gathered them on the two journeys, and they divided their profits between the poor and the rich until their poor were like their rich.

Al-Kalbi said: The first person to carry the brown camel from the Levant and travel to it was Hashim bin Abd Manaf, and the poet says about him:

Tell the one who asked for generosity and kindness:  
Why don't you pass by the family of Abd Manaf?

If you pass by them, you will see their villages. They will protect you from harm and hardship.

The Rasheen, but there is no Rasheen, and those who say, **Come to the guests.**

And the poor mix with the rich until the poor become like the rich

And those who fulfill every true promise and those who depart on the journey of Ilaf

Amr Al-Ala broke the tharid for his people, and the men of Mecca were lean and old.

Two journeys were made for him and his al-Nas 114:the winter journey and the summer journey.

Ad-Dahhak, Ar-Rabi' and Sufyan said: **And He made them safe from fear** from the fear of leprosy, so leprosy would not afflict them in their country.

## Tafsir al-Baidawi

4- **Who fed them against hunger** meaning during the two journeys. The indefinite article is for emphasis. It was also said that what is meant by it is hardship in which they ate carcasses and bones. **And made them safe from fear** of the owners of the elephant, or relief in their country and their paths, or leprosy so that it would not affect them in their country.

On the authority of the Messenger of God, may God bless him and grant him peace: **Whoever recites Surat Al-Ilaf Quraysh, God will give him ten good deeds for the number of those who circumambulated the Kaaba and performed I'tikaf there.**

## Surat Al-Ma'un: 1

Have you seen him who denies the Judgment?

### Tafsir al-Jalalayn

1 - **Have you seen the one who denies the Judgment** the recompense and the reckoning? That is, have you recognized him even if you do not know him?

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty means by His saying, **Have you seen the one who denies the Recompense?** Have you seen, O Muhammad, the one who denies God's reward and punishment, and does not obey Him in His commands and prohibitions?

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, **Have you seen he who denies the Recompense?** He said: He who denies the judgment of God Almighty.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Jurayj, **He denies the religion.** He said: The account. And he mentioned that this is in the recitation of Abdullah. **Have you seen he who denies the religion?** So the *ba* in his recitation is a connective, its inclusion in the speech and its exclusion are the same.

#### Tafsir al-Qurtubi

It is Meccan according to Ata', Jabir, and one of the two opinions of Ibn Abbas. It is Medinan according to another opinion of his, which is the opinion of Qatada and others. It consists of seven verses.

God the Almighty said: {Have you seen he who denies the Judgment?} meaning, the reward and judgment in the Hereafter. This has been mentioned previously in Al-Fatihah. The word *ar-Ra'ay* is pronounced with the second hamza, as one does not say *Rayt* in *ar-Ra'ayt*, but the interrogative alif made the hamza easy to make into an alif, as mentioned by Al-Zajjaj. There is an omission in the statement, and the meaning is: Have you seen he who denies the Judgment? Is he right or wrong? There is a difference of opinion as to who this was revealed about. Abu Salih narrated from Ibn Abbas that he said: It was revealed about Al-Aas ibn Wa'il As-Sahmi. Al-Kalbi and Muqatil said the same. Ad-Dahhak narrated from him that he said: It was revealed about a hypocrite. As-Suddi said: It was revealed about Al-Walid ibn Al-Mughira. It was also

said that it was about Abu Jahl. Ad-Dahhak: Concerning Amr ibn A'idh. Ibn Jurayj said: It was revealed concerning Abu Sufyan, who used to slaughter a camel every week. An orphan asked him for something, so he hit him with his stick, and then God revealed this Surah. And *yad'u* means **pushes away**, as He said: **They are called to the Fire of Hell, called** (al-Tur 52:13), which has already been mentioned. Ad-Dahhak said on the authority of Ibn Abbas:

### Tafsir Ibn Kathir

Interpretation of Surah Al-Ma'un

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

God the Almighty says: **Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? "That is the one who drives away the orphan,** meaning he is the one who oppresses the orphan and denies him his right, does not feed him or treat him well, **and does not encourage the feeding of the poor,** as God the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor,** meaning the poor person who has nothing to support him and suffice him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer.** Ibn Abbas and others said: This means the hypocrites who pray in public but do not pray in secret. For this reason He said: **to those who pray,** who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer,** and He did not say **they are heedless of their prayer.** Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahih: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little.** Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if... He did not arrive at all. God Almighty said: "Indeed, the

## Surat Al-Ma'un: 1

Have you seen him who denies the Judgment?

hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off.**

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.'" It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** "Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Two rewards have been written for you: the reward of what is secret and the reward of what is public.'"

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites.** This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him.** The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public.** At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud

At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah. Then At-Tirmidhi said: "It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a mursal."

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: 'Those who are heedless of their prayers,' he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord." It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umair told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time.** I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of transmission ending with him and authenticated its chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: al-ma'un is zakat. Al-Suddi narrated it in the same way on the authority of Abu Salih on the authority of Ali, and it was narrated in the same way through other chains of narration on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from



Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas'udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdalah, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was

narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they prevent the use of al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duham Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and they said: O Messenger of God, what do you promise us? He said: **Do not prevent the use of al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What kind of iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.

## Fath al-Qadir

It is called Surat Ad-Din, it is called Surat Al-Ma'un, and it is called Surat Al-Yateem, and it is seven verses.

It was revealed in Mecca according to Ata' and Jabir, and one of the two opinions of Ibn Abbas, and in Medina according to Qatada and others. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: **Have you seen the one who denies the Day of Judgment?** was revealed in Mecca. Ibn Mardawayh narrated a similar statement on the authority of Ibn al-Zubayr.

The address is to the Messenger of God (peace and blessings be upon him) or to anyone who is suitable for it, and the question is to express astonishment at the state of one who denies the religion. Vision means knowledge, and religion means reward and accountability in the hereafter. It was said that there is an omission in the speech, and the meaning is: Have you seen the one who denies the religion? Is he right or wrong? Muqatil and Al-Kalbi said: It was revealed about Al-Aas ibn Wa'il As-Sahmi. As-Suddi said:



## Surat Al-Ma'un: 1

### Have you seen him who denies the Judgment?

About Al-Walid ibn Al-Mughira. Ad-Dahhak said: About Amr ibn A'idh. Ibn Jurayj said: About Abu Sufyan, and it was also said: About a hypocrite. The majority of scholars read *ar-ra'aytu* with the second hamza. Al-Kisa'i read it without it. Az-Zajaj said: You do not say *Ra'aytu* in *ra'aytu*, but the interrogative alif facilitated the hamza with an alif. It was said that vision means visual acuity, so it takes one object, which is the relative pronoun: i.e. I saw the denier. It was also said that it means **told me**, so it takes two objects. The second is omitted: i.e. who is he?

## Tafsir al-Baghawi

### 1- Have you seen the one who denies the Judgment?

Muqatil said: It was revealed about Al-Aas ibn Wa'il As-Sahmi. As-Suddi, Muqatil ibn Hayyan, and Ibn Kaysan said: It was about Al-Walid ibn Al-Mughira. Ad-Dahhak said: It was about Amr ibn A'idh Al-Makhzumi. Ata' said on the authority of Ibn Abbas: It was about a hypocrite.

The meaning of **denies the religion** is the reward and the reckoning.

## Tafsir al-Baidawi

1- **Have you seen?** is an interrogative that means astonishment. It was read *areeta* without a hamza, in order to connect it to the present tense. Perhaps introducing it with the interrogative letter made it easier. **Have you seen** with the addition of the kaf. **He who denies the religion** means the reward or Islam, which can be the gender or the covenant. The second is supported by his saying:

## Surat Al-Ma'un: 2

That is the one who drives away the orphan

### Tafsir al-Jalalayn

2 - *That* is the report after the letter fa **who repels the orphan** that is, violently pushes him away from his right

### Tafsir al-Suyuti

#### Tafsir al-Tabari

And his saying: **This is the one who drives away the orphan**, meaning: This is the one who denies the debt, he is the one who pushes away the orphan from his right, and wrongs him. It is said of him: I pushed so-and-so away from his right, so I will push him away.

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, **That is he who repels the orphan**. He said: He pays the orphan's right.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He rejects the orphan**, he said: He pushes the orphan away and does not feed him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That is the one who drives away the orphan**: that is, he oppresses him and wrongs him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He abandons the orphan**. He said: He oppresses and wrongs him.

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, **He abandons the orphan**, that he said: He oppresses him.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, regarding his statement, **He leaves the orphan**, he said: He pushes him away.

#### Tafsir al-Qurtubi

The Almighty said: **That is the one who repels the orphan** meaning he pushes him away from his right. Qatada said: He oppresses him and wrongs him. The meanings are close. It was mentioned in Surat

An-Nisa that they did not give inheritance to women or children, and they said: Only he who thrusts with a spear and strikes with a sword can seize wealth. It was narrated that the Prophet, may God bless him and grant him peace, said:

**Whoever takes in an orphan from among the Muslims until he becomes self-sufficient, Paradise is obligatory for him.** This meaning has been mentioned in more than one place.

### Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer**. Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahihs: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little**. Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off**.

## Surat Al-Ma'un: 2

That is the one who drives away the orphan

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.'" It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** "Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Two rewards have been written for you: the reward of what is secret and the reward of what is public.'"

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites.** This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him.** The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public.** At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah. Then At-Tirmidhi said: "It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a mursal."

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: 'Those who are heedless of their prayers,' he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord." It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umair told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time.** I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of transmission ending with him and authenticated its chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma'un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas'udi said from Salamah bin Kuhayl from Abu

Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot, which are indispensable. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good**

**deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duham Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.

## Fath al-Qadir

2- **That is he who drives away the orphan** The *fa* is the answer to an implied condition: that if you contemplate it or seek it, then that is he who drives away the orphan. It is permissible for it to be a conjunction with the one who lies: either by conjoining a self with a self, or an adjective with an adjective. So according to the first, the demonstrative pronoun would be the subject and its predicate the relative pronoun after it, or the predicate of a deleted subject: that is, he is that, and the relative pronoun is its adjective. So according to the second, it would be in the accusative case because it is suspended from the relative pronoun which is in the accusative case. The meaning of *yadda* is *yadhu* **he pushes away** violently and harshly: that is, he pushes the orphan away from his right with a strong push. From this is the saying of the Most High: **On the Day they are summoned to the Fire of Hell with a violent summoning.** We have already mentioned that women and children were not to bequeath.

## Tafsir al-Baghawi

2- **That is the one who drives away the orphan**, he subdues him and pushes him away from his right. *Dragging* means pushing away with violence and

Surat Al-Ma'un: 2

That is the one who drives away the orphan

harshness.

### **Tafsir al-Baidawi**

**2- That is the one who drives away the orphan** He pushes him away violently. It is Abu Jahl who was the guardian of an orphan and he came to him naked asking him for his own money so he pushed him away, or Abu Sufyan who slaughtered a camel and an orphan asked him for meat so he hit him with his stick, or Al-Walid from Al-Mughira, or a miserly hypocrite. It is read *yadda* meaning he leaves.



## Surat Al-Ma'un: 3

And he does not encourage the feeding of the poor.

## Tafsir al-Jalalayn

3 - **And he does not urge** himself or others **to feed the poor** meaning to feed him. It was revealed about Al-Aas Ibn Wa'il or Al-Walid Ibn Al-Mughirah.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And he does not encourage the feeding of the poor**, God Almighty says: And he does not encourage anyone else to feed the needy with food.

## Tafsir al-Qurtubi

The Almighty's statement: **And he does not encourage the feeding of the poor** means he does not command it, because of his stinginess and denial of the reward. It is similar to the Almighty's statement in Surat al-Haqqah 69: **And he does not encourage the feeding of the poor** (al-Haqqah 69:34), which has been mentioned previously. The blame is not general, so as to include those who refrain from it due to inability, but they were stingy and made excuses for themselves, saying: **Should we feed someone whom God could feed if He willed?** (Ya-Sin 36:47). So this verse was revealed about them, and the blame was directed at them. So the meaning of the statement is: they do not do it if they are able, and they do not encourage it if they are unable.

## Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God the Almighty said: **Nol Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer**. Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahihs: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little**. Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off**.

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.'" It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** "Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who

### Surat Al-Ma'un: 3

And he does not encourage the feeding of the poor.

said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Two rewards have been written for you: the reward of what is secret and the reward of what is public.'

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites.** This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him.** The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public.** At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah. Then At-Tirmidhi said: "It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a mursal."

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: 'Those who are heedless of their prayers,' he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord." It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umair told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time.** I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of

transmission ending with him and authenticated its chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma'un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas'udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot, which are indispensable. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdalal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a

bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods.

Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duhaime Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like.

And God knows best.

## Fath al-Qadir

3- **And he does not encourage the feeding of the poor** meaning he does not encourage himself, his family, or others to do that out of miserliness with money, or denying the reward. It is like His statement in Surat Al-Ahqaf **And he does not encourage the feeding of the poor.**

## Tafsir al-Baghawi

3- **And he does not encourage the feeding of the poor**, he does not feed him or order him to be fed, because he is lying about the reward.

## Tafsir al-Baidawi

3- **And he does not urge** his family and others. **to feed the poor** because he does not believe in the reward. Therefore, he arranged the sentence on *lie* with the letter *fa*.

Surat Al-Ma'un: 4  
So woe to those who pray!

## Surat Al-Ma'un: 4

So woe to those who pray!

## Tafsir al-Jalalayn

### 4 - Woe to the worshippers

## Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Tarif bin Abi Talha on the authority of Ibn Abbas regarding his statement, **Woe to those who pray**, the verse. He said, "It was revealed about the hypocrites who used to show off to the believers with their prayers when they were present, but they would abandon them when they were absent, and they would prevent them from borrowing."

## Tafsir al-Tabari

And his saying: **Woe to those who pray**.

## Tafsir al-Qurtubi

The Almighty said: **So woe to those who pray** meaning a punishment for them. This has been mentioned before in more than one place: **Those who are heedless of their prayer**. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: It is the one who prays and who does not hope for a reward for it if he prays, and does not fear punishment for it if he abandons it. Also, he said: Those who delay it from its appointed times. Al-Mughirah narrated the same on the authority of Ibrahim, who said: Heedless of wasting time. Abu Al-Aaliyah narrated: They do not pray it at its appointed times, nor do they complete its bowing and prostration.

I said: This is indicated by the Almighty's saying: **Then there came after them an evil generation who neglected the prayer** (Maryam 19:59), as was previously explained in Surah Maryam, peace be upon her. It was also narrated on the authority of Ibrahim: It is the one who, when he prostrates, stands with his head like this, turning around. Qatib said: It is he who does not recite or remember God. In the recitation of Abdullah: **who are heedless of their prayer**. Saad bin Abi Waqqas said: The Prophet, may God's prayers and peace be upon him, said in his saying:

## Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God

the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer**. Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahih: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little**. Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off**.

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of



his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.” It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu’bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** “Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya’la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A’mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: ‘Two rewards have been written for you: the reward of what is secret and the reward of what is public.’”

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God the Almighty said: **And they withhold al-ma’un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma’un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa’id ibn Jubayr, Ikrimah, Mujahid, Ata’, Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A’mash and Shu’bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas’ud about Ma’un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas’udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas’ud was asked about Ma’un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

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## Surat Al-Ma'un: 4

### So woe to those who pray!

on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duham Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said:

**Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.

### Fath al-Qadri

4- **So woe** on that Day **to those who pray.** The *fa* is the answer to an omitted condition, as if it was said: If what was mentioned about not caring about the orphan and the poor is true, then woe to those who pray.

### Tafsir al-Baghawi

4- **Woe to those who pray.**

### Tafsir al-Baidawi

4- **Woe to those who pray.**

## Surat Al-Ma'un: 5

Those who are heedless of their prayers.

### Tafsir al-Jalalayn

5 - **Those who are heedless of their prayers** are negligent and delay them beyond their appointed time.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Those who are heedless of their prayers**, God Almighty says: The valley that flows from the rivers of the people of Hell is for the hypocrites who pray, not intending God Almighty with their prayers, and they are heedless of their prayers when they pray.

The people of interpretation differed regarding the meaning of his statement **neglectful of their prayer**. Some of them said: What he meant by that is that they delay it from its time, and do not pray it until after its time has passed.

Who said that?

Ibn Al-Muthanna told me: Sakn bin Nafi' Al-Bahili told us: Shu'bah told us, on the authority of Khalaf bin Hawshab, on the authority of Talha bin Masraf, on the authority of Mus'ab bin Sa'd, who said: I said to my father: What do you think of the statement of God, the Almighty, **Those who are heedless of their prayer**? Does it mean abandoning it? He said: No, but rather delaying it past its appointed time.

Yaqub ibn Ibrahim told me: Ibn Atiyyah told us, on the authority of Hisham al-Dastawai: Asim ibn Bahdalah told us, on the authority of Mus'ab ibn Sa'd: I said to Sa'd: **Those who are heedless of their prayer**: Does it refer to what one of us thinks about during his prayer? He said: No, but heedlessness means delaying it past its proper time.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Asim, on the authority of Mus'ab bin Sa'd, **Those who are heedless of their prayers**. He said: Forgetfulness means neglecting the time.

Amr bin Ali told us: Imran bin Tamam Al-Banani told us: Abu Hamza Al-Dam'i Nasr bin Imran told us, on the authority of Ibn Abbas, regarding his statement, **Those who are heedless of their prayers**, he said: Those who delay them from their appointed time.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **So woe to those who pray, but who are heedless of their prayer**. He said: Those who delay the prescribed prayer until it is past its time or beyond its proper time.

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, **Those who are heedless of their prayers**, he

said: neglecting its time.

Abu Al-Sa'ib told me: Abu Mu'awiyah told me, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, regarding His statement, **Those who are heedless of their prayers**, he said: Wasting its time.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, **They are heedless of their prayers**. He said: They abandon the obligatory prayer at its appointed time.

Ibn Al-Barqi told us: Ibn Abi Maryam told us: Yahya bin Ayoub told us: Ibn Zahr told me, on the authority of Al-A'mash, on the authority of Muslim bin Subaih: **They are heedless of their prayers** means those who waste them at their appointed time.

Others said: Rather, what he meant by that is that they leave it and do not pray it.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So woe to those who pray, but who are heedless of their prayer**, they are the hypocrites who used to show off to people with their prayers when they were present, and abandon them when they were absent, and they would withhold from them the loan out of hatred for them, which is the ma'un.

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, **Those who are heedless of their prayers**, he said: They are the hypocrites who neglect prayer in secret and pray in public.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They are heedless of their prayers**. He said: They abandon them.

Others said: Rather, what he meant by that is that they take it lightly, ignore it, and are distracted.

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, **Heedless of their prayers**, he said, *Heedless*.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Those who are heedless of their prayers**: negligent.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Heedless of their prayers**. He said: Heedless of them, not caring whether he prayed or not.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those who are heedless of their prayers**, they pray, but prayer is not their concern.

## Surat Al-Ma'un: 5

Those who are heedless of their prayers.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **Those who are heedless of their prayers**, he said: They are negligent.

The first of the sayings on this matter, in my opinion, is the most correct, in his saying, *Heedless*, meaning they do not neglect it, and in being distracted from it and preoccupied with other things, they waste it sometimes, and waste its time other times. If that is the case, then the saying of the one who said, **He meant by that neglecting its time**, and the saying of the one who said, **He meant by that neglecting it**, are correct, because of what I mentioned, that in being heedless of it there are the meanings that I mentioned.

Two reports were narrated from the Messenger of God regarding this, which support the authenticity of what we have said about it. One of them is:

Zakariya bin Abaan Al-Masry told me: Aru bin Tariq told us: Ikrimah bin Ibrahim told us: Abdul Malik bin Umair told us, on the authority of Mus'ab bin Sa'd, on the authority of Sa'id bin Abi Waqqas, who said: "I asked the Prophet, may God bless him and grant him peace, about 'those who are heedless of their prayers.' He said: They are those who delay the prayer past its appointed time."

The other one is:

Abu Kurayb narrated to me: Muawiyah bin Hisham narrated to us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ja'fi, who said: A man narrated to me, on the authority of Abu Barzah al-Aslami, who said: "When this verse was revealed: 'Those who are heedless of their prayers,' the Messenger of God, may God bless him and grant him peace, said: 'God is Greater. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord.'"

Abu Abdul Rahim Al-Barqi told me, he said: Amr bin Abi Salamah told me, he said: I heard Omar bin Sulayman narrating on the authority of Ata bin Dinar, that he said: Praise be to God who said: **Those who are heedless of their prayers**.

Both meanings mentioned in the two hadiths that we narrated from the Messenger of God, may God bless him and grant him peace, are possible meanings of forgetting prayer.

## Tafsir al-Qurtubi

God the Almighty said: **So woe to those who pray \* But are heedless of their prayer** - he said - **those who delay prayer from its appointed times, out of negligence of it**. And also on the authority of Ibn Abbas: They are the hypocrites who secretly abandon prayer, praying it openly **When they stand up for prayer, they stand lazily** (al-Nisa 4:142)... the verse. And what indicates that it is about the hypocrites is His statement: **Those who are showing off**. And Ibn Wahb said on the authority of Malik: Ibn Abbas said: If He had said **heedless of their prayer** it would have been about the believers. And Ata' said: Praise be to God who said **of their prayer** and did not say **of their prayer**. Al-Zamakhshari said: If you say: What is the difference between His statement: **of their prayer** and your statement: **of their prayer**? I say: What is the difference in the meaning of *of* that they are heedless of it, a heedlessness that leaves it and little attention to it, and that is the action of the hypocrites, or the immoral and clever Muslims. The meaning of *in* is that forgetfulness befalls them in it, due to the whisperings of Satan, or to self-talk, and hardly any Muslim is free from that. The Messenger of God (peace and blessings of God be upon him) would make forgetful thoughts in his prayer, let alone others. Hence, the jurists have established a chapter on prostration of forgetfulness in their books. Ibn al-Arabi said: Because safety from forgetfulness is impossible. The Messenger of God (peace and blessings of God be upon him) made forgetful thoughts in his prayer, and so did the Companions. Whoever does not make forgetful thoughts in his prayer is a man who does not reflect on it or understand its recitation, and whose only concern is its number. This is a man who eats the shells and throws away the core. The Prophet (peace and blessings of God be upon him) would not make forgetful thoughts in his prayer except because he was thinking about something greater than it. However, someone may make forgetful thoughts in his prayer if Satan whispers to him, when he says to him: Remember such and such, remember such and such, because he did not remember, until a man loses sight of how much he prayed.

## Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer**. Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who

are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahihs: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little**. Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off**.

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.'" It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off**... "Whoever does an action for the sake of God and people see it and are pleased with it,

this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Two rewards have been written for you: the reward of what is secret and the reward of what is public.'"

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites**. This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him**. The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public**. At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah. Then At-Tirmidhi said: "It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a mursal."

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: 'Those who are heedless of their prayers,' he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord." It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umair told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time**. I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of

## Surat Al-Ma'un: 5

Those who are heedless of their prayers.

Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of transmission ending with him and authenticated its chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma'un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas'udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot, which are indispensable. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdalal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of

Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duham Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God



bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.

### Fath al-Qadir

5- **Those who are heedless of their prayer** meaning that they will be tormented, or destroyed, or in a valley in Hell, as previously discussed regarding the meaning of woe. The meaning of *heedless* is *unaware* and **does not care** about it. It is also possible that the *fa* is to arrange the supplication of woe upon them for what was mentioned of their ugly deeds, and to put the praying ones in the place of their pronoun to reach the point of clarifying that they have other ugly deeds besides what was mentioned. Al-Wahidi said: This was revealed regarding the hypocrites who do not expect any reward for their prayer if they pray, nor do they fear any punishment for it if they abandon it, so they are heedless of it until its time is over.

### Tafsir al-Baghawi

5- **Those who are heedless of their prayers**, meaning: they are neglectful of their times.

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu Abdullah Muhammad ibn Abdullah al-Saffar told us, Abu Jaafar Muhammad ibn Ghalib ibn Tamam al-Dhabi told us, Harami ibn Hafs al-Qasmali told us, Ikrimah ibn Ibrahim al-Azdi told us, Abdul Malik ibn Umair told us, on the authority of Mus'ab ibn Sa'd, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, was asked about 'those who are heedless of their prayers.' He said: Wasting time."

### Tafsir al-Baidawi

5- **Those who are heedless of their prayers** meaning they are negligent and do not care about them.

Surat Al-Ma'un: 6  
Those who are hypocrites

## Surat Al-Ma'un: 6

Those who are hypocrites

## Tafsir al-Jalalayn

6 - **Those who show off** in prayer and other things

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **Those who are showing off** means: Those who are showing off to people with their prayers when they pray, because they do not pray out of a desire for reward, nor out of fear of punishment, but rather they pray so that the believers can see them and think they are from them, and so their blood is shed and their children are taken captive. They are the hypocrites who were at the time of the Messenger of God, may God bless him and grant him peace, concealing their disbelief and showing Islam. This is what the people of interpretation said.

Who said that?

Ibn Bashar told us: Abu Amir and Muammil told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who are heedless of their prayers**. He said: They are the hypocrites.

Abu Kuraib told us: Nathah Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Yunus told me, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ali ibn Abi Talib, peace be upon him, regarding his statement, **They show off and withhold provision**. He said: They show off with their prayers.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Those who are heedless of their prayers \* Those who are showing off**, meaning the hypocrites.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: They are the hypocrites who used to show off to people with their prayers when they were present, and neglect them when they were absent.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd told me: And they pray, although prayer is not their business, for show.

## Tafsir al-Qurtubi

God the Almighty says: **Those who show off** meaning they show people that they are praying out of obedience, but they are praying out of caution, like the immoral person, who sees that he is praying out of worship, but he is praying so that it will be said: He is praying. The true meaning of showing off is seeking what is in this world through worship, and its origin is seeking status in the hearts of people. The first of which is improving one's appearance, which is a part of prophethood, and by that he means fame and praise. The second of which is showing off with short and rough clothing, so that he takes on the appearance of asceticism in this world. The third of which is showing off with words, by showing discontent with the people of this world, and showing admonition and regret for what is missed of goodness and obedience. The fourth of which is showing off by showing off one's prayers and charity, or by improving one's prayer in order to be seen by people. This takes a long time, and this is its proof. Ibn al-Arabi said:

I said: The discussion of hypocrisy, its rulings and its reality has been presented in Surat An-Nisa, Surat Hud and Surat Al-Kahf sufficiently. Praise be to God.

Fifth: A man should not be a hypocrite by showing off his good deeds if they are obligatory. It is the right of obligatory deeds to be announced and made famous, as the Prophet, peace be upon him, said:

**There is no blame in the obligatory duties of God** because they are the symbols of Islam, the rites of the religion, and because the one who abandons them deserves blame and resentment, so it is obligatory to remove suspicion by making it public. If it is voluntary, then it is right to keep it secret, because he is not to be blamed for abandoning it and there is no suspicion in it. If he makes it public intending to be followed, then that is beautiful. Showing off is when the intention in making it public is to be seen, so he is praised for his righteousness. Some of them said that he saw a man in the mosque who had prostrated in gratitude and prolonged it, so he said: How good this would be if it were in your house. He only said this because he saw in it showing off and seeking fame. This meaning has already been mentioned in Surah Al-Baqarah when God says: {If you disclose your charitable expenditures} (Al-Baqarah 2:271), and in other places. Praise be to God for that.

Sixth: The Almighty's statement: **And they withhold al-ma'un** has twelve opinions: The first: It is the zakat of their wealth. This is what Ad-Dahhak narrated from Ibn Abbas. A similar statement was narrated from Ali **may God be pleased with him**, and Malik said the same. What is meant by it is the hypocrite who withholds it. Abu Bakr ibn Abdul Aziz narrated from Malik who said: I was informed that the statement of God the Almighty: **So woe to those who pray \* But are heedless of their prayer \* Who are showing off \* And withhold al-ma'un** means that when a hypocrite prays, he prays for show, and if he misses it, he does not regret it. **And they withhold al-ma'un** is the zakat that God has enjoined upon them. Zayd ibn Aslam said: If

the prayer was hidden from them as the zakat was hidden from them, they would not pray. The second statement: That al-ma'un is wealth, in the language of the Quraysh. This was said by Ibn Shihab and Sa'id ibn Al-Musayyab. A third statement: It is a comprehensive name for household utilities such as an axe, a cooking pot, fire, and the like. This was said by Ibn Mas'ud. It was also narrated from Ibn Abbas. Al-A'sha said:

Better than him in what he helped if their sky did not become cloudy

Fourth: Al-Zajjaj, Abu Ubaid, and Al-Mubarrad mentioned that Ma'un in pre-Islamic times was everything that had a benefit, even the axe, the pot, the bucket, the flint, and everything that had a benefit, whether little or much. They recited the verse of Al-A'sha. They said: Ma'un in Islam: obedience and zakat. They also recited the words of Al-Ra'i:

O Caliph of the Most Gracious, we are a group of monotheists who prostrate in the morning and the evening.

Arabs, we see that God has given us the right to zakat from our money, a fixed place.

People who are against Islam when they prevent what helps them and waste the glorification

Meaning zakat. Fifth: It is a loan, as narrated from Ibn Abbas as well. Sixth: It is all the good that people deal with each other, as said by Muhammad ibn Ka'b and al-Kalbi. Seventh: It is water and pasture. Eighth: Water alone. Al-Farra' said: I heard some Arabs say: Ma'un means water, and he recited to me about it:

He pours out the water from the vessel

Al-Sabir: The clouds. Ninth: It prevents the right, said Abdullah bin Omar. Tenth: It is the exploited benefits of money, taken from the meaning which is little, Al-Tabari and Ibn Abbas mentioned it. Qatrib said: The origin of Ma'un is from paucity. And Ma'an: A little thing, the Arabs say: He has no time nor meaning, meaning something is little. So God Almighty called Zakat, charity and similar good deeds Ma'un, because it is little compared to much. Some people said: Ma'un: Its origin is Mu'unah, and the Alif is a replacement for the Ha, narrated by Al-Jawhari. Ibn Al-Arabi: Ma'un: A passive participle of A'ana Ya'in, and aid: is the supply of strength, tools and means that facilitate the matter. Eleventh: It is obedience and submission. Al-Akhfash narrated from an eloquent Bedouin: If we had descended, I would have done something with your she-camel that would give you Ma'un, meaning it would submit to you and obey you. The rajaz poet said:

When you meet them in the desert, they submit or give in charity.

It was said: It is what is not permissible to prevent, such as water, salt, and fire, because Aisha, may God be pleased with her, said:

I said, O Messenger of God, what is the thing that is not permissible to withhold? He said: **Water, fire, and salt.** I said: O Messenger of God, this is water, but what about fire and salt? He said: "O Aisha, whoever is

given fire, it is as if he has given in charity everything that was cooked with that fire. Whoever is given salt, it is as if he has given in charity everything that was used to season that salt. Whoever gives a drink of water where there is water, it is as if he has given in charity everything that was used to season that salt. Whoever gives a drink of water where there is water, it is as if he has freed sixty souls. Whoever gives a drink of water where there is no water, it is as if he has saved a soul, and whoever saves a soul, it is as if he has saved all of mankind." Al-Tha'labi mentioned it in his Tafsir, and Ibn Majah included it in his Sunan. Its chain of transmission is weak, and this is the twelfth opinion. Al-Mawardi said: It is possible that it means assistance with something whose action is light but God has made it heavy. And God knows best. It was said to 'Ikrimah, the freed slave of Ibn 'Abbas: Whoever prevents something from being devoid of goods, will he be doomed? He said: No, but whoever combines three of them, will he be doomed, meaning: abandoning prayer, showing off, and being stingy with provisions.

I said: It is more similar to the hypocrites and more characteristic of them, because they combine the three characteristics: abandoning prayer, showing off, and miserliness with money. God the Most High said: {And when they stand for prayer, they stand lazily, showing off to the people and not remembering God except a little.} (An-Nisa': 142) And He said: {And they do not spend except reluctantly.} (al-Tawbah 9:54). These are their conditions, and it is unlikely that it would be found in a true Muslim. If some of them are found, then part of the rebuke applies to them, and that is in withholding aid when it is necessary, like withholding prayer. And God knows best. Withholding it is only an ugly act of chivalry except in a case of necessity. And God knows best.

## Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer.** Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time,

they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahihs: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little.** Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God Almighty said here: **those who are showing off.**

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God." Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: "We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: 'The Messenger of God, may God bless him and grant him peace, said: 'Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.'" It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** "Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was

pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Two rewards have been written for you: the reward of what is secret and the reward of what is public.'"

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites.** This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him.** The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public.** At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah. Then At-Tirmidhi said: "It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a mursal."

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: "The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: 'Those who are heedless of their prayers,' he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord." It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umair told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time.** I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of transmission ending with him and authenticated its

chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma'un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot. Al-Mas'udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot, which are indispensable. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdalal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us,

Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money.* And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duham Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.



Surat Al-Ma'un: 6

Those who are hypocrites

### Fath al-Qadir

And if they are with the believers, they pray hypocritically, and if they are not with them, they do not pray. This is the meaning of His statement: 6- **Those who are hypocrites** meaning they show off to people through their prayers if they pray, or they show off to people with all the righteous deeds they have done so that they will be praised. An-Nakha'i said: **Those who are heedless of their prayers** is the one who, when he prostrates, says with his head like this and like this, turning around. Qatib said: He is the one who does not recite or remember God. Ibn Mas'ud recited: **Those who are heedless of their prayers.**

### Tafsir al-Baghawi

Ibn Abbas said: They are the hypocrites who abandon prayer when they are absent from people, and pray it openly when they are present, based on the Almighty's saying: 6- **Those who show off.** And He said in describing al-Munafiqun 63: **And when they stand up for prayer, they stand lazily, showing off to the people.** (An-Nisa': 142).

Qatada said: He was oblivious to it and did not care whether he prayed or not.

It was said: They do not expect any reward for it if they pray, nor do they fear any punishment if they abandon it.

Mujahed said: They are heedless of it and take it lightly.

Al-Hasan said: He is the one who, if he prays it, prays it out of show, and if he misses it, he does not regret it.

Abu Al-Aaliyah said: They do not pray it at its appointed times, nor do they complete its bowing and prostration.

### Tafsir al-Baidawi

6- **Those who show off** show people their deeds so that they can be praised for them.

## Surat Al-Ma'un: 7

And they withhold Al-Ma'un

## Tafsir al-Jalalayn

7 - **And they prevent utensils** such as needles, axes, pots, and bowls.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his statement: **And they prevent the people from the benefits of what they have.** He says: And they prevent people from the benefits of what they have. The root of *ma'un* of anything is its benefit. The water that comes down from the clouds is called *ma'un*, and from this is the saying of A'sha ibn Tha'labah:

Better than him with his vessel, if their sky is not cloudy

Another one said, describing a cloud:

He pours out his patience from the cup.

Ubaid Al-Ra'i said:

People who are against Islam do not prevent their utensils and neglect the glorification of God.

By *Al-Ma'un* it means: obedience and zakat.

The commentators differed as to what was meant by the word *ma'un* in this context. Some of them said: It meant the obligatory zakat.

Who said that?

Yaqub bin Ibrahim told me, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, he said: Ali, may God be pleased with him, in his statement, **And they refuse to give alms**, he said: Zakat.

Ibn Al-Muthanna told me, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, he said: Ali, may God be pleased with him, said: *Al-Ma'un* means zakat.

Ibn Bashar told us: Abu Asim told us: Sufyan told us. Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Salih, on the authority of Ali, may God be pleased with him, who said: *Al-Ma'un* means zakat.

Yunus told me, he said: Ibn Wahb told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ali, may God be pleased with him: **And they withhold the alms** he said: They withhold the zakat of their wealth.

Muhammad bin Amara and Ahmad bin Hisham told me: Ubaid bin Musa told us: Israel told us, on the authority of Al-Suddi, on the authority of Abu Saleh, on the authority of Ali, may God be pleased with him: **And they withhold the alms** He said: Zakat.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, *al-Ma'un*, he said: Zakat.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ali, similarly.

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, that Ali, may God be pleased with him, used to say: *Al-Ma'un* is the obligatory charity.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they prevent the provision of alms**, that Ali, may God be pleased with him, said: It is zakat.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, on the authority of Ibn Umar, who said: *Al-Ma'un* means zakat.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Mughira, who said: A man asked Ibn Umar about the plague. He said: It is money for which no right is paid. He said: I said: Ibn Abd al-A'la says: It is the merchandise that people exchange among themselves. He said: It is what I say to you.

Ibn Al-Muthanna told us: Wahb bin Jarir told us: Shu'bah told us, on the authority of Salamah, who said: I heard Abu al-Mughira say: I asked Ibn Umar about Al-Ma'un, and he said: It is withholding the right.

Abdul Hamid bin Bayan told us: Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Salamah bin Kuhail, who said: Ibn Umar was asked about the Ma'un, and he said: It is the one who asks for God's right and refuses it. He said: Ibn Masoud says: It is the pot, the bucket, and the axe. He said: It is what I tell you.

Harun ibn Idris al-Asamm told me: Abd al-Rahman ibn Muhammad al-Haribi told us, on the authority of Ismail ibn Abi Khalid, on the authority of Salamah ibn Kuhayl, that Ibn Umar was asked about the statement of God, **And they refuse al-Ma'un.** He said: The one who asks for God's money and refuses it. The one who asked him said: Ibn Mas'ud says: It is the axe and the cooking pot. Ibn Umar said: It is what I say to you.

Ibn Hamid told us: Mihran told us, on the authority of Ismail bin Abi Khalid, on the authority of Salamah bin Kuhail, who said: A man asked Ibn Umar about the Ma'un, and he mentioned something similar.

Sulayman ibn Muhammad ibn Ma'di Karib al-Ra'ini told me: Baqiyah ibn al-Walid told us: Shu'bah told us: Salamah ibn Kuhail told us: I heard Abu al-Mughira, a man from Banu Asad, say: I asked Abdullah ibn Umar about al-Ma'un. He said: It is preventing one's right. I said: Ibn Mas'ud said: It is preventing one's axe and bucket. He said: It is preventing one's right.

Abu Kurayb told us: Waki' told us, on the authority of

## Surat Al-Ma'un: 7

### And they withhold Al-Ma'un

Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Mughira, on the authority of Ibn Umar, who said: It is zakat.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abu Salih, on the authority of Ali, the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Jabir ibn Zayd ibn Rafa'ah told us, on the authority of Hassan ibn Mukhariq, on the authority of Sa'id ibn Jubayr, he said: *Al-Ma'un* means zakat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada and Al-Hasan: Ma'un is the obligatory zakat.

Abu Kurayb told us: Waki' told us, on the authority of Ismail, on the authority of Abu Omar, on the authority of Ibn al-Hanafiyyah, may God be pleased with him, who said: It is zakat.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And they refuse to give alms**, that he said: Zakat.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding his statement, **And they withhold the alms**, he said: They are the hypocrites who withhold the zakat from their wealth.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, he said: *Al-Ma'un* is the obligatory zakat.

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

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Muhammad ibn Uqbah told us, he said: I heard al-Hasan say, **And they withhold alms**. He said: They withheld the alms of their wealth, so God criticized them.

Abu Kurayb told us: We were told by Wakee', on the authority of Mubarak, on the authority of Al-Hasan, **Those who show off and withhold provision**. He said: He is the hypocrite who withholds the zakat of his wealth. If he prays, he shows off, and if he misses it, he does not despair over it.

Abu Kuraib told us: Waki' told us, on the authority of Salamah, on the authority of Ad-Dahhak, who said: It is zakat.

Others said: It is something that people use to hurt themselves, such as a bucket, a pot, or something similar.

Who said that?

Zakariya bin Yahya bin Abi Zaida told me: Ibn Abi Idris told us, on the authority of Al-A'mash, on the authority of Al-Hakam bin Yahya bin Al-Jarrar, on the authority of Abi Al-Ubaydayn, that he said to Abdullah: Tell me about Ma'un. He said: It is what people exchange among themselves.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Al-Hakam, he said: I heard Yahya Ibn Al-Jazzar, narrating on the authority of Abu Al-'Ubaydayn, a blind man from Banu Tamim, who used to ask 'Abdullah Ibn Mas'ud, and Ibn Sa'ud knew him, so he asked 'Abdullah about the 'ma'un, so 'Abdullah said: Among the 'ma'un is withholding the axe, the pot, and the bucket, two of these three characteristics. Shu'bah said: There is no doubt about the axe.

Ibn Al-Muthanna told us, he said: Al-Walid told us, he said: Shu'bah told us, on the authority of Al-Hakam bin Utbah, on the authority of Yahya bin Al-Jazzar, on the authority of Abu Al-Ubaydayn, on the authority of Abdullah, the same.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Shu'bah told us, on the authority of Al-Hakam bin Utaybah, on the authority of Yahya bin Al-Jazzar, that Abu Al-Ubaydayn, a man from Banu Taym, who was blind, asked Ibn Mas'ud about Al-Ma'un, and he said: It is the prevention of the axe and the bucket, or he said: It is the prevention of the axe and the pot.

Abu Kurayb told us: We were told by Wakee', on the authority of Al-A'mash, on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar, that Abu Al-Ubaydayn asked Ibn Saud about Al-Ma'un. He said: It is what people pass around among themselves: an axe, a pot, and a bucket.

Ahmad bin Mansour Al-Ramadi told us: Abu Al-Jawab told us, on the authority of Ammar bin Raziq, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrab, on the authority of Abu Al-Ubaydin, on the authority of Abdullah, who said: We, the companions of Muhammad, used to say that the Ma'un is the pot, the axe, and the bucket.

Abu Bakr said: Abu al-Jawab said, and al-Zuhri ibn Muawiyah disagreed with him regarding:

Al-Hasan Al-Ashib narrated to us, saying: Zuhair narrated to us, saying: Abu Ishaq narrated to us, on the authority of Haritha, on the authority of Abu Al-Ubaydayn, and Muhammad bin Ubayd narrated to me, saying: Abu Al-Ahwas narrated to us, on the authority of Abu Ishaq, on the authority of Haritha, on the authority of Abu Al-Ubaydayn and Sa'i bin Ayyad, on the authority of Abdullah, who said: "We, the companions of Muhammad, may God bless him and grant him peace, used to say that the utensils are the bucket, the axe, and the cooking pot, and that one cannot do without them."

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Sa'd bin 'Iyad. Abu Musa said: This is how Ghundar used to say it, on the authority of the companions of the Prophet, may God bless him and grant him peace. They said that among the utensils are the axe, the bucket, and the pot.

Ibn Al-Muthanna told us, he said: Abd Al-Rahman told us, he said: Sufyan told us, and Ibn Hamid told us, he

said: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Saeed bin Ayyad, he narrated something similar on the authority of the Companions of the Prophet, may God bless him and grant him peace.

He said: Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Sa'id bin Ayyad narrating something similar on the authority of the Companions of the Prophet, may God bless him and grant him peace.

Khallad told us, he said: Al-Nadir told us, he said: Israel told us, he said: Abu Ishaq told us, on the authority of Haritha bin Mudrib, on the authority of Abu Al-Ubaydayn, he said: Abdullah said: The utensil is the pot, the axe, and the bucket.

Khallad told us: Al-Nadr told us: Al-Mas'udi told us: Sahl bin Kuhayl told us, on the authority of Abu Al-Ubaydayn, and he was in a state of illness for a period of time, and Abdullah knew that about him, so he said: O Abu Abd Al-Rahman, what is Ma'un? He said: What people use to carry out business, such as an axe, a pot, a bucket, and the like.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhail, on the authority of Muslim, on the authority of Abu al-Ubaydayn, that he asked Ibn Masoud about al-Ma'un, and he said: It is what people exchange among themselves.

He said: Mihran told us, on the authority of Al-Hasan and Salamah bin Kuhail, on the authority of Abu Al-Abdeen, on the authority of Ibn Masoud, who said: The axe, the bucket, the pot, and the like.

Abu Kuraib told us: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of al-Mas'udi, on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Ubaydayn, that he asked Ibn Mas'ud about his statement, **And they prevent al-Ma'un**, and he mentioned something similar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim Al-Taimi, on the authority of Al-Harith Ibn Suwaid, on the authority of Ibn Masoud, who said: The axe, the pot, and the bucket.

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 Ibrahim al-Tamimi, on the authority of al-Harith ibn Suwaid, on the authority of Abdullah, who said: *Al-Ma'un* means preventing the axe, the pot, and the bucket.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Al-Harith bin Subad, on the authority of Abdullah, that he was asked about the Ma'un. He said: What people exchange among themselves: the axe, the bucket, and the like.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Malik bin Al-Harith, on the authority of Ibn Masoud, who said: The bucket, the axe, and the pot.

Ibn Bashar told us, he said: Abd al-Rahman told us, he

said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Saeed bin Ayyad, on the authority of the companions of the Prophet, may God bless him and grant him peace, he said: Ma'un is the axe, the pot, and the bucket.

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, he said: Abdullah was asked about the Ma'un, he said: What people pass around among themselves, the axe, the pot, the bucket, and the like.

Yaqub told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, that he said: It is the loan of the people, the axe, the pot, the bucket, and the like, meaning the utensil.

Abu Kuraib told us: Waki' told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, similarly.

He said: We were told by Wakee', on the authority of Al-A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly, he said: The axe and the bucket.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit Al-Asadi, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: *Al-Ma'un* means a loan.

Abu Kurayb told us, he said: Waki' told us, and Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: It is a loan.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, *Al-Ma'un*, he said: Household furnishings.

Abu Kurayb told us: Ismail told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, I think it was on the authority of Ibn Abbas - Abu Kurayb was unsure - **And they prevent the provision of goods**. He said: The provisions.

Yaqub told me, he said: Ibn Ali told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, he said: Ibn Abbas said: It is the furnishings of the house.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: They prevent them from the loan, which is the ma'un.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told

## Surat Al-Ma'un: 7

### And they withhold Al-Ma'un

me, on the authority of his father, on the authority of Ibn Abbas, **And they withhold the provision.** He said: People differed on that. Some of them said: They withhold zakat, some of them said: They withhold obedience, and some of them said: They withhold loans.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **And they prevent the alms-giver**, he said: Its people have not yet come.

Ibn Al-Muthanna told me, he said: Muhammad told us, he said: Shu'bah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Ibn Abbas said: *Al-Ma'un* is what people exchange among themselves.

Yaqub bin Ibrahim told us, he said: Ibn Ulayyah told us, he said: Layth told us, on the authority of Abu Ishaq, on the authority of Al-Harith, he said: Ali, may God be pleased with him, said: Al-Ma'un is the withholding of zakat, the axe, the bucket, and the pot.

Ibn Bashar told us, he said: Abu Asim al-Nabil told us, he said: Sufyan told us on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, he said: Ma'un is a loan.

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Abu Malik, regarding the words of God, **and they prevent the utensils**, he said: the bucket, the pot, and the axe.

Amr bin Ali told us, he said: Abu Dawud told us, he said: Abu Uwana, on the authority of Asim bin Bahdalah, on the authority of Abu Wa'il, on the authority of Abdullah, he said: "We were with our Prophet, may God bless him and grant him peace, and we were saying: 'Ma'un is the prevention of a bucket and the like.'"

Others said: Ma'un means the known.

Who said that?

Muhammad ibn Ibrahim al-Salami told us: Abu Asim told us: Muhammad ibn Rafa'ah told us: I heard Muhammad ibn Ka'b say: Ma'un means the known.

Others said: Ma'un is money.

Who said that?

Ahmad bin Harb told me, he said: Musa bin Ismail told us, he said: Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Seeb, he said: Ma'un in the language of the Quraysh means money.

Abu Kurayb told us: We were told by Wakee', on the authority of Ibn Abi Tha'lab, on the authority of Al-Zuhri, who said: Ma'un in the language of the Quraysh means money.

The first of the sayings on this matter, in our view, is the most correct, if the Ma'un is what we described before, and God has informed us about these people,

and that they prevent people from it, with general information without specifying anything of that, to say: God described them as preventing people from what they share among themselves, and preventing the needy and poor from what God has obligated them to do with their money of rights, because all of that is from the benefits that people benefit from one another.

## Tafsir al-Qurtubi

God Almighty says: **And they prevent the provision of alms.**

## Tafsir Ibn Kathir

God the Almighty says: Have you seen, O Muhammad, the one who denies the Judgment, which is the Resurrection, the Recompense, and the Reward? **That is the one who drives away the orphan**, meaning he is the one who oppresses the orphan and denies him his right, does not feed him, does not treat him well, **and does not encourage the feeding of the poor**, as God the Almighty said: **No! Rather, you do not honor the orphan, nor encourage one another to feed the poor**, meaning the poor person who has nothing to support him and provide for him. Then God the Almighty said: **So woe to those who pray, but who are heedless of their prayer.** Ibn Abbas and others said: This means the hypocrites who pray in public and do not pray in secret. That is why He said: **to those who pray**, who are among the people of prayer and have committed themselves to it, but are heedless of it, either by not performing it completely, as Ibn Abbas said, or by not performing it at the time prescribed for it by the Shari'ah, which takes it out of its proper time completely, as Masruq and Abu al-Dhaha said.

Ata' ibn Dinar said: Praise be to God who said: **They are heedless of their prayer**, and He did not say **they are heedless of their prayer**. Either about its first time, they delay it until the end of it always or often, or about performing it with its pillars and conditions in the manner commanded, or about humility in it and contemplating its meanings. The wording includes all of that, but whoever is characterized by something of that has a share of this verse, and whoever is characterized by all of that has fulfilled his share of it and his practical hypocrisy is complete as is proven in the two Sahihs: "The Messenger of God, may God bless him and grant him peace, said: That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering God in them except a little." This is the last of the Asr prayer, which is the middle one, as is proven in the text, until the end of its time, which is the time of dislike. Then he stood up for it and pecks it like a crow, not reassured or humble in it either. For this reason he said, **He does not remember God in it except a little**. Perhaps what drove him to stand up for it was to show off to the people, not to seek the face of God. So it is as if..." He did not arrive at all. God Almighty said: "Indeed, the



hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little.” And God Almighty said here: **those who are showing off.**

Al-Tabarani said: Yahya bin Abdullah bin Abdawayh Al-Baghdadi told us, my father told me, Abdul Wahhab bin Ata' told us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: “Indeed, in Hell there is a valley from which Hell seeks refuge four hundred times every day. This is prepared for the hypocrites from the nation of Muhammad, for the bearers of the Book of God, for the one who believes in something other than God, for the pilgrim to the House of God, and for the one who goes forth in the way of God.” Imam Ahmad said: Abu Nu'aym told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, who said: “We were sitting with Abu Ubaidah, and they mentioned hypocrisy. A man called Abu Yazid said: I heard Abdullah bin Amr say: ‘The Messenger of God, may God bless him and grant him peace, said: ‘Whoever makes people hear of his deeds, God will hear of him, the Hearer of his creation, his contempt, and his smallness.’” It was also narrated by Ghundar and Yahya Al-Qattan, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of a man, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Among what is related to the words of God Almighty: **Those who show off...** “Whoever does an action for the sake of God and people see it and are pleased with it, this is not considered showing off. The evidence for that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in his Musnad: Harun bin Maruf told us, Mukhallad bin Yazid told us, Saeed bin Bashir told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: I was praying when a man came in and I was pleased with that, so I mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: ‘Two rewards have been written for you: the reward of what is secret and the reward of what is public.’”

Abu Ali Harun bin Maruf said: It has reached me that Ibn Al-Mubarak said: **Yes, the hadith is for hypocrites.** This is a strange hadith from this source. Saeed bin Basheer is average, and his narration from Al-A'mash is rare, but others have narrated it from him. Abu Ya'la also said: Muhammad bin Al-Muthanna bin Musa told us, Abu Dawud told us, Abu Sinan told us, on the authority of Habib bin Abi Thabit, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A man said: **O Messenger of God, a man does a deed in secret, but when he finds out about it, it pleases him.** The Messenger of God (blessings and peace of God be upon him) said: **He will have two rewards, the reward for what is secret and the reward for what is public.** At-Tirmidhi narrated it on the authority of Muhammad bin Al-Muthanna and Ibn Majah on the authority of Bandar, both of them on the authority of Abu Dawud At-Tayalisi, on the authority of Abu Sinan Ash-Shaibani, whose name was Dirar bin Murrah.

Then At-Tirmidhi said: “It is strange. Al-A'mash and others narrated it on the authority of Habib, on the authority of Abu Salih, as a *mursal*.”

Abu Ja'far ibn Jarir said: Abu Kurayb told me, Mu'awiyah ibn Hisham told us, on the authority of Shaiban al-Nahwi, on the authority of Jabir al-Ju'fi, on the authority of a man, on the authority of Abu Barzah al-Aslami, who said: “The Messenger of God, may God bless him and grant him peace, said when this verse was revealed: ‘Those who are heedless of their prayers,’ he said: God is Great. This is better for you than if every man among you were given the equivalent of the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not fear his Lord.” It includes Jabir al-Ju'fi, who is weak, and his sheikh is unknown and not named. And God knows best. Ibn Jarir also said: Zakariya bin Abaan Al-Masry told me, Amr bin Tariq told us, Ikrimah bin Ibrahim told us, Abdul Malik bin Umar told me, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Abi Waqqas, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who are heedless of their prayers. He said: **They are those who delay the prayer past its appointed time.** I said: Delaying the prayer past its appointed time may mean abandoning it altogether, or it may mean praying it after its appointed time according to the Sharee'ah, or delaying it past the beginning of its appointed time. Al-Hafiz Abu Ya'la narrated it in the same way, on the authority of Shaiban bin Farukh, on the authority of Ikrimah bin Ibrahim, on his authority. Then he narrated it on the authority of Abu Al-Rabi', on the authority of Jabir, on the authority of Asim, on the authority of Mus'ab, on the authority of his father, with a chain of transmission ending with him: **Heedless of it until the time is lost.** This is the most authentic chain of transmission. Al-Bayhaqi weakened its chain of transmission ending with him and authenticated its chain of transmission ending with him, as did Al-Hakim.

God the Almighty said: **And they withhold al-ma'un** meaning they neither worshipped their Lord well nor did they do good to His creation, not even by lending something that is beneficial or sought after, while it remains in its original state and returns to them. These people are more deserving of withholding zakat and other forms of worship. Ibn Abi Nujayh said on the authority of Mujahid that Ali said: **Al-ma'un is zakat.** Al-Suddi narrated this on the authority of Abu Salih on the authority of Ali, and it was also narrated through other chains of transmission on the authority of Ibn Umar. Muhammad ibn al-Hanafiyyah, Sa'id ibn Jubayr, Ikrimah, Mujahid, Ata', Atiyah al-Awfi, al-Zuhri, al-Hasan, Qatadah, al-Dahhak, and Ibn Zayd said this. Al-Hasan al-Basri said: If he prays, he shows off, and if he misses it, he does not despair of it. He withholds the zakat of his wealth, and in another version, the charity of his wealth. Zayd ibn Aslam said: They are the hypocrites. The prayer became apparent, so they prayed it, and the zakat was guaranteed, but they withheld it. Al-A'mash and Shu'bah narrated from Al-Hakam from Yahya bin Al-Khazzaz that Abu Al-Ubaydayn asked Abdullah bin Mas'ud about Ma'un and he said: It is what people pass around among themselves, such as an axe and a cooking pot.

## Surat Al-Ma'un: 7

### And they withhold Al-Ma'un

Al-Mas'udi said from Salamah bin Kuhayl from Abu Al-Ubaydayn that Ibn Mas'ud was asked about Ma'un and he said: It is what people pass around among themselves, such as an axe, a cooking pot, a bucket and the like.

Ibn Jarir said: Muhammad bin Ubaid Al-Maharibi told me, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin and Saad bin Ayyad, on the authority of Abdullah, who said: We, the companions of Muhammad, peace and blessings be upon him, used to say that the ma'un is a bucket, an axe, and a cooking pot, which are indispensable. Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Saad bin Ayyad narrating something similar on the authority of the companions of the Prophet, peace and blessings be upon him. Al-A'mash said, on the authority of Ibrahim, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, that he was asked about the ma'un, and he said: It is what people pass around among themselves, an axe, a bucket, and the like. Ibn Jarir said: Amr bin Ali Al-Fallas told us, Abu Dawud Al-Tayalisi told us, Abu Uwana told us, on the authority of Asim bin Bahdalal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: We were with our Prophet, peace and blessings be upon him, and we used to say: The ma'un is forbidden like the bucket and the like.

Abu Dawud and Al-Nasa'i narrated it on the authority of Qutaybah on the authority of Abu 'Awanah with his chain of transmission similar to it, and the wording of Al-Nasa'i on the authority of 'Abdullah who said: Every good deed is charity, and we used to consider the 'ma'un' during the time of the Messenger of God, may God bless him and grant him peace, to be a loan of a bucket or a pot.

Ibn Abi Hatim said: My father told us, Affan told us, Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The borrowed utensil is the pot, the scales, and the bucket. Ibn Abi Nujayh said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, meaning household goods. Mujahid, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Abu Malik, and others said the same, that it is the loan of goods. Layth ibn Abi Sulaym said, on the authority of Mujahid, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: Its people have not yet arrived. Al-Awfi said, on the authority of Ibn Abbas, **And they prevent the ma'un**, he said: People differed on that. Some of them said: They prevent zakat, some of them said: They prevent obedience, and some of them said: They prevent the loan. It was narrated by Ibn Jarir. Then it was narrated on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, on the authority of Layth ibn Abi Sulaym, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali: The ma'un is preventing people from using the axe, the pot, and the bucket. Ikrimah said: The head of the ma'un is the zakat of wealth, and its lowest is the sieve, the bucket, and the needle. It was narrated by Ibn Abi Hatim. What Ikrimah said is good, because it includes all the sayings, and they all go

back to one thing, which is not helping with money or benefit. For this reason, Muhammad ibn Kaab said: **And they prevent the gift of charity.** He said: **Good deeds.** That is why it was stated in the hadith: **Every good deed is charity.**

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, **And they withhold al-ma'un.** He said, in the language of Quraysh 106: *Money*. And he narrated here a strange hadith, which is astonishing in its chain of transmission and text. He said: My father and Abu Zur'ah narrated to us, they said: Qais bin Hafs Al-Darimi narrated to us, Dahlam bin Duhaime Al-Ajli narrated to us, A'idh bin Rabi'ah An-Numayri narrated to us, Qurrah bin Damus An-Numayri narrated to me that they delegated themselves to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you promise us? He said: **Do not withhold al-ma'un.** They said: O Messenger of God, what is al-ma'un? He said: **In stones, in iron, and in water.** They said: **What iron?** He said: **Your pots are made of copper and the iron of the axe with which you use it for profanity.** They said: **What is stone?** He said: **Your pots are made of stone.** Very strange, and its chain of transmission is weak and in its chain of transmission there is someone who is not known, and God knows best. Ibn Al-Atheer mentioned in the Companions the biography of Ali Al-Numayri and said: Ibn Mani' narrated on the authority of Amir bin Rabi'ah bin Qais Al-Numayri on the authority of Ali bin Fulan Al-Numayri, I heard the Messenger of God, may God bless him and grant him peace, say: "A Muslim is a brother of a Muslim. If he meets him, he greets him with peace and responds to him with something better than that. He does not refuse to provide him with something useful." I said: O Messenger of God, what is something useful? He said: Stone, iron, and the like. And God knows best.

### Fath al-Qadir

7- **And they prevent the use of utensils.** Most of the commentators said: The use of utensils is the name for what people exchange among themselves: buckets, axes, and pots, and what is not prevented such as water and salt. It was said that it refers to zakat, meaning they prevent the zakat of their wealth. Al-Zajaj, Abu Ubaid, and Al-Mubarrad said: The use of utensils in pre-Islamic times was everything that was beneficial, even the axe, bucket, pot, flint, and everything that was beneficial, whether small or large. They recited the words of Al-A'sha:

Better than him with his vessel, if their sky is not cloudy

Al-Zajaj, Abu Ubaid, and Al-Mubarrad also said: The Ma'un in Islam are the plague and the zakat. They recited the words of Al-Ra'i:

O Caliph of the Most Gracious, we are a group of Hanifs who prostrate in the morning and evening.

Arabs, we see that God has given us the right to zakat

from our money, one by one.

People who are against Islam do not prevent their utensils and neglect the glorification of God.

It was said that the Ma'un is water. Al-Farra' said: I heard some Arabs say: The Ma'un is water, and he recited to me:

I am tired of the patience of the vessel

Al-Sabirah is the cloud. It is also said that Ma'un is the right owed by the servant in general. It is also said that it is the exploited benefit of money. It is taken from Ma'an, which means little. Qatrib said: The origin of Ma'un is from paucity, and Ma'an is a small thing. So God called charity, zakat, and similar things from the abundant wealth Ma'un, because it is little compared to much. It is also said that it is what one does not skimp on, such as water, salt, and fire.

Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas, **Have you seen he who denies the religion?** He said: He denies the ruling of God? **That is the one who drives away the orphan.** He said: He pushes him away from his right. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated from him, **So woe to those who pray \* But are heedless of their prayer.** He said: They are the hypocrites who show off to people with their prayer when they are present and abandon it when they are absent, and they withhold from them what they borrow, which is the utensil, out of hatred for them. Ibn Jarir and Ibn Mardawayh also narrated from him, **Those who are heedless of their prayer.** He said: They are the hypocrites who abandon prayer in secret and pray in public. Al-Faryabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan from Mus'ab ibn Sa'd who said: I said to my father: What do you think of God's statement, **Those who are heedless of their prayer?** Which of us is not heedless, which of us is not thinking? He said: It is not that, it is a waste of time. Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Awsat, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Sa'd ibn Abi Waqqas who said: I asked the Prophet (peace and blessings of God be upon him) about the statement: **Those who are heedless of their prayer.** He said: They are those who delay prayer past its prescribed time. Al-Hakim and al-Bayhaqi said: The one that is attributed to the Prophet (peace and blessings of God be upon him) is more authentic. Ibn Kathir said: This means that the one attributed to the Prophet (peace and blessings of God be upon him) has a more authentic chain of narration. He said: Al-Bayhaqi weakened its marfu' (upon him be peace) and authenticated its waqf (on him be peace), and so did al-Hakim. Ibn Jarir and Ibn Mardawayh narrated on the authority of al-Suyuti with a weak chain of narration on the authority of Abu Barzah al-Aslami who said: "When this verse was revealed: 'Those who are heedless of their prayer,' the Messenger of God (peace and blessings of God be upon him) said: God is Great. This verse is better for you than if every man among you were given the entire world. He is the one who, if he prays, does not hope for the good of his prayer, and if he abandons it, does not appreciate his Lord." In its chain of narration is Jabir al-Ju'fi, who is

weak, and his sheikh is unknown and has not been named. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: They are the ones who delay it from its time. Saeed bin Mansour, Ibn Abi Shaybah, Abu Dawud, Al-Nasa'i, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated through various chains of narration on the authority of Ibn Mas'ud, he said: We used to consider Al-Ma'un during the time of the Messenger of God (peace and blessings be upon him) as a loan, including buckets, cooking pots, axes, scales, and whatever you exchange among yourselves. Ibn Mardawayh narrated on his authority, he said: The Muslims used to borrow cooking pots, axes, and the like from the hypocrites, and they would refuse them, so God revealed: **and they refuse Al-Ma'un.** Abu Nu'aym, Al-Daylami, and Ibn Asakir narrated on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings be upon him), regarding the verse, he said: What people cooperate with each other in, such as an axe, cooking pot, bucket, and the like. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Qurrah ibn Damus an-Numairi, "They came to the Messenger of God (peace and blessings be upon him) and said: 'O Messenger of God, what do you command us to do?' He said: 'Do not withhold utensils.' They said: 'What is utensils?' He said: 'In stones, iron, and water.' They said: 'What iron?' He said: 'Your copper pots and the iron axe that you use for your cooking.' They said: 'And what is stones?' He said: 'Your stone pots.'" Ibn Kathir said: It is very strange, and its chain of transmission to the Prophet (peace and blessings be upon him) is weak, and in its chain of transmission is someone who is not known. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Sa'id ibn Ayyad on the authority of the Companions of the Prophet (peace and blessings be upon him): "Utensils are: the axe, the pot, and the bucket." Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, al-Hakim **who authenticated it**, al-Bayhaqi, and al-Dhiya' in al-Mukhtara narrated through various chains of transmission on the authority of Ibn Abbas regarding the verse, saying: 'The loan of household goods.' Al-Faryabi, Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim, and Al-Bayhaqi narrated in his Sunan on the authority of Ali bin Abi Talib, who said: **The ones who give charity are the ones who show off with their prayers and withhold their zakat.**

## Tafsir al-Baghawi

**7- And they prevent the Ma'un.** It was narrated on the authority of Ali, may God be pleased with him, that he said: It is zakat, and this is the saying of Ibn Omar, Al-Hasan, Qatada, and Al-Dahhak.

Abdullah bin Masoud said: *Al-Ma'un* means an axe, a bucket, a pot, and the like. This is the narration of Saeed bin Jubair on the authority of Ibn Abbas.

Mujahid said: *Al-Ma'un* means a loan. Ikrimah said: The highest is the known zakat, and the lowest is a loan of goods.

Surat Al-Ma'un: 7

And they withhold Al-Ma'un

Muhammad bin Kaab and Al-Kalbi said: *Al-Ma'un* is the good that people do among themselves.

Qatrib said: The origin of the word *ma'un* is from *littleness*. The Arabs say: **He has neither capacity nor strength**, meaning something that is small. So zakat, charity, and good deeds are called *ma'un* because they are small compared to a lot.

It was said: *Al-Ma'un* is what is not permissible to withhold, such as: water, salt, and fire.

## Tafsir al-Baidawi

7- **And they withhold the alms** Zakat or what is usually given, and the *fa* is a punitive particle. The meaning is that if the lack of concern for the orphan is due to weakness of faith and a cause for blame and rebuke, then staying up late and neglecting the prayer, which is the pillar of faith, and hypocrisy, which is a branch of disbelief, and withholding the zakat, which is the bridge of Islam, are more deserving of that, and that is why woe was imposed upon them, or for the causality based on the meaning of **Woe to them**. Rather, the praying ones were placed in the place of the pronoun to indicate their bad treatment of the Creator and creation.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Ara'ita will be forgiven if he pays zakat.**

## Surat al-Kawthar 108:1

Indeed, We have granted you, [O Muhammad],  
Al-Kawthar.

### Tafsir al-Jalalayn

1 - **Indeed, We have given you** O Muhammad *Al-Kawthar* is a river in Paradise, which is his basin, and his nation will come to it. Al-Kawthar is the abundant good of prophecy, the Qur'an, intercession, and the like.

### Tafsir al-Suyuti

And Al-Tabarani narrated with a weak chain of transmission on the authority of Abu Ayoub, who said: When Ibrahim, the son of the Messenger of God, may God bless him and grant him peace, died, the polytheists went to each other and said: This Sabeen was amputated tonight. Then God revealed: Indeed, We have granted you, [O Muhammad], the Kauthar, to the end of the Surah.

Ibn Jarir narrated on the authority of Saeed bin Jubair regarding his statement, **So pray to your Lord and sacrifice**, he said, "It was revealed on the day of Al-Hudaybiyyah. Gabriel came to him and said, 'Sacrifice and bow down.' So he stood up and delivered the sermon of breaking the fast and the sacrifice, then he bowed two rak'ahs, then he turned to the sacrificial animals and sacrificed them. I said, 'This is very strange.'"

Ibn al-Mundhir narrated on the authority of Ibn Jurayj, who said: It has reached me that when Ibrahim, the son of the Prophet, may God bless him and grant him peace, died, the Quraysh said: Muhammad has become barren. This angered him, so the verse, **Indeed, We have granted you, O Muhammad, al-Kawthar**, was revealed as consolation for him.

### Tafsir al-Tabari

God Almighty says, **Indeed, We have granted you, O Muhammad, "al-Kawthar**.

The interpreters differed about the meaning of Al-Kawthar. Some of them said: It is a river in Paradise that God gave to Muhammad, may God bless him and grant him peace.

Who said that?

Yaqub told me, he said: Hisham told us, he said: Ata' bin Al-Sa'ib told us, on the authority of Muharrir bin Dithar, on the authority of Ibn Umar, that he said: **Al-Kawthar is a river in Paradise, its banks are of gold and silver, of gold and silver, it flows over pearls and rubies, its water is thicker than milk and sweeter than honey.**

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Muharrir bin Dithar al-Bahili, on the authority of Ibn Umar, regarding his statement, **Indeed, We have granted you al-Kawthar**, he said: (A river in Paradise whose banks are gold, and whose course is

over pearls and rubies, and whose water is whiter than snow, and sweeter than honey, and whose soil is more fragrant than the scent of musk.)

Abu Kuraib told us: Omar bin Ubaid told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Al-Kawthar is a river in Paradise, its banks are made of gold and silver, it flows over rubies and pearls, its water is whiter than snow and sweeter than honey.

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shamir ibn Atiyah, on the authority of Shuqayq or Masruq, who said: "I said to Aisha: O Mother of the Believers, what are the two depths of Paradise? She said: The middle of Paradise, its two edges are palaces of pearls and rubies, its soil is musk, and its pebbles are pearls and rubies."

Ahmad bin Abi Sarij Al-Razi told us: Abu Al-Nadr and Shababah told us: Abu Jaafar Al-Razi told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of a man, on the authority of Aisha, who said: "Al-Kawthar is a river in Paradise. No one puts his fingers in his ears without hearing the gurgling of that river."

Abu Kurayb told us, he said: Wakee', on the authority of Abu Ja'far, and Ibn Abi Surayj told us, he said: Abu Na'im told us, he said: Abu Ja'far Al-Razi told us, on the authority of Ibn Abi Nujayh, on the authority of Anas, he said: Al-Kawthar is a river in Paradise.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: **Al-Kawthar is a river in Paradise, a hollow pearl.**

Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha: **Al-Kawthar is a river in Paradise, and there are vessels on it as many as the stars in the sky.**

He said: We were told by Wakee', on the authority of Abu Nujayh, on the authority of Aisha, who said: **Whoever wants to hear the gurgling of Al-Kawthar, let him put his fingers in his ears.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: **There is a river in Paradise, its banks are hollow pearls.**

He said: Mihran told us, on the authority of Abu Muadh Isa bin Yazid, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: "Al-Kawthar is a river in the depths of Paradise, in the middle of Paradise. In it is a river with two banks of hollow pearls. In it are vessels for the people of Paradise equal in number to the stars in the sky."

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, **Indeed, We have granted you al-Kawthar**. He said: It is a river that God gave to Muhammad, may



Surat al-Kawthar 108:1

Indeed, We have granted you, [O Muhammad], Al-Kawthar.

God bless him and grant him peace, in Paradise.

Ahmad bin Abi Sarij told us: Mas'adah told us, on the authority of Abd al-Wahhab, on the authority of Mujahid, who said: **Al-Kawthar is a river in Paradise, its soil is the most fragrant musk, and its water is wine.**

Ibn Abi Surayj told us: Abdullah told us: Abu Ja'far told us, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, regarding His statement, **Indeed, We have granted you al-Kawthar**, he said: A river in Paradise.

Al-Rabi' narrated to us, saying: Ibn Wahb narrated to us, on the authority of Sulayman ibn Bilal, on the authority of Sharik ibn Abi Namir, who said: I heard Anas ibn Malik narrating to us, saying: "When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, Gabriel took him to the lowest heaven and behold, he saw a river with a palace of pearls and emeralds over it. He went to smell its soil and behold, it was musk. He said: 'O Gabriel, what is this river?' He said: 'It is Al-Kawthar which your Lord has hidden for you.'"

Others said: Al-Kawthar means abundant goodness.

Who said that?

Yaqoub told me, he said: Hisham told me, he said: Abu Bishr and Ata' bin Al-Sa'ib told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, that he said about al-Kawthar 108: **It is the abundant good that God gave him.**

Abu Bishr said: I said to Saeed bin Jubair: Some people claim that it is a river in Paradise. Saeed said: The river in Paradise is from the goodness that God gave him.

Abu Kurayb told us: Ismail bin Ibrahim told us, on the authority of Ata bin Al-Sa'ib, who said: Muharrib bin Dithar said: What did Saeed bin Jubair say about Al-Kawthar? He said: I said: He said: Ibn Abbas said: It is abundant goodness. He said: He spoke the truth, by God.

Ibn Bishr told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: Al-Kawthar means abundant goodness.

Ibn Bishr told us, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, he said: I asked Sa'id ibn Jubayr about al-Kawthar, and he said: It is the abundant good that God gave him. So I said to Sa'id: We used to hear that it is a river in Paradise, and he said: It is the good that God gave him.

Ibn Al-Muthanna urged us, he said: Abd Al-Samad told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, **Indeed, We have granted you Al-Kawthar**, he said: abundant good.

Ibn Bashar told us, he said: Muhammad told us, he said: Shu'bah told us, on the authority of Amara bin Abi Hafsa, on the authority of Ikrimah, he said: It is the prophecy and the good that God gave him.

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Ammarah told me, on the authority of Ikrimah, regarding the statement of God, **Indeed, We have granted you al-Kawthar**, he said: Abundant goodness, the Qur'an, and wisdom.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Amara bin Abi Hafsa told us, on the authority of Ikrimah, that he said: Al-Kawthar means abundant goodness.

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: **Indeed, We have granted you al-Kawthar.** He said: Abundant goodness.

He said: Mihran narrated to us, on the authority of Sufyan, on the authority of Hilal, who said: I asked Saeed bin Jubair, **Indeed, We have granted you, [O Muhammad], al-Kawthar.** He said: May God increase his goodness for him. I said: A river in Paradise? He said: A river or something else.

Zakariya bin Yahya bin Abi Zaida told us, he said: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Al-Kawthar is abundant goodness.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Al-Kawthar is abundant goodness.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Mujahid: Al-Kawthar, he said: All good.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: He said: The best of this world and the Hereafter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada in Al-Kawthar, he said: It is abundant goodness.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, who said: Al-Kawthar means abundant goodness.

He said: We were told by Wakee', on the authority of Badr bin Othman, who heard Ikrimah say about al-Kawthar 108: He said: What the Prophet, may God bless him and grant him peace, was given of goodness, prophecy, and the Qur'an.

Ahmad bin Abi Sarij Al-Razi told us: Abu Dawud told us, on the authority of Badr, on the authority of Ikrimah, regarding his statement: **Indeed, We have granted you al-Kawthar**, he said: The good that God gave him: prophethood and Islam.

Others said: It is a basin that was given to the Messenger of God, may God bless him and grant him peace, in Paradise.

Who said that?

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Matar, on the authority of Ata', **Indeed, We have granted you al-Kawthar.** He said, "A pool in Paradise that was given to the Messenger of God, may God bless him and grant him peace."

Ahmad bin Abi Surayj told us: Abu Naim told us: Matar told us: I asked Ata' while we were circumambulating the House about his saying: **Indeed, We have granted you al-Kawthar.** He said: A basin that was given to the Messenger of God, may God bless him and grant him peace.

The most correct of these sayings, in my opinion, is the saying of the one who said: It is the name of the river that was given to the Messenger of God, may God bless him and grant him peace, in Paradise. God described it as abundant, due to its great value.

We said that this is the best statement on the matter because of the successive reports from the Messenger of God, may God bless him and grant him peace, that this is the case.

Mentioning the report reported about that:

Ahmad ibn al-Muqaddam al-Ajli narrated to us: Al-Mu'tamir narrated to us: I heard my father narrating on the authority of Qatada, on the authority of Anas, who said: When the Prophet of God, may God bless him and grant him peace, was taken up into Paradise, or something like that, a river appeared before him with its banks made of hollow rubies, or he said: hollow. The angel who was with him struck it with his hand and extracted musk. Muhammad said to the angel who was with him: What is this? He said: This is al-Kawthar that God has given you. He said: And the Lote Tree of the Utmost Boundary rose before him, and he saw a great trace near it, or something like that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "While I was walking in Paradise, a river appeared before me, its banks were domes of hollow pearls. The angel who was with him said: Do you know what this is? This is Al-Kawthar which God has given you." And he struck the ground with his hand and brought forth musk from its clay.

Ibn Auf told me, he said: Adam told us, he said: Shaiban told us, on the authority of Qatada, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "When I was taken up to heaven, I came upon a river whose banks were domes of hollow pearls. I said: What is this, O Gabriel? He said: This is Al-Kawthar which your Lord has given you. Then the angel reached down with his hand and extracted from its clay the most fragrant musk."

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "I entered Paradise and saw a river with pearls on both sides. I reached out to where it was flowing and saw a fragrant musk. I said: What is this, O Gabriel? He said: This is the Kauthar that God has given you."

Ibn Al-Muthanna told us, he said: Abd Al-Samad told us, he said: Hammam told us, he said: Qatada told us, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar to the hadith of Yazid, on the authority of Saeed.

Bishr told us: Ahmad ibn Abi Surayj told us: Abu Ayyub al-Abbas told us: Ibrahim ibn Sa'd told us: Muhammad ibn `Abdullah ibn Muslim, the nephew of Ibn Shihab, told us on the authority of his father, on the authority of Anas, who said: "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 God has given me in Paradise. Its soil is musk, whiter than milk and sweeter than honey. Birds come to it with necks like the necks of camels.' Abu Bakr said: 'O Messenger of God, is it soft?' He said: 'Its water is softer than it.'"

Al-Khallad bin Aslam told us: Muhammad bin Amr bin Alqamah bin Abi Waqqas Al-Laithi told us, on the authority of Katheer, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "I entered Paradise when I was taken up to heaven, and I was given Al-Kawthar. Then there was a river in Paradise, the sides of which were hollow houses of pearls."

Muhammad ibn Abdullah ibn Abdul-Hakam told me: My father and Shu'ayb ibn al-Layth told us, on the authority of al-Layth, on the authority of Yazid ibn al-Haad, on the authority of Abdullah ibn Muslim ibn Shihab, on the authority of Anas: "A man came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, what is al-Kawthar?' It is a river that God has given me in Paradise. It is whiter than milk and sweeter than honey. In it are birds with necks like the necks of carrots. Umar said: 'O Messenger of God, is it soft?' He said: 'I can eat it and it is softer than it.'"

Yunus told us, he said: Yahya bin Abdullah told us, he said: Al-Layth told me, on the authority of Ibn Al-Haad, on the authority of Abdul-Wahhab, on the authority of Abdullah bin Muslim bin Shihab, on the authority of Anas, that a man came to the Prophet, may God bless him and grant him peace, and mentioned something similar.

Umar ibn Uthman ibn Abd al-Rahman al-Zuhri narrated that his brother Abdullah told him that Anas ibn Malik, the companion of the Prophet, may God bless him and grant him peace, told him: "A man asked the Prophet, may God bless him and grant him peace, and said: What is al-Kawthar? The Messenger of God, may God bless him and grant him peace, said: It is a river that God has given me in Paradise. Its water is whiter than milk and sweeter than honey. In it are birds with necks like the necks of carrots. Umar said: Is it soft, O Messenger of God? He said: Eating it is softer than it."

Omar bin Othman said, Ibn Abi Uwais said, and my father told me, on the authority of my nephew Al-Zuhri, on the authority of his father, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding Al-Kawthar, the same.

Surat al-Kawthar 108:1

Indeed, We have granted you, [O Muhammad], Al-Kawthar.

Ibn Al-Muthanna told us: Ibn Fadil told us: Ata' told us, on the authority of Muharrib bin Dithar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise, its banks are made of gold, its course is over rubies and pearls, its soil is more fragrant than musk, its water is sweeter than honey, and whiter than snow.**

Yaqub narrated to us, he said: Ibn Ulayyah narrated to us, he said: Ata' ibn as-Sa'ib informed us, he said: Muharrib ibn Dithar said to me: What did Sa'id ibn Jubayr say about al-Kawthar? I said: Tell us on the authority of Ibn Abbas, that he said: It is abundant goodness. He said: He spoke the truth, by God, it is abundant goodness. But Ibn Umar narrated to us, he said: When the verse: **Indeed, We have granted you, [O Muhammad], al-Kawthar** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise, its banks are of gold, flowing over pearls and rubies.**

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 ibn Malik, that the Prophet, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise.** The Prophet, may God bless him and grant him peace, said: "I saw a river with pearls on its banks, so I said: 'O Gabriel, what is this?' He said: 'This is Al-Kawthar that God has given you.'"

Ibn al-Barqi narrated to us, saying: Ibn Abi Maryam narrated to us, saying: Muhammad ibn Ja'far ibn Abi Katheer narrated to us, saying: Hizam ibn 'Uthman narrated to us, on the authority of 'Abd al-Rahman al-A'raj, on the authority of Usamah ibn Zayd: "The Messenger of God, may God bless him and grant him peace, came to Hamza ibn 'Abd al-Muttalib one day and did not find him. He asked his wife, who was from Banu al-Najjar, about him. She said: 'He went out, may my father be sacrificed for you, intending to go to you. I think he missed you in one of the alleys of Banu al-Najjar. Why don't you enter, O Messenger of God?' So he entered and found a hais **a dish** near him, so he ate some of it. She said: 'O Messenger of God, congratulations to you and may you be well. You have come, and I want to come to you and congratulate you and show you. Abu 'Amara informed me that you have been given a river in Paradise called al-Kawthar.' He said: 'Yes, and its width **meaning its land** is ruby, jasper, emerald, and pearl.'"

## Tafsir al-Qurtubi

It is a language for giving, I gave it to him: and al-kawthar is a noun of action from abundance like

It is Meccan according to Ibn Abbas, Al-Kalbi and Muqatil. It is Medinan according to Al-Hasan, Ikrimah, Mujahid and Qatadah and it consists of three verses.

The Almighty's saying: **Indeed, We have granted you al-Kawthar** contains two issues:

First: The Almighty's saying: **Indeed, We have granted**

**you, [O Muhammad], Al-Kawthar** is the reading of the general public. **Indeed, We have given you** with the letter 'ayn. Al-Hasan and Talhah ibn Musarraf read: *Antayyaka* with the letter 'nun. Umm Salamah narrated it from the Prophet, peace and blessings be upon him. It is a dialect for giving. Antihi: I gave it to him.

Al-Kawthar is a verbal noun from the verb **to give**, like *nawfal* from *nafi*, and *jawhar* from *jahar*. The Arabs call everything abundant in number, amount, and danger *kawthar*. Sufyan said: An old woman was asked, **How did your son return?** She said, **With Kawthar**, meaning with a lot of money. Al-Kawthar among men means a master with a lot of good. Al-Kumait said:

You are very kind, O son of Marwan, and your father was Ibn al-Aqail, the most generous.

al-Kawthar 108: a large number of friends and followers. Al-Kawthar comes from dust: a lot. It may be called takawthar if it is abundant, as the poet said:

The dust of death has risen until it has accumulated

Second: The people of interpretation differed regarding Al-Kawthar that was given to the Prophet, may God bless him and grant him peace, into sixteen opinions: The first: It is a river in Paradise. It was narrated by Al-Bukhari on the authority of Anas and Al-Tirmidhi as well, and we have mentioned it in the Book of Remembrance. Al-Tirmidhi also narrated on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: (Al-Kawthar is a river in Paradise, its banks are of gold, and its course is over pearls and rubies. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow.) This is a good and authentic hadith. The second: It is the pool of the Prophet, may God bless him and grant him peace, at the gathering, as was said by Ata'. And in Sahih Muslim on the authority of Anas, he said:

While we were with the Messenger of God, may God bless him and grant him peace, he dozed off, then raised his head smiling. We said: What made you laugh, O Messenger of God? He said: "A surah was revealed to me just now - and he recited - In the name of God, the Most Gracious, the Most Merciful: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off.' Then he said: 'Do you know what Al-Kawthar is?' We said: 'God and His Messenger know best.' He said: 'Indeed, it is a river that my Lord, the Mighty and Sublime, has promised me. It has much good in it. It is a pool to which my nation will come to on the Day of Resurrection. Its vessels are as numerous as the stars. One of their servants will tremble, and I will say: 'He is from my nation.' It will be said: 'You do not know what I innovated after you.'"

There are many reports about his pool at the gathering place, which we have mentioned in the book *At-Tadhkira*. His four successors, may God be pleased with them, are over its four pillars. Whoever hates one of them, the other will not give him water to drink from. We have mentioned there who will be expelled from it. Whoever wants to understand that, let him reflect on it there. Then it is permissible to call that river or pool

Kawthar, because of the large number of people who come and drink from the nation of Muhammad, peace be upon him, there. It is called this because of the abundant goodness and abundant water in it. Third: Al-Kawthar is the Prophethood and the Book, said by Ikrimah. Fourth: The Qur'an, said by Al-Hasan. Fifth: Islam, narrated by Al-Mughirah. Sixth: The facilitation of the Qur'an and the lightening of laws, said by Al-Husayn ibn Al-Fadl. Seventh: It is the large number of companions, the nation, and its followers, said by Abu Bakr ibn Ayyash and Yaman ibn Ri'ab. Eighth: It is altruism, said by Ibn Kaysan. Ninth: It is exalted by remembrance, narrated by Al-Mawardi. Tenth: It is a light in your heart that guides you to Me and cuts you off from everything else. And from him: It is intercession, and it is the eleventh. It was said: The miracles of the Lord are the guidance of those who respond to your call, narrated by Al-Tha'labi, and it is the twelfth. The thirteenth: Hilal bin Yasaaf said: It is **There is no god but God, Muhammad is the Messenger of God.** It was said: The difference in religion. It was said: The five daily prayers, and they are the fourteenth and fifteenth. Ibn Ishaq said: It is the great matter, and he mentioned the verse of Labid:

And the owner of Malhoub, we were saddened by his loss, and when it comes to deterrence, there is another verse, Kawthar.

Any great one.

I said: The first and second of these sayings are the most correct, because it is proven from the Prophet, may God bless him and grant him peace, in a text in Al-Kawthar. Anas heard some people discussing the Cistern, so he said: I did not think that I would live until I saw the likes of you discussing the Cistern. I have left behind old women, not a single woman among them prayed except that she asked God to give her a drink from the Cistern of the Prophet, may God bless him and grant him peace. And about his Cistern, the poet says:

O owner of the basin, who is with you? You are truly the beloved of Barika.

And all that was said after that in its interpretation was given to the Messenger of God, may God bless him and grant him peace, in addition to his pool, may God bless him and grant him peace, abundant peace.

## Tafsir Ibn Kathir

Interpretation of Surah Al-Kawthar

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

Imam Ahmad said: Muhammad ibn Fadil narrated to us on the authority of Al-Mukhtar ibn Fulful on the authority of Anas ibn Malik who said: "The Messenger of God (peace and blessings of God be upon him) dozed off and raised his head smiling. They either said to them or they said to him: Why are you laughing? The Messenger of God (peace and blessings of God be upon him) said: A surah was just revealed to me and he recited: 'Indeed, We have granted you, [O

Muhammad], Al-Kawthar' until he finished it. Then he said: Do you know what Al-Kawthar is? They said: God and His Messenger know best. He said: It is a river that my Lord, the Mighty and Sublime, has given me in Paradise. It has much good in it. My nation will come to it on the Day of Resurrection, its vessels as numerous as the stars. A servant among them will tremble, and I will say: O Lord, he is from my nation. Then it will be said: You do not know what they innovated after you." This is how Imam Ahmad narrated it with this three-part chain of transmission, and this chain of transmission is on the authority of Muhammad ibn Fadil on the authority of Al-Mukhtar ibn Fulful on the authority of Anas ibn Malik.

It was reported about the description of the Cistern on the Day of Resurrection that two gutterings will gush forth from the sky from the River of Kauthar, and that its vessels will be as numerous as the stars in the sky. This hadith was narrated by Muslim, Abu Dawud, and al-Nasa'i on the authority of Ali ibn Musahir and Muhammad ibn Fadil, both on the authority of al-Mukhtar ibn Fulful on the authority of Anas. Muslim's wording is: "While the Messenger of God (blessings and peace of God be upon him) was among us in the mosque, he dozed off and then raised his head smiling. We said: 'What makes you laugh, O Messenger of God?' He said: 'A surah was just revealed to me, and he recited: "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off." Then he said: 'Do you know what al-Kawthar is?' We said: 'God and His Messenger know best.' He said: 'It is a river that my Lord, the Mighty and Sublime, has promised me, and it has much good in it. It is a Cistern to which my Ummah will come to drink on the Day of Resurrection. Its vessels will be as numerous as the stars in the sky. One of their servants will stagger, and I will say: 'O Lord, he is from my Ummah.' He will say: 'You do not know what I innovated after you.'"

Many reciters have used it as evidence that this surah was revealed in Medina, and many jurists have said that the Basmalah is part of the surah and was revealed with it. As for the statement of God the Almighty: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, it was mentioned earlier in this hadith that it is a river in Paradise. Imam Ahmad narrated it through another chain of transmission on the authority of Anas, who said: Affan told us, Hammad told us, Thabit told us, on the authority of Anas that he recited this verse: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, and he said: "The Messenger of God (blessings and peace of God be upon him) said: 'I was given al-Kawthar and behold, it was a flowing river, not split in two, and its banks were domes of pearls. I struck its soil with my hand and behold, it was fragrant musk and its pebbles were pearls.'" Imam Ahmad also said: Muhammad ibn Abi Udayy narrated to us on the authority of Humayd on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) said: 'I entered Paradise and saw a river with two banks lined with pearls. I reached my hand towards the water flowing in it and saw a fragrant mist. I said: What is this, O Gabriel? He said: This is Al-Kawthar which God, the Almighty, has given you.'" Al-Bukhari narrated it in his



Sahih and Muslim narrated it on the authority of Shaiban ibn Abd al-Rahman on the authority of Qatadah on the authority of Anas ibn Malik who said: "When the Prophet (peace and blessings of God be upon him) ascended to heaven, he said: 'I came upon a river with two banks lined with hollow pearls. I said: What is this, O Gabriel? He said: This is Al-Kawthar.'" This is the wording of Al-Bukhari **may God have mercy on him**.

Ibn Jarir said: Al-Rabi' narrated to us, Ibn Wahb narrated to us, on the authority of Sulayman ibn Bilal, on the authority of Sharik ibn Abi Namir, who said: I heard Anas ibn Malik narrating to us: "When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, Gabriel took him to the lowest heaven and saw a river with a palace of pearls and emeralds on it. He went to smell its soil and saw that it was musk. He said: 'O Gabriel, what is this river?' He said: 'It is Al-Kawthar which your Lord has hidden for you.'" The hadith of the Night Journey was presented earlier in Surat Al-Subhan on the authority of Sharik on the authority of Anas on the authority of the Prophet (peace and blessings of God be upon him), and it is included in the two Sahihs. Sa'id said on the authority of Qatadah on the authority of Anas: "The Messenger of God (peace and blessings of God be upon him) said: 'While I was walking in Paradise, a river appeared before me with domes of hollow pearls on its banks. The angel who was with him said: 'Do you know what this is? This is Al-Kawthar which God has given you.' And he struck the ground with his hand and brought forth musk from its clay.'" Sulayman ibn Tarkhan, Muammar, Hammam and others narrated it on the authority of Qatadah with this chain of transmission.

Ibn Jarir said: Ahmad ibn Abi Surayj told us, Abu Ayyub al-Abbas told us, Ibrahim ibn Saad told us, Muhammad ibn Abd al-Wahhab ibn Akhi Ibn Shihab told me, on the authority of his father, on the authority of Anas, who said: "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 God Almighty has given me in Paradise. Its soil is musk, whiter than milk and sweeter than honey. It is frequented by birds with necks like the necks of camels. Abu Bakr said: O Messenger of God, it is soft. He said: Eating it is softer than it."

Ahmad said: Abu Salamah Al-Khuza'i told us, Al-Layth told us, on the authority of Yazid bin Al-Haad, on the authority of Abdul-Wahhab, on the authority of Abdullah bin Muslim bin Shihab, on the authority of Anas, "A man said: O Messenger of God, what is Al-Kawthar? He said: It is a river in Paradise that my Lord has given me. It is whiter than milk and sweeter than honey. In it are birds with necks like the necks of camels. Umar said: O Messenger of God, they are soft. He said: Eating them is softer than them, O Umar." Narrated by Ibn Jarir from the hadith of Al-Zuhri, on the authority of his brother Abdullah, on the authority of Anas, that he "asked the Messenger of God, may God bless him and grant him peace, about Al-Kawthar, and he mentioned something similar." Al-Bukhari said: Khalid bin Yazid Al-Kahili told us, Israel told us, on the

authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, may God be pleased with her, who said: "I asked her about the words of God Almighty: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar.'" She said: It is a river that was given to your Prophet, may God bless him and grant him peace. Its banks are hollow pearls, and its vessels are as numerous as the stars." Then Al-Bukhari said: It was narrated by Zakariya, Abu Al-Ahwas, and Mutraf on the authority of Abu Ishaq, and it was narrated by Ahmad and Al-Nasa'i on the authority of Mutraf on his authority.

Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: Al-Kawthar is a river in Paradise, its banks are hollow pearls. Israel said: It is a river in Paradise, and it has vessels as many as the stars in the sky. Ibn Humayd narrated to us: Yaqub al-Qummi narrated to us, on the authority of Hafs ibn Humayd, on the authority of Shimir ibn Atiyyah, on the authority of Shuqayq or Masruq, who said: I said to Aisha, **O Mother of the Believers, tell me about al-Kawthar.** She said, **Its river is in the two depths of Paradise.** I said, **And what are the two depths of Paradise?** She said, **Its middle and its two banks are palaces of pearls and rubies, its soil is musk, and its pebbles are pearls and rubies.** Abu Kurayb narrated to us: Waki' narrated to us, on the authority of Abu Ja'far al-Razi, on the authority of Ibn Abi Nujayh, on the authority of Aisha, may God be pleased with her, who said, **Whoever wants to hear the gurgling of al-Kawthar, let him put his fingers in his ears.** This is disconnected between Ibn Abi Nujayh and Aisha, and in some narrations, on the authority of a man on her authority. The meaning of this is that he hears something similar to it, not that he hears it himself, and God knows best. Al-Suhayli said: Ad-Daraqutni narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, on the authority of Malik ibn Mughul, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace.

Then Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, that he said about al-Kawthar 108: It is the good that God gave him. Abu Bishr said: I said to Sa'id bin Jubair: Some people claim that it is a river in Paradise. Sa'id said: The river in Paradise is from the good that God gave him. And he also narrated it from the hadith of Hisham, on the authority of Abu Busr and Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Al-Kawthar is the abundant good. And Al-Thawri said, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Al-Kawthar is the abundant good. And this interpretation includes the river and other things because Al-Kawthar is from abundance, which is the abundant good. And from that is the river, as Ibn Abbas, Ikrimah, Sa'id bin Jubair, Mujahid, Muharib bin



Dithar, and Al-Hasan bin Abi Al-Hasan Al-Basri said, until Mujahid said: It is the abundant good in this world and the hereafter. And Ikrimah said: It is the prophethood, the Qur'an, and the reward of the hereafter. And it is authentic from Ibn Abbas that he interpreted it as the river as well. Ibn Jarir said: Abu Kuraib told us, Omar bin Ubaid told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over rubies and pearls, its water is whiter than snow and sweeter than honey.** Al-Awfi narrated something similar on the authority of Ibn Abbas.

Ibn Jarir said: Ya'qub told me, Hisham told us, 'Ata' ibn al-Sa'ib told us, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, that he said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over pearls and rubies, its water is whiter than milk and sweeter than honey.** Al-Tirmidhi narrated it in the same way, on the authority of Ibn Humayd, on the authority of Jarir, on the authority of 'Ata' ibn al-Sa'ib, with a similar chain of transmission, but it has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Imam Ahmad said: 'Ali ibn Hafs told us, Warqa' told us, and 'Ata' said, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: Al-Kawthar is a river in Paradise, its banks are gold, its water flows over pearls, its water is whiter than milk and sweeter than honey." Al-Tirmidhi, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir narrated it in this way, on the authority of Muhammad ibn Fadil, on the authority of 'Ata' ibn al-Sa'ib, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Tirmidhi said: Hasan sahih.

Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, 'Ata' ibn al-Sa'ib told us: Muharib ibn Dithar told me: What did Sa'id ibn Jubayr say about al-Kawthar? I said: Tell us on the authority of Ibn Abbas that he said: It is abundant goodness. He said: He spoke the truth, by God, it is abundant goodness. But Ibn Umar told us: When the verse, **Indeed, We have granted you, [O Muhammad] al-Kawthar,** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise whose banks are made of gold, flowing over pearls and rubies.** Ibn Jarir said: Ibn al-Barqi told me, Ibn Abi Maryam told us, Muhammad ibn Ja'far ibn Abi Katheer told us, Haram ibn 'Uthman told me, on the authority of 'Abd al-Rahman al-A'raj, on the authority of Usamah ibn Zayd, "That the Messenger of God, may God bless him and grant him peace, came to Hamza ibn 'Abd al-Muttalib one day and did not find him. He asked his wife, who was from Banu al-Najjar, about him. She said: 'O Prophet of God, he went out just now, intending to go to you, and I think he missed you in one of the alleys of Banu al-Najjar. Will you not enter, O Messenger of God?' So he entered, and she presented him with a hais **a stew** and he ate from it. She said: 'O Messenger of God, may you be blessed and pleased. I came and I wanted to come to you so that I could congratulate you and please you. Abu 'Amara informed me that you have been given a river in Paradise called al-Kawthar.' He said: 'Yes, and its

width - meaning its land - is rubies, coral, emeralds, and pearls.'" Haram ibn 'Uthman is weak, but this is a good chain of transmission. The origin of this is authentic, and it has been transmitted through many chains of transmission that indicate certainty according to many of the imams of hadith. Likewise, the hadiths of the pool. This is how it was narrated on the authority of Anas, Abu al-'Aliyah, Mujahid, and others. One of the predecessors said that Al-Kawthar is a river in Paradise, and Ata' said: It is a pool in Paradise.

And the Almighty's saying: **So pray to your Lord and sacrifice** means, just as We have given you abundant good in this world and the Hereafter, including the river whose description was mentioned, so devote your prescribed and voluntary prayers and sacrifices to your Lord, so worship Him alone with no partner, and sacrifice in His name alone with no partner, as the Almighty said: "Say: 'Indeed, my prayer and my sacrifice and my life and my death are for God, Lord of the worlds. \* He has no partner. And this I have been commanded, and I am the first of the Muslims.'" Ibn Abbas, Ata', Mujahid, Ikrimah, and Al-Hasan said: By this he means the sacrifice of sacrificial animals and the like. This is what Qatadah, Muhammad ibn Ka'b Al-Qurazi, Ad-Dahhak, Ar-Rabi', Ata' Al-Khurasani, Al-Hakam, Ismail ibn Abi Khalid, and more than one of the early Muslims said. This is in contrast to what the polytheists did of prostrating to other than God and slaughtering in other than His name, as the Almighty said: **And do not eat of that over which the name of God has not been mentioned, for indeed, that is grave disobedience Al-Anfal 13:1.** It was said that what is meant by His saying **and sacrifice** is placing the right hand over the left hand under the sacrifice. This is narrated from Ali, but it is not authentic. A similar report was narrated from Al-Sha'bi, and from Abu Ja'far Al-Baqir: **and sacrifice** means raising the hands when beginning the prayer. Prayer, and it was said, **And slaughter**, meaning, face the Qiblah with your slaughter. Ibn Jarir mentioned these three sayings.

Ibn Abi Hatim narrated here a very strange hadith. He said: Wahb bin Ibrahim Al-Qadi told us in the year 255 AH, Isra'il bin Hatim Al-Marwazi told us, Muqatil bin Hayyan told us, on the authority of Al-Asbagh bin Nabatah, on the authority of Ali bin Abi Talib, who said: When this Surah was revealed to the Prophet, may God bless him and grant him peace: "Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice." The Messenger of God, may God bless him and grant him peace, said: **O Gabriel, what is this sacrifice that my Lord has commanded me to make?** He said: "It is not a sacrifice, but He commands you, when you enter into the state of ritual purity for prayer, to raise your hands when you say Allahu Akbar, when you bow, when you raise your head from bowing, and when you prostrate, for that is our prayer and the prayer of the angels in the seven heavens. Everything has an adornment, and the adornment of prayer is raising the hands with every takbir." Thus, Al-Hakim narrated it in Al-Mustadrak from the hadith of Isra'il ibn Hatim, and from Ata' Al-Khurasani: **And slaughter** meaning raise your back after bowing and be straight and protrude your throat, meaning be straight. It was narrated by Ibn Abi Hatim. All of these sayings are very strange, and the correct one is the first one, which is that what is meant by

Indeed, We have granted you, [O Muhammad], Al-Kawthar.

slaughtering is the ritual slaughter. For this reason, the Messenger of God, may God bless him and grant him peace, would pray the Eid prayer and then slaughter his ritual sacrifice and say: **Whoever prays as we do and performs as we do has performed the ritual sacrifice, but whoever performs the ritual sacrifice before the prayer has no ritual sacrifice.** Abu Burdah ibn Niyar stood up and said: **O Messenger of God, I slaughter my sheep before the prayer, and I know that today is a day when meat is desired.** He said: **Your sheep is a meat sheep.** He said: **I have a female goat that is dearer to me than two sheep, will that suffice for me?** He said: **It suffices for you, but it will not suffice for anyone after you.**

Abu Ja'far ibn Jarir said: The correct statement is that which is said to mean: Make all your prayers purely for your Lord, and not for any rivals or deities besides Him. Likewise, make your sacrifices for Him, and not for any idols, in gratitude to Him for the honor and goodness He has given you, for which none can equal, and with which He has singled you out. What he said is extremely good, and Muhammad ibn Ka'b al-Qurazi and Ata' had preceded him in this meaning. God the Almighty said: {Indeed, your enemy is he who is cut off} meaning, the one who hates you, O Muhammad, and the one who hates what you have brought of guidance, truth, shining proof, and clear light is the one who is cut off, lowly, and humiliated, whose mention is cut off. Ibn Abbas, Mujahid, Sa'id ibn Jubayr, and Qatadah said: It was revealed about Al-'As ibn Wa'il. Muhammad ibn Ishaq said that Yazid ibn Ruman said: Whenever Al-'As ibn Wa'il mentioned the Messenger of God (blessings and peace of God be upon him), he would say: Leave him, for he is a man cut off with no descendants. But when he dies, his mention is cut off. So God revealed this Surah. Shimr ibn 'Atiyyah said: It was revealed about 'Uqbah ibn Abi Mu'ayt.

Ibn Abbas and Ikrimah also said: It was revealed about Ka'b bin Al-Ashraf and a group of the infidels of Quraysh. Al-Bazzar said: Ziyad bin Yahya Al-Hassani told us, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Ka'b bin Al-Ashraf came to Mecca and the Quraysh said to him: You are their master, don't you see this man who has been cut off from his people? He claims that he is better than us, and we are the people of the pilgrimage, the people of the custodianship, and the people of the water supply. He said: You are better than him. Then, **Indeed, your enemy is he who is cut off** was revealed. This is how Al-Bazzar narrated it, and it is a sound chain of transmission. On the authority of Ata', he said: It was revealed about Abu Lahab, and that was when a son of the Messenger of God (blessings and peace of God be upon him) died. Abu Lahab went to the polytheists and said: **Muhammad has been cut off tonight.** So God revealed about that: **Indeed, your enemy is he who is cut off.**

On the authority of Ibn Abbas: It was revealed about Abu Jahl. And on his authority: **Indeed, your hater** means your enemy. This includes all who are described with that, from those mentioned and others. Ikrimah said: The one cut off is the one who is cut off.

Al-Suddi said: When a man's males died, they said he was cut off. When the sons of the Messenger of God (peace and blessings of God be upon him) died, they said Muhammad was cut off. So God revealed: **Indeed, your hater is the one cut off.** This goes back to what we said, that the one cut off is the one whose memory is cut off when he dies. So they assumed, due to their ignorance, that his memory is cut off when his sons die. God forbid! Rather, God has kept his memory at the heads of witnesses, and has made his law obligatory on the necks of the servants, continuing throughout eternity, until the Day of Resurrection and Resurrection. May the prayers and peace of God be upon him forever until the Day of Calling.

## Fath al-Qadir

It is three verses

It was revealed in Mecca according to Ibn Abbas, Al-Kalbi, and Muqatil, and in Medina according to Al-Hasan, Ikrimah, Mujahid, and Qatadah. Ibn Mardawayh narrated on the authority of Ibn Abbas, Ibn Al-Zubayr, and Aisha that Surah Al-Kawthar was revealed in Mecca.

The majority read 1- **Indeed, We have given you.** Al-Hasan, Ibn Muhaisin, Talha, and Al-Za'farani read *antaynak* with the letter *nun*. It was said that it is the pure Arabic language. Al-A'sha said:

Your love is the best love of kings, the lawful is preserved and the year is granted

Al-Kawthar is a noun derived from the word *kathrah* which is used to describe an exaggeration of abundance, like *nawfal* from *nafl* and *jawhar* from *jahar*. The Arabs call everything abundant in number, amount or danger *kawthar*. This is how the poet said:

The dust of death has risen up until it has multiplied

So the meaning is: Indeed, We have given you, O Muhammad, abundant goodness that has reached the limit. Most of the commentators, as narrated by Al-Wahidi, have said that Al-Kawthar is a river in Paradise. It has also been said that it is the pool of the Prophet, may God bless him and grant him peace, at the gathering place, as stated by Ata. Ikrimah said: Al-Kawthar is prophethood. Al-Hasan said: It is the Qur'an. Al-Hasan ibn Al-Fadl said: It is the interpretation of the Qur'an and the lightening of the laws. Abu Bakr ibn Ayyash said: It is the abundance of companions and the nation. Ibn Kaysan said: It is altruism. It has also been said that it is Islam, or it is an elevated status, or it is the light of the heart, or it is intercession, or it is miracles, or it is the acceptance of supplications, or it is the declaration of **there is no god but God**, or it is the understanding of religion, or it is the five daily prayers. An explanation of what the truth is will follow.

## Tafsir al-Baghawi

1- **Indeed, We have granted you, [O Muhammad],**

**al-Kawthar.** 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, Abu Bakr bin Abi Shaybah informed us, Ali bin Masahr informed us, on the authority of al-Mukhtar - meaning Ibn Faful - on the authority of Anas, who said: "While the Messenger of God, may God bless him and grant him peace, was among us one day, he dozed off and then raised his head smiling. We said: What made you laugh, O Messenger of God? He said: A surah was just revealed to me, and he recited: In the name of God, the Most Gracious, the Most Merciful: "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off." Then he said: Do you know what al-Kawthar is? We said: God and His Messenger know best. He said: It is a river that my Lord, the Mighty and Sublime, promised me, and upon it is much good. It is a pool to which my nation will come on the Day of Resurrection. Its vessels are as numerous as the stars, and it will throb..." The servant is one of them, so I say: Lord, he is from me. He says: You do not know what I have innovated after you.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Muhammad told us, Hisham told us, Abu Bishr and Ata bin Al-Saib told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: *Al-Kawthar* means the abundant good that God gave him. Abu Bishr said: I said to Saeed bin Jubair: Some people claim that it is a river in Paradise? Saeed said: The river in Paradise is from the good that God gave him.

Al-Hasan said: It is the Great Qur'an.

Ikrimah said: Prophethood and the Book.

Linguists say: Al-Kawthar is a noun of action from abundance, and kawfal is a noun of action from an-Nafil. The Arabs call everything that is abundant in number or great in amount and danger: Kawthar. It is well known that it is a river in Paradise that God gave to the Messenger of God, may God bless him and grant him peace, as stated in the hadith:

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, Hamid told us on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I entered Paradise and saw a flowing river, its whiteness the whiteness of milk and sweeter than honey, and its banks were pavilions of pearls. I struck it with my hand and saw the earth was the most fragrant musk. I said to Gabriel: What is this? He said: It is Al-Kawthar that God Almighty has given you.'"

Abdul Rahman bin Muhammad Al-Dawudi told us, Abu Al-Hasan Ahmad bin Muhammad bin Musa Al-Salt told us, Abu Ishaq Ibrahim bin Abdul Samad Al-Hashemi told us, Abu Saeed Al-Ashj told us, Muhammad bin Fadil told us, on the authority of Ata bin Al-Saib, on the authority of Muharrib bin Dithar, on the authority of Ibn Umar, who said: "The Messenger of God, may God

bless him and grant him peace, said: Al-Kawthar is a river in Paradise, its banks are gold, its course is over pearls and rubies, its soil is sweeter than musk and whiter than snow."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Abi Maryam told us, Nafi' bin Umar told us, on the authority of Ibn Abi Malekah, who said: Abdullah bin Amr said: "The Messenger of God, may God bless him and grant him peace, said: 'My Cistern is a month's journey away. Its water is whiter than milk, its fragrance is sweeter than musk, and its cups are like the stars in the sky. Whoever drinks from it will never thirst again.'"

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abd Al-Samad bin Abd Al-Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafari told us, Ishaq bin Ibrahim Al-Dabry told us, Abd Al-Razzaq told us, I heard Ma'mar say, on the authority of Qatada, on the authority of Salim bin Abi Al-Ja'd, on the authority of Ma'dan bin Abi Talha, on the authority of Thawban, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I am at the heart of my Cistern, driving people away from it for the people of Yemen. I strike them with my staff until they turn away from it. And there are two gutters from Paradise in it, one of them made of silver and the other of gold. Its length is the distance between Busra and Sana'a, or between Ayla and Mecca, or from where I am standing to Oman.'"

## Tafsir al-Baidawi

**1- Indeed, We have given you** and it is read **We gave you**. "Al-Kawthar" is the abundant and excessive goodness of knowledge, deeds, and the honor of both worlds. It was narrated from him, peace and blessings be upon him, "It is a river in Paradise that my Lord has promised me. In it is abundant goodness, sweeter than honey, whiter than milk, cooler than snow, and softer than butter. Its banks are emerald, and its vessels are silver. Whoever drinks from it will not thirst." It was said that he was surrounded by it, or it was said that his children and followers, or the scholars of his nation and the Noble Qur'an.

Surat al-Kawthar 108:2

So pray to your Lord and sacrifice

## Surat al-Kawthar 108:2

So pray to your Lord and sacrifice

## Tafsir al-Jalalayn

2 - **Pray for your Lord** the Eid al-Adha prayer **and sacrifice** your sacrifice

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **So pray to your Lord and sacrifice**. The people of interpretation differed regarding the prayer that God commanded His Prophet, may God bless him and grant him peace, to pray with this address, and the meaning of His statement **and sacrifice**. Some of them said: He urged him to be consistent in the prescribed prayer, and to maintain it at its appointed times by His statement: **So pray to your Lord and sacrifice**.

Who said that?

Abdul Rahman bin Al-Aswad Al-Tafawi told me, he said: Muhammad Rabi'ah told us, he said: Yazid bin Bayy Ziyad bin Abi Al-Ja'd told me, on the authority of Asim Al-Jahdari, on the authority of Uqbah bin Zuhair, on the authority of Ali, may God be pleased with him, regarding his statement, **So pray to your Lord and sacrifice**, he said: Placing the right hand over the left in prayer.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Hammad ibn Salamah told us, on the authority of Asim ibn Dhibyan, on the authority of his father, on the authority of Ali, may God be pleased with him: **So pray to your Lord and sacrifice**. He said: Placing one hand on the other in prayer.

Ibn Hamid told us, he said: Mihran told us, on the authority of Hammad bin Salamah, on the authority of Asim al-Jahdari, on the authority of Uqbah bin Zuhair, on the authority of his father, on the authority of Ali, may God be pleased with him: **So pray to your Lord and sacrifice**. He said: He placed his right hand on the middle of his left forearm, then placed them on his chest.

He said: Mihran told us, on the authority of Hammad bin Salamah, on the authority of Asim al-Ahwal, on the authority of al-Sha'bi, the same.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Yazid bin Abi Ziyad, on the authority of Asim Al-Jahdari, on the authority of Uqba bin Zuhair, on the authority of Ali, may God be pleased with him: **So pray to your Lord and sacrifice**. He said: Placing the right hand over the left in prayer.

Ibn Bishr told us, he said: Abu Asim told us, he said: Aouf told us, on the authority of Abu al-Qamus, regarding his statement: **So pray to your Lord and**

**sacrifice**, he said: Placing one hand on the other in prayer.

Ibn Hamid told us: Abu Saleh Al-Khorasani told us: Hammad told us, on the authority of Asim Al-Jahdari, on the authority of his father, on the authority of Uqbah bin Dhibyan, that Ali Abu Talib, may God be pleased with him, said regarding God's statement: **So pray to your Lord and sacrifice**, he said: He placed his right hand on the middle of his left forearm, then he placed them on his chest.

Others said: Rather, what he meant by his saying, **Pray to your Lord** is the obligatory prayer, and by his saying, **and sacrifice** is to raise his hands to the throat when beginning the prayer and entering into it.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Isra'il, on the authority of Jabir, on the authority of Abu Ja'far: **So pray to your Lord and sacrifice** the prayer, and sacrifice by raising your hands when you first say the takbir at the opening.

Others said: What he meant by his saying, **Pray to your Lord** is the obligatory prayer, and *sacrifice* is the slaughtering of the sacrificial animal.

Who said that?

Ibn Hamid told us: Hakam bin Salm and Harun bin Al-Mughira told us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So pray to your Lord and sacrifice**. He said: The obligatory prayer and the sacrifice of sacrificial animals.

Yaqoub told me: Hisham told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair and Hajjaj, that they both said regarding His statement, **Then pray to your Lord and sacrifice**, he said: The dawn prayer with the congregation and the sacrifice of the sacrificial animals in Mina.

Abu Kurayb told us: He said: We were told by Wakee', on the authority of Qatar, on the authority of Ata': **So pray to your Lord and sacrifice**. He said: The dawn prayer, and sacrifice the sacrificial animals.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **So pray to your Lord and sacrifice**. He said: The obligatory prayer, and the sacrifice is the ritual and slaughter on the Day of Sacrifice.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Al-Hakam, regarding his statement: **So pray to your Lord and sacrifice**: He said: The dawn prayer.

Others said: Rather, what he meant by that is: Perform the Eid prayer on the Day of Sacrifice, and slaughter your sacrifice.

Who said that?

Ibn Hamid told us: Harun bin Al-Mughira told us, on the authority of Anbasa, on the authority of Jabir, on the



authority of Anas bin Malik, who said: The Prophet, may God bless him and grant him peace, used to slaughter before praying, so he was commanded to pray and then slaughter.

Abu Kurayb told us, he said: Waki' told us, on the authority of Thabit bin Abi Safiya, on the authority of Abu Ja'far, **So pray to your Lord**, he said: Prayer. Ikrimah said: Prayer and the sacrifice of the sacrifice.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, **So pray to your Lord and sacrifice**. He said: If you pray on the Day of Sacrifice, then sacrifice.

Ibn Hamid told us: Yahya bin Wadh told us: Qatr told us: I asked Ata' about his statement, **Then pray to your Lord and sacrifice**. Say: You pray and sacrifice.

Ibn Bashar told us, he said: Abu Asim told us, he said: Aouf told us, on the authority of Al-Hasan: **So pray to your Lord and sacrifice**. He said: Slaughtering.

He said: Abd al-Rahman told us, he said: Abaan bin Khalid told us, he said: I heard al-Hasan say, **Pray to your Lord and sacrifice**. He said: Slaughtering.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So pray to your Lord and sacrifice**. He said: The sacrifice of the sacrificial animals, and the prayer is on the day of sacrifice.

Ibn Abi Al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So pray to your Lord and sacrifice**. He said: The Eid Al-Adha prayer, and sacrifice: the sacrifice of the sacrificial animal.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So pray to your Lord and sacrifice**. He said: The places of sacrifice of the sacrificial animals are in Mina.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah, **So pray to your Lord and sacrifice**. He said: The sacrifice of the sacrifice.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So pray to your Lord and sacrifice**, he said: Sacrifice on the Day of Sacrifice.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Then pray to your Lord and sacrifice**, he said: slaughter the sacrificial animals.

Others said: This was said to the Prophet, may God bless him and grant him peace, because some people used to pray to other than God and slaughter for other than Him. So he was told: Make your prayer and your slaughter for God, if someone who disbelieves in God makes it for other than Him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Muhammad ibn Ka'b

al-Qurazi, that he used to say regarding this verse: **So pray to your Lord and sacrifice**, meaning: Some people used to pray to other than God and sacrifice to other than God. So if We grant you al-Kawthar, O Muhammad, then let your prayer and sacrifice be for no one but Me.

Others said: Rather, this verse was revealed on the day of Al-Hudaybiyah, when the Prophet, may God bless him and grant him peace, and his companions were besieged and prevented from entering the House. God showed him that he should pray, slaughter the sacrificial animals, and leave, so he did.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, he said: Abu Muawiyah al-Bajali told me, on the authority of Sa'id ibn Jubayr that he said: This verse, meaning His saying, **So pray to your Lord and sacrifice**, was on the day of al-Hudaybiyah. Gabriel, peace be upon him, came to him and said: **Sacrifice and return**. So the Messenger of God, may God bless him and grant him peace, obeyed. Then he delivered the sermon of breaking the fast and the sacrifice, then he bowed two rak'ahs, then he turned to the sacrificial animals and sacrificed them. That is when he says, **So pray to your Lord and sacrifice**.

Others said: Rather, the meaning of this is: pray, supplicate to your Lord, and ask Him.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **Pray to your Lord and sacrifice**. He said: Pray to your Lord and ask.

Some Arab scholars interpreted his statement, **And slaughter**, as meaning that one should face the qibla with his throat. He mentioned that he heard some Arabs say, **Their homes are facing each other**, meaning, one is facing the throat of the other. He mentioned that some of Banu Asad recited to him:

Abu Hak, are you the uncle of Jalad and the master of the warring people of Al-Abtah?

That is, by slaughtering each other.

The first of these sayings that is most correct in my opinion is the saying of the one who said: The meaning of that is: So make all your prayers purely for your Lord, without any rivals or tools besides Him. Likewise, make your movement for Him, without any idols, in gratitude to Him for the honor and goodness that He has given you, for which there is no equal, and with which He has singled you out, by giving you al-Kawthar.

I said that this is the most correct statement on the matter, because God, the Most High, informed His Prophet, may God bless him and grant him peace, of the gifts and honor He had bestowed upon him, and praised Him for them with the Kauthar. Then He followed that with His saying: **So pray to your Lord and sacrifice**. Thus it was known that He singled him out for prayer and sacrifice as a way of thanking Him, for what He knew of the blessing He had bestowed upon him, by giving him the Kauthar. So there was no



## Surat al-Kawthar 108:2

### So pray to your Lord and sacrifice

reason for singling out some of the prayer for that and not others, and some of the sacrifice and not others, since it was an encouragement to be thankful for the blessings.

The interpretation of this statement is: We have given you, O Muhammad, Al-Kawthar, as a blessing from Us to you and an honor from Us to you. So, be sincere in your worship of your Lord and devote your prayers and rituals to Him, contrary to what those who disbelieve in Him do, worship others besides Him, and slaughter sacrifices to idols.

## Tafsir al-Qurtubi

God Almighty says: **So pray to your Lord and sacrifice.**

There are five issues:

First: The Almighty's saying: *Pray* meaning establish the prayer that is obligatory upon you. This is how Ad-Dahhak narrated it on the authority of Ibn Abbas. Qatada, Ata', and Ikrimah said: **Pray to your Lord** means the Eid prayer on the Day of Sacrifice. **And sacrifice** means your sacrifice. Anas said:

The Prophet (peace and blessings of God be upon him) used to slaughter and then pray, so he was commanded to pray and then slaughter. Saeed ibn Jubayr also said: Pray to your Lord the obligatory dawn prayer in congregation, and slaughter the sacrificial animals in Mina. Saeed ibn Jubayr also said: This was revealed at Hudaibiyyah when the Prophet (peace and blessings of God be upon him) was prevented from entering the House, so God the Most High commanded him to pray, slaughter the sacrificial animals, and depart, so he did that. Ibn al-Arabi said: As for those who said that what is meant by God's statement, *Pray* is the five daily prayers, this is because they are the pillars of worship, the foundation of Islam, and the greatest pillars of the religion. As for those who said that it is the dawn prayer at Muzdalifah, this is because it is coupled with the sacrifice, which is on that day, and there is no prayer before the sacrifice other than it, so He mentioned it specifically from among the prayers because it is coupled with the sacrifice.

I said: As for those who said that it is the Eid prayer, that is outside of Mecca, as there is no Eid prayer in Mecca by consensus, as narrated by Ibn Umar. Ibn al-Arabi said: (As for Malik, he said: I did not hear

anything about it, and what occurs to me is that what is meant by it is the prayer of the Day of Sacrifice, and the sacrifice after it). Ali, may God be pleased with him, and Muhammad ibn Ka'b said: The meaning is to place the right hand over the left, parallel to the sacrifice in prayer. It was also narrated from Ibn Abbas. It was also narrated from Ali: to raise his hands in the takbir to his sacrifice. And Ja'far ibn Ali said the same: **Pray to your Lord and sacrifice**, he said: He raises his hands when he says the takbir for the ihram to the sacrifice. And from Ali, may God be pleased with him, he said:

When the verse, **So pray to your Lord and sacrifice**, was revealed, the Prophet, may God bless him and grant him peace, said to Gabriel, **What is this sacrifice that God has commanded me to make?** He said, "It is not a sacrifice, but He commands you, when you enter into ihram for prayer, to raise your hands when you say God is most great, and when you raise your head from bowing, and when you prostrate, for that is our prayer and the prayer of the angels who are in the seven heavens, and everything has an adornment, and the adornment of prayer is raising the hands with every takbir." And on the authority of Abu Salih, on the authority of Ibn Abbas, he said: Face the qiblah with your throat. Al-Farra', Al-Kalbi, and Abu Al-Ahwas said this, and from it is the saying of the poet:

Abu Hakam, you are not the uncle of Mualid and the master of the warring people of Al-Abtah

Meaning: Opposite. Al-Farra' said: I heard some Arabs say: Our homes are opposite each other, meaning they are facing each other. The throat of this one is opposite the throat of that one, meaning opposite him. Ibn Al-A'rabi said: It is the man standing up in prayer facing the mihrab, from their saying: Their homes are opposite each other, meaning they are facing each other. It was narrated on the authority of Ata' who said: He ordered him to sit upright between the two prostrations until his throat is visible. Sulayman Al-Taymi said: It means raise your hand in supplication to your throat. It was said: *Fasl* means worship. Muhammad bin Ka'b Al-Qurazi said: {Indeed, We have granted you, O Muhammad, Al-Kawthar. So pray to your Lord and sacrifice.} He says: Some people pray to other than God and sacrifice to other than God, and We have given you Al-Kawthar, so let your prayer and our sacrifice not be for anyone but God. Ibn al-Arabi said: "What I have is that he meant: Worship your Lord and sacrifice to Him, so that your deeds should only be for the One whom He has singled out for you with al-Kawthar. It is more appropriate that all deeds should be equivalent to this special quality of al-Kawthar, which is the abundant goodness that God has given you, or the river whose mud is musk, and the number of its vessels is the stars in the sky. As for this being equivalent to the prayer on the Day of Sacrifice, or the slaughter of a ram, cow, or camel, then that is far-fetched in estimation and management, and in balancing the reward with worship." And God knows best.

Second: We have already discussed the sacrifice, its merits, and the time of slaughtering in Surat As-Saffat,

so there is no point in repeating that. We also mentioned a number of its rulings in Surat Al-Hajj. Ibn Al-Arabi said: "Among the strange things is that Al-Shafi'i said: Whoever sacrifices before the prayer, it is sufficient for him, and God Almighty says in His Book, 'So pray to your Lord and sacrifice.' So he began with the prayer before the sacrifice, and the Prophet (blessings and peace of God be upon him) said **and in Al-Bukhari and others, on the authority of Al-Bara' bin Azib, he said:**

(The first thing we start with on this day is to pray, then return and slaughter. Whoever does so has performed a ritual, and whoever slaughters before, it is just meat that he has presented to his family. It has nothing to do with the ritual, and its companions deny it. It is preferable to agree.)

Third: As for what was narrated on the authority of Ali, peace be upon him, **Pray to your Lord and sacrifice**, he said:

Placing the right hand on the left during prayer. This was reported by Al-Daraquti. Our scholars have differed on this matter into three opinions: First: It should not be placed on an obligatory or voluntary prayer, because it is a matter of relying on God. It is not permissible in an obligatory prayer, nor is it recommended in a voluntary prayer. Second: It should not be done in an obligatory prayer, but it should be done in a voluntary prayer as a form of assistance, because it is a matter of concession. Third: It should be done in both obligatory and voluntary prayers. This is the correct opinion, because it is proven that the Messenger of God (peace and blessings of God be upon him) placed his right hand on his left, according to the hadith of Wa'il ibn Hujr and others. Ibn Al-Mundhir said: This is also the opinion of Malik, Ahmad, and Ishaq. It was narrated from Al-Shafi'i: The scholars of opinion recommended it. A group of scholars were of the view that the hand should be left open. Among those from whom we have narrated this are Ibn Al-Zubayr, Al-Hasan, Al-Basri, and Ibrahim Al-Nakha'i.

I said: It was also narrated on the authority of Malik. Ibn Abd al-Barr said: Letting the hands hang down and placing the right hand on the left are all part of the Sunnah of prayer.

Fourth: They differed as to the place where the hand should be placed. It was narrated on the authority of Ali ibn Abi Talib that he placed them on his chest. Saeed ibn Jubayr and Ahmad ibn Hanbal said: Above the navel. He said: There is nothing wrong if it is below the navel. A group said: It should be placed below the navel. This was narrated on the authority of Ali, Abu Hurayrah, Al-Nakha'i, and Abu Majlaz. Sufyan Al-Thawri and Ishaq said the same.

Fifth: As for raising the hands during the takbir at the beginning, bowing, rising from bowing, and prostration, there is a difference of opinion regarding that. Al-Daraqutni narrated, "From the hadith of Hamid on the authority of Anas, he said:

The Messenger of God, may God bless him and grant him peace, would raise his hands when he entered into prayer, when he bowed, when he raised his head

from bowing, and when he prostrated. No one narrated it from Humayd with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, except Abd al-Wahhab al-Thaqafi. The correct version is the action of Anas. In the two Sahihs, on the authority of Ibn Umar, he said:

I saw the Messenger of God (peace and blessings of God be upon him) when he stood up to pray, raising his hands until they were level with his shoulders, then he would say Allahu Akbar. He would do that when he said Allahu Akbar for bowing, and he would do that when he raised his head from bowing, and he would say, "Sami'a Allahu liman hamidah." But he would not do that when he raised his head from prostration. Ibn al-Mundhir said: This is the opinion of al-Layth ibn Sa'd, al-Shafi'i, Ahmad, Ishaq, and Abu Thawr. Ibn Wahb narrated this opinion from Malik. And I say the same because it is the proven opinion from the Messenger of God (peace and blessings of God be upon him). A group said: The worshipper raises his hands when he begins the prayer, but he does not raise them at any other time. This is the opinion of Sufyan al-Thawri and the People of Opinion.

I said: It is well-known in the Maliki school of thought, based on the hadith of Ibn Masoud, which was included by Al-Daraqutni from the hadith of Ishaq bin Abi Isra'il, who said: "Ibn Jaber told us on the authority of Hammad on the authority of Ibrahim on the authority of Alqamah on the authority of Abdullah, who said:

I prayed with the Prophet (peace and blessings of God be upon him) and with Abu Bakr and Umar **may God be pleased with them**, and they did not raise their hands except first at the first takbir at the beginning of the prayer. Ishaq said: We adopt this in the entire prayer. Ad-Daraqutni said: Muhammad ibn Jabir **and he was weak** narrated it alone from Hammad from Ibrahim. Other than Hammad narrated it from Ibrahim as a mursal from Abdullah, from his actions, not traced back to the Prophet (peace and blessings of God be upon him), and this is the correct view. Yazid ibn Abi Ziyad narrated from Abdur-Rahman ibn Abi Laila from Al-Baraa':

He saw the Prophet (peace and blessings of God be upon him) raise his hands until they were level with his ears when he began the prayer, then he did not return to any of that until he finished the prayer. Ad-Daraqutni said: Yazid was prompted toward the end of his life to say: **then he did not return**, so he prompted him and he had become confused. In **Mukhtasar ma laysa fi al-Mukhtasar** it is narrated from Malik: The hands are not to be raised in any part of the prayer. Ibn al-Qasim said: I did not see Malik raise his hands when entering ihram. He said: I prefer not raising the hands when entering ihram.

## Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Fadil narrated to us on the authority of Al-Mukhtar ibn Fulfel on the authority of Anas ibn Malik who said: "The Messenger of God (peace and blessings of God be upon him) dozed off and raised his head smiling. They either said

to them or they said to him: Why are you laughing? The Messenger of God (peace and blessings of God be upon him) said: A surah was just revealed to me and he recited: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar' until he finished it. Then he said: Do you know what Al-Kawthar is? They said: God and His Messenger know best. He said: It is a river that my Lord, the Mighty and Sublime, has given me in Paradise. It has much good in it. My nation will come to it on the Day of Resurrection, its vessels as numerous as the stars. A servant among them will tremble, and I will say: O Lord, he is from my nation. Then it will be said: You do not know what they innovated after you." This is how Imam Ahmad narrated it with this three-part chain of transmission, and this chain of transmission is on the authority of Muhammad ibn Fadil on the authority of Al-Mukhtar ibn Fulfel on the authority of Anas ibn Malik.

It was reported about the description of the Cistern on the Day of Resurrection that two gutterings will gush forth from the sky from the River of Kauthar, and that its vessels will be as numerous as the stars in the sky. This hadith was narrated by Muslim, Abu Dawud, and al-Nasa'i on the authority of Ali ibn Musahir and Muhammad ibn Fadil, both on the authority of al-Mukhtar ibn Fulful on the authority of Anas. Muslim's wording is: "While the Messenger of God (blessings and peace of God be upon him) was among us in the mosque, he dozed off and then raised his head smiling. We said: 'What makes you laugh, O Messenger of God?' He said: 'A surah was just revealed to me, and he recited: "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off.'" Then he said: 'Do you know what al-Kawthar is?' We said: 'God and His Messenger know best.' He said: 'It is a river that my Lord, the Mighty and Sublime, has promised me, and it has much good in it. It is a Cistern to which my Ummah will come to drink on the Day of Resurrection. Its vessels will be as numerous as the stars in the sky. One of their servants will stagger, and I will say: 'O Lord, he is from my Ummah.' He will say: 'You do not know what I innovated after you.'"

Many reciters have used it as evidence that this surah was revealed in Medina, and many jurists have said that the Basmalah is part of the surah and was revealed with it. As for the statement of God the Almighty: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, it was mentioned earlier in this hadith that it is a river in Paradise. Imam Ahmad narrated it through another chain of transmission on the authority of Anas, who said: Affan told us, Hammad told us, Thabit told us, on the authority of Anas that he recited this verse: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, and he said: "The Messenger of God (blessings and peace of God be upon him) said: 'I was given al-Kawthar and behold, it was a flowing river, not split in two, and its banks were domes of pearls. I struck its soil with my hand and behold, it was fragrant musk and its pebbles were pearls.'" Imam Ahmad also said: Muhammad ibn Abi Udayy narrated to us on the authority of Humayd on the authority of Anas who said: "The Messenger of

God (peace and blessings of God be upon him) said: 'I entered Paradise and saw a river with two banks lined with pearls. I reached my hand towards the water flowing in it and saw a fragrant mist. I said: What is this, O Gabriel? He said: This is Al-Kawthar which God, the Almighty, has given you.'" Al-Bukhari narrated it in his Sahih and Muslim narrated it on the authority of Shaiban ibn Abd al-Rahman on the authority of Qatadah on the authority of Anas ibn Malik who said: "When the Prophet (peace and blessings of God be upon him) ascended to heaven, he said: 'I came upon a river with two banks lined with hollow pearls. I said: What is this, O Gabriel? He said: This is Al-Kawthar.'" This is the wording of Al-Bukhari **may God have mercy on him**.

Ibn Jarir said: Al-Rabi' narrated to us, Ibn Wahb narrated to us, on the authority of Sulayman ibn Bilal, on the authority of Sharik ibn Abi Namir, who said: I heard Anas ibn Malik narrating to us: "When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, Gabriel took him to the lowest heaven and saw a river with a palace of pearls and emeralds on it. He went to smell its soil and saw that it was musk. He said: 'O Gabriel, what is this river?' He said: 'It is Al-Kawthar which your Lord has hidden for you.'" The hadith of the Night Journey was presented earlier in Surat Al-Subhan on the authority of Sharik on the authority of Anas on the authority of the Prophet (peace and blessings of God be upon him), and it is included in the two Sahih. Sa'id said on the authority of Qatadah on the authority of Anas: "The Messenger of God (peace and blessings of God be upon him) said: 'While I was walking in Paradise, a river appeared before me with domes of hollow pearls on its banks. The angel who was with him said: 'Do you know what this is? This is Al-Kawthar which God has given you.' And he struck the ground with his hand and brought forth musk from its clay." Sulayman ibn Tarkhan, Muammar, Hammam and others narrated it on the authority of Qatadah with this chain of transmission.

Ibn Jarir said: Ahmad ibn Abi Surayj told us, Abu Ayyub al-Abbas told us, Ibrahim ibn Saad told us, Muhammad ibn Abd al-Wahhab ibn Akhi Ibn Shihab told me, on the authority of his father, on the authority of Anas, who said: "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 God Almighty has given me in Paradise. Its soil is musk, whiter than milk and sweeter than honey. It is frequented by birds with necks like the necks of camels. Abu Bakr said: O Messenger of God, it is soft. He said: Eating it is softer than it."

Ahmad said: Abu Salamah Al-Khuza'i told us, Al-Layth told us, on the authority of Yazid bin Al-Haad, on the authority of Abdul-Wahhab, on the authority of Abdullah bin Muslim bin Shihab, on the authority of Anas, "A man said: O Messenger of God, what is Al-Kawthar? He said: It is a river in Paradise that my Lord has given me. It is whiter than milk and sweeter than honey. In it are birds with necks like the necks of camels. Umar said: O Messenger of God, they are soft. He said: Eating them is softer than them, O Umar."

Narrated by Ibn Jarir from the hadith of Al-Zuhri, on the authority of his brother Abdullah, on the authority of Anas, that he "asked the Messenger of God, may God bless him and grant him peace, about Al-Kawthar, and he mentioned something similar." Al-Bukhari said: Khalid bin Yazid Al-Kahili told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, may God be pleased with her, who said: "I asked her about the words of God Almighty: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar.' She said: It is a river that was given to your Prophet, may God bless him and grant him peace. Its banks are hollow pearls, and its vessels are as numerous as the stars." Then Al-Bukhari said: It was narrated by Zakariya, Abu Al-Ahwas, and Mutraf on the authority of Abu Ishaq, and it was narrated by Ahmad and Al-Nasa'i on the authority of Mutraf on his authority.

Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: Al-Kawthar is a river in Paradise, its banks are hollow pearls. Israel said: It is a river in Paradise, and it has vessels as many as the stars in the sky. Ibn Humayd narrated to us: Yaqub al-Qummi narrated to us, on the authority of Hafs ibn Humayd, on the authority of Shimir ibn Atiyyah, on the authority of Shuqayq or Masruq, who said: I said to Aisha, **O Mother of the Believers, tell me about al-Kawthar.** She said, **Its river is in the two depths of Paradise.** I said, **And what are the two depths of Paradise?** She said, **Its middle and its two banks are palaces of pearls and rubies, its soil is musk, and its pebbles are pearls and rubies.** Abu Kurayb narrated to us: Waki' narrated to us, on the authority of Abu Ja'far al-Razi, on the authority of Ibn Abi Nujayh, on the authority of Aisha, may God be pleased with her, who said, **Whoever wants to hear the gurgling of al-Kawthar, let him put his fingers in his ears.** This is disconnected between Ibn Abi Nujayh and Aisha, and in some narrations, on the authority of a man on her authority. The meaning of this is that he hears something similar to it, not that he hears it himself, and God knows best. Al-Suhayli said: Ad-Daraqutni narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, on the authority of Malik ibn Mughul, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace.

Then Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, that he said about al-Kawthar 108: It is the good that God gave him. Abu Bishr said: I said to Sa'id bin Jubair: Some people claim that it is a river in Paradise. Sa'id said: The river in Paradise is from the good that God gave him. And he also narrated it from the hadith of Hisham, on the authority of Abu Busr and Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Al-Kawthar is the abundant good. And Al-Thawri said, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Al-Kawthar is the abundant good. And this

interpretation includes the river and other things because Al-Kawthar is from abundance, which is the abundant good. And from that is the river, as Ibn Abbas, Ikrimah, Sa'id bin Jubair, Mujahid, Muharib bin Dithar, and Al-Hasan bin Abi Al-Hasan Al-Basri said, until Mujahid said: It is the abundant good in this world and the hereafter. And Ikrimah said: It is the prophethood, the Qur'an, and the reward of the hereafter. And it is authentic from Ibn Abbas that he interpreted it as the river as well. Ibn Jarir said: Abu Kuraib told us, Omar bin Ubaid told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over rubies and pearls, its water is whiter than snow and sweeter than honey.** Al-Awfi narrated something similar on the authority of Ibn Abbas.

Ibn Jarir said: Ya'qub told me, Hisham told us, 'Ata' ibn al-Sa'ib told us, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, that he said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over pearls and rubies, its water is whiter than milk and sweeter than honey.** Al-Tirmidhi narrated it in the same way, on the authority of Ibn Humayd, on the authority of Jarir, on the authority of 'Ata' ibn al-Sa'ib, with a similar chain of transmission, but it has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Imam Ahmad said: 'Ali ibn Hafs told us, Warqa' told us, and 'Ata' said, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: Al-Kawthar is a river in Paradise, its banks are gold, its water flows over pearls, its water is whiter than milk and sweeter than honey." Al-Tirmidhi, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir narrated it in this way, on the authority of Muhammad ibn Fadil, on the authority of 'Ata' ibn al-Sa'ib, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Tirmidhi said: Hasan sahih.

Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ata' ibn al-Sa'ib told us: Muharrib ibn Dithar told me: What did Sa'id ibn Jubayr say about al-Kawthar? I said: Tell us on the authority of Ibn Abbas that he said: It is abundant goodness. He said: He spoke the truth, by God, it is abundant goodness. But Ibn Umar told us: When the verse, **Indeed, We have granted you, [O Muhammad] al-Kawthar,** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise whose banks are made of gold, flowing over pearls and rubies.** Ibn Jarir said: Ibn al-Barqi told me, Ibn Abi Maryam told us, Muhammad ibn Ja'far ibn Abi Katheer told us, Haram ibn 'Uthman told me, on the authority of 'Abd al-Rahman al-A'raj, on the authority of Usamah ibn Zayd, "That the Messenger of God, may God bless him and grant him peace, came to Hamza ibn 'Abd al-Muttalib one day and did not find him. He asked his wife, who was from Banu al-Najjar, about him. She said: 'O Prophet of God, he went out just now, intending to go to you, and I think he missed you in one of the alleys of Banu al-Najjar. Will you not enter, O Messenger of God?' So he entered, and she presented him with a hais **a stew** and he ate from it. She said: 'O Messenger of God, may you be blessed



and pleased. I came and I wanted to come to you so that I could congratulate you and please you. Abu `Amara informed me that you have been given a river in Paradise called al-Kawthar.' He said: 'Yes, and its width - meaning its land - is rubies, coral, emeralds, and pearls.'" Haram ibn `Uthman is weak, but this is a good chain of transmission. The origin of this is authentic, and it has been transmitted through many chains of transmission that indicate certainty according to many of the imams of hadith. Likewise, the hadiths of the pool. This is how it was narrated on the authority of Anas, Abu al-'Aliyah, Mujahid, and others. One of the predecessors said that Al-Kawthar is a river in Paradise, and Ata' said: It is a pool in Paradise.

And the Almighty's saying: **So pray to your Lord and sacrifice** means, just as We have given you abundant good in this world and the Hereafter, including the river whose description was mentioned, so devote your prescribed and voluntary prayers and sacrifices to your Lord, so worship Him alone with no partner, and sacrifice in His name alone with no partner, as the Almighty said: "Say: 'Indeed, my prayer and my sacrifice and my life and my death are for God, Lord of the worlds. \* He has no partner. And this I have been commanded, and I am the first of the Muslims.'" Ibn Abbas, Ata', Mujahid, Ikrimah, and Al-Hasan said: By this he means the sacrifice of sacrificial animals and the like. This is what Qatadah, Muhammad ibn Ka'b Al-Qurazi, Ad-Dahhak, Ar-Rabi', Ata' Al-Khurasani, Al-Hakam, Ismail ibn Abi Khalid, and more than one of the early Muslims said. This is in contrast to what the polytheists did of prostrating to other than God and slaughtering in other than His name, as the Almighty said: **And do not eat of that over which the name of God has not been mentioned, for indeed, that is grave disobedience Al-Anfal 13:1**. It was said that what is meant by His saying **and sacrifice** is placing the right hand over the left hand under the sacrifice. This is narrated from Ali, but it is not authentic. A similar report was narrated from Al-Sha'bi, and from Abu Ja'far Al-Baqir: **and sacrifice** means raising the hands when beginning the prayer. Prayer, and it was said, **And slaughter**, meaning, face the Qiblah with your slaughter. Ibn Jarir mentioned these three sayings.

Ibn Abi Hatim narrated here a very strange hadith. He said: Wahb bin Ibrahim Al-Qadi told us in the year 255 AH, Isra'il bin Hatim Al-Marwazi told us, Muqatil bin Hayyan told us, on the authority of Al-Asbagh bin Nabatah, on the authority of Ali bin Abi Talib, who said: When this Surah was revealed to the Prophet, may God bless him and grant him peace: "Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice." The Messenger of God, may God bless him and grant him peace, said: **O Gabriel, what is this sacrifice that my Lord has commanded me to make?** He said: "It is not a sacrifice, but He commands you, when you enter into the state of ritual purity for prayer, to raise your hands when you say Allahu Akbar, when you bow, when you raise your head from bowing, and when you prostrate, for that is our prayer and the prayer of the angels in the seven heavens. Everything has an adornment, and the adornment of prayer is raising the hands with every takbir." Thus, Al-Hakim narrated it in Al-Mustadrak

from the hadith of Isra'il ibn Hatim, and from Ata' Al-Khurasani: **And slaughter** meaning raise your back after bowing and be straight and protrude your throat, meaning be straight. It was narrated by Ibn Abi Hatim. All of these sayings are very strange, and the correct one is the first one, which is that what is meant by slaughtering is the ritual slaughter. For this reason, the Messenger of God, may God bless him and grant him peace, would pray the Eid prayer and then slaughter his ritual sacrifice and say: **Whoever prays as we do and performs as we do has performed the ritual sacrifice, but whoever performs the ritual sacrifice before the prayer has no ritual sacrifice**. Abu Burdah ibn Niyar stood up and said: **O Messenger of God, I slaughter my sheep before the prayer, and I know that today is a day when meat is desired**. He said: **Your sheep is a meat sheep**. He said: **I have a female goat that is dearer to me than two sheep, will that suffice for me?** He said: **It suffices for you, but it will not suffice for anyone after you**.

Abu Ja'far ibn Jarir said: The correct statement is that which is said to mean: Make all your prayers purely for your Lord, and not for any rivals or deities besides Him. Likewise, make your sacrifices for Him, and not for any idols, in gratitude to Him for the honor and goodness He has given you, for which none can equal, and with which He has singled you out. What he said is extremely good, and Muhammad ibn Ka'b al-Qurazi and Ata' had preceded him in this meaning. God the Almighty said: {Indeed, your enemy is he who is cut off} meaning, the one who hates you, O Muhammad, and the one who hates what you have brought of guidance, truth, shining proof, and clear light is the one who is cut off, lowly, and humiliated, whose mention is cut off. Ibn Abbas, Mujahid, Sa'id ibn Jubayr, and Qatadah said: It was revealed about Al-'As ibn Wa'il. Muhammad ibn Ishaq said that Yazid ibn Ruman said: Whenever Al-'As ibn Wa'il mentioned the Messenger of God (blessings and peace of God be upon him), he would say: Leave him, for he is a man cut off with no descendants. But when he dies, his mention is cut off. So God revealed this Surah. Shimr ibn `Atiyah said: It was revealed about `Uqbah ibn Abi Mu'ayy.

Ibn Abbas and Ikrimah also said: It was revealed about Ka'b bin Al-Ashraf and a group of the infidels of Quraysh. Al-Bazzar said: Ziyad bin Yahya Al-Hassani told us, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Ka'b bin Al-Ashraf came to Mecca and the Quraysh said to him: You are their master, don't you see this man who has been cut off from his people? He claims that he is better than us, and we are the people of the pilgrimage, the people of the custodianship, and the people of the water supply. He said: You are better than him. Then, **Indeed, your enemy is he who is cut off** was revealed. This is how Al-Bazzar narrated it, and it is a sound chain of transmission. On the authority of Ata', he said: It was revealed about Abu Lahab, and that was when a son of the Messenger of God (blessings and peace of God be upon him) died. Abu Lahab went to the polytheists and said: **Muhammad has been cut off tonight**. So God revealed about that: **Indeed, your enemy is he who is cut off**.



On the authority of Ibn Abbas: It was revealed about Abu Jahl. And on his authority: **Indeed, your hater** means your enemy. This includes all who are described with that, from those mentioned and others. Ikrimah said: The one cut off is the one who is cut off. Al-Suddi said: When a man's males died, they said he was cut off. When the sons of the Messenger of God (peace and blessings of God be upon him) died, they said Muhammad was cut off. So God revealed: **Indeed, your hater is the one cut off**. This goes back to what we said, that the one cut off is the one whose memory is cut off when he dies. So they assumed, due to their ignorance, that his memory is cut off when his sons die. God forbid! Rather, God has kept his memory at the heads of witnesses, and has made his law obligatory on the necks of the servants, continuing throughout eternity, until the Day of Resurrection and Resurrection. May the prayers and peace of God be upon him forever until the Day of Calling.

### Fath al-Qadir

2- **Pray for your Lord** The *fa* indicates the order of what comes after it based on what came before it, and what is meant is the command to him (peace and blessings of God be upon him) to constantly perform the obligatory prayers. **And sacrifice** the sacrificial animals, which were the best of the Arabs' wealth. Muhammad ibn Ka'b said: Some people used to pray to other than God and sacrifice to other than God, so God commanded his Prophet (peace and blessings of God be upon him) that his prayer and sacrifice be for Him. Qatadah, Ata', and Ikrimah said: What is meant is the Eid prayer and the sacrifice of the sacrifice. Sacrifice means placing the right hand over the left in prayer, level with the throat, as said by Muhammad ibn Ka'b. It was also said that it means raising his hands in prayer when saying the takbir to level with the throat. It was also said that it means facing the qibla with the throat, as said by al-Farra', al-Kalbi, and Abu al-Ahwas. al-Farra' said: I heard some Arabs say **we sacrifice**, meaning we face each other: the sacrifice of this one to the sacrifice of this one, meaning opposite him, and from this is the saying of the poet:

Abu Hakam, you are not Amr Mujallid and the master of the warring people of Al-Abtah

That is, facing each other. Ibn al-A'rabī said: It is the man standing upright in prayer facing the mihrab, from their saying: Their dwellings fight each other, facing each other. It was narrated on the authority of Ata' that he said: He ordered him to sit upright between the two prostrations until his throat is visible. Sulayman al-Tamimi said: The meaning is: And raise your hands in supplication to your throat. The apparent meaning of the verse is the command to him, may God bless him and grant him peace, to perform the general prayer and the general sacrifice, and to make them for God the Almighty and for no one else. What was mentioned in the Sunnah about explaining this generality in a specific way is in the ruling of restricting it, and it will come, God willing.

### Tafsir al-Baghawi

God Almighty said: 2- **So pray to your Lord and sacrifice**. Muhammad bin Ka'b said: Some people used to pray to other than God and sacrifice to other than God, so God commanded His Prophet, may God bless him and grant him peace, to pray and sacrifice to God Almighty.

Ikrimah, Ata', and Qatadah said: Pray to your Lord for the Eid prayer and the Day of Sacrifice, and sacrifice your sacrifice.

Saeed bin Jubair and Mujahid said: Perform the obligatory prayers together, and slaughter the sacrificial animals in Mina.

It was narrated on the authority of Abu al-Juza' on the authority of Ibn Abbas, who said: **So pray to your Lord and sacrifice**. He said: Placing the right hand over the left in prayer when sacrificing.

### Tafsir al-Baidawi

2- **Pray for your Lord** So continue to pray sincerely for the sake of God the Most High, unlike the one who neglects it and shows off in it in gratitude for His blessings, as prayer is a collection of types of gratitude. **And sacrifice** the sacrificial animals, which are the best of the Arabs' wealth, and give them in charity to the needy, unlike the one who abandons them and prevents them from receiving provisions. So the surah is like a counterpoint to the previous surah, and prayer has been interpreted as the Eid prayer and sacrifice as the offering of sacrifice.

Surat al-Kawthar 108:3

Indeed, your enemy is the one cut off.

### Surat al-Kawthar 108:3

Indeed, your enemy is the one cut off.

### Tafsir al-Jalalayn

3 - **Indeed, your enemy** meaning the one who hates you **is the one cut off** cut off from all good or the one whose lineage is cut off. It was revealed about Al-Aas bin Wa'il. The Prophet, may God bless him and grant him peace, called him **cut off** when his son Al-Qasim died.

### Tafsir al-Suyuti

Al-Bazzar and others narrated with a sound chain of transmission on the authority of Ibn Abbas who said: Ka'b ibn al-Ashraf came to Mecca and the Quraysh said to him: You are their master. Don't you see this one who has been cut off from his people? He claims that he is better than us, while we are the people who carry out the pilgrimage, provide the water, and are the guardians. He said: You are better than him. Then the verse was revealed: **It is your enemy who is cut off.**

K and Ibn Abi Shaybah narrated in Al-Musannaf and Ibn Al-Mundhir on the authority of Ikrimah who said: When revelation came to the Prophet, may God bless him and grant him peace, the Quraysh said: Muhammad has been cut off from us. So the verse was revealed: **Indeed, your enemy is the one cut off.**

Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: The Quraysh used to say when a man's males died, **So-and-so is cut off.** When the Prophet's son, may God bless him and grant him peace, died, Al-Aasi ibn Wa'il said, **Muhammad is cut off.** So it was revealed. Al-Bayhaqi narrated something similar in Al-Dala'il on the authority of Muhammad ibn Ali, and he named the son Al-Qasim. He narrated on the authority of Mujahid, who said: **It was revealed about Al-Aasi ibn Wa'il, because he said, 'I hate Muhammad.'**

K and he narrated on the authority of Shammar bin Atiyah who said: Uqbah bin Abi Mu'ayt used to say that the Prophet, may God bless him and grant him peace, would not have any children left and he would be cut off. So God revealed about him: **Indeed, your enemy is the one cut off.**

### Tafsir al-Tabari

And His saying: **Indeed, your enemy is the one cut off.** What He, may His praise be exalted, said: **Indeed, your enemy**, is the one who hates you, O Muhammad, and your enemy, **is the one cut off.** What He means by **cut off** is the most lowly, the most humiliated, the one whose backbone is cut off, the one who has no offspring.

The interpreters differed about the meaning of this. Some of them said that it refers to Al-Aas bin Wael Al-Sahmi.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us on the authority of Ali, on the authority of Ibn Abbas, his statement **Indeed, your enemy is the one cut off**, he means: your enemy.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement **Indeed, your traitor is the one cut off**, he said: He is Al-Aas bin Wa'il.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hilal ibn Khabab, he said: I heard Saeed ibn Jubayr say: **Indeed, your enemy is the one cut off.** He said: He is Al-Aas ibn Wa'il.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Hilal, who said: I asked Saeed bin Jubair about his statement: **Indeed, your enemy is the one cut off.** He said: Your enemy, Al-Aas bin Wael, was cut off from his people.

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, **Indeed, your enemy is he who is cut off**, Al-Aas ibn Wa'il said: I am the enemy of Muhammad, and whoever people hate is he who is cut off.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Indeed, your enemy is he who is cut off.** Say: He is Al-Aas ibn Wa'il. He said: I hate Muhammad, and he is cut off, he has no offspring. God said: **Indeed, your enemy is he who is cut off.** Qatada said: **The one who is cut off** is the insignificant, weak, and lowly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, your enemy is the one cut off.** This is Al-Aas bin Wa'il, it has reached us that he said: I am the enemy of Muhammad.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, your enemy is the one cut off**, he said: The man says: Muhammad is only cut off, he has no offspring, as you see, and God said: **Indeed, your enemy is the one cut off.**

Others said: Rather, he meant by that: Uqba bin Abi Mu'ayt.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shamir ibn Atiyyah, who said: Uqba ibn Abi Mu'ayt used to say: The Prophet, may God bless him and grant him peace, would not have any children left, and so God revealed these verses about him: **Indeed, your enemy** Uqba ibn Abi Mu'ayt **is the one cut off.**

Others said: Rather, he meant a group of Quraysh.

Who said that?

Ibn Al-Muthanna told us, he said: He told us, he said: Abdul-Wahhab told us, he said: Dawud told us, on the authority of Ikrimah, regarding this verse: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, "These are better guided than those who believe in the way."** (An-Nisa': 51) He said: It was revealed about Ka'b ibn Al-Ashraf. He came to Mecca and its people said to him: Are we better or this isolated person from his people, while we are the people of Hajj and we have the place of slaughtering sacrificial animals? He said: You are better. So God revealed this verse about him, and revealed about those who said to the Prophet (peace and blessings of God be upon him) what they said: **Indeed, your enemy is the one cut off.**

Abu Kurayb told us: Waki' told us, on the authority of Badr bin Uthman, on the authority of Ikrimah, **Indeed, your enemy is he who is cut off.** He said: When revelation was sent to the Prophet, may God bless him and grant him peace, the Quraysh said: Muhammad has been cut off from us. So the verse, **Indeed, your enemy is he who is cut off.** was revealed. He said: The one who made you cut off is he who is cut off.

Ibn Basharr told us: Ibn Abi Uday told us: Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Ka'b ibn al-Ashraf came to Mecca, they came to him and said to him: We are the people of water supply and custodianship, and you are the master of the people of the religion. Are we Khaybar or this ignorant one cut off from his people, who claims that he is better than us? He said: Rather, you are his report. So the verse was revealed to him: **Indeed, your enemy is the one cut off.** He said: And the verse was revealed to him: **Have you not seen those who were given a portion of the Scripture?** (An-Nisa': 44) until His saying: **a helper.** (An-Nisa': 45)

The first and most correct of the sayings in this regard, in my opinion, is to say: God Almighty informed him that the one who hates the Messenger of God, may God bless him and grant him peace, is the least and most humiliated, and his lineage is cut off. This is the description of everyone who hates him among the people, even if the verse was revealed regarding a specific person.

## Tafsir al-Qurtubi

The Almighty said: **Indeed, your enemy is he who is cut off.** That is, he who hates you, and he is Al-Aas bin Wa'il. The Arabs used to call someone who had sons and daughters, and then the sons died and the daughters remained: *abtar*. It is said that Al-Aas stood with the Prophet, peace and blessings be upon him, talking to him, and a group of the leaders of Quraish said to him: With whom were you standing? He said: With that one who is *abtar*. Abdullah, the son of the

Messenger of God, peace and blessings be upon him, had died before that, and he was from Khadija, so God, the Exalted, revealed: **Indeed, your enemy is he who is abtar.** That is, the one whose memory is cut off from the good of this world and the hereafter. Ikrimah reported from Ibn Abbas who said: When the people of the Jahiliyyah died, they would say: So-and-so is cut off. When Ibrahim, the son of the Prophet, peace and blessings be upon him, died, Abu Jahl went out to his companions and said: Muhammad is cut off. So God, the Exalted, revealed: **Indeed, your enemy is he who is cut off,** meaning Abu Jahl. Shammar ibn Atiyah said: He is Uqbah ibn Abi Mu'ayt. It was said: The Quraysh used to say when a male child died: So-and-so has been cut off. So when the son of the Messenger of God (peace and blessings of God be upon him) died in Mecca and Ibrahim died in Medina, they said: Muhammad has been cut off and that he has no one to take care of him after him. So this verse was revealed, as stated by Al-Suddi and Ibn Zayd. It was said: It was an answer to the Quraysh when they said to Ka'b ibn Al-Ashraf when he came to Mecca: We are the ones who provide water, custodianship, chamberlainship and banners, and you are the master of the people of Medina, so we are better. Is this one, cut off from his people? Ka'b said: Rather you are better. So the verse was revealed about Ka'b: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut.** (An-Nisa': 51)... the verse. And the verse was revealed about the Quraysh 106: **Indeed, your enemy is the one cut off.** Ibn Abbas and Ikrimah also said this. It was said: When God the Almighty revealed to His Messenger and called the Quraysh to faith, they said: Muhammad has departed from us, meaning he has opposed us and been cut off from us. So God the Almighty informed His Messenger, may God bless him and grant him peace, that they are the ones who are cut off. This was also said by Ikrimah and Shahr ibn Hawshab. Linguists said: **Abtar among men is the one who has no offspring, and among animals is the one who has no tail.** And every good thing whose effect has been cut off is *abtar*. *Battar* means to cut. **I cut something off before it was completed.** "Inbtaar" means to sever. *Batar* is the sharp sword. *Abtar* is the one with a severed tail. You say from it: *Batar in the broken form Yabtar in the broken form Yabtar in the broken form Batar in the broken form.* In the hadith: **What is this batira?** Ziyad delivered his incomplete sermon because he did not praise God in it, nor did he send blessings upon the Prophet, may God bless him and grant him peace. Ibn al-Sikkit: *Abtaran* is the donkey and the slave. He said they were called *abtarin* because of their little good. And God made him *abtarin*: meaning He made him *abtarin*. It is said: A man who severs his kinship ties is called *abatar* with a damma on the hamza. The poet said:

A mean person who has a pig's nose that cuts off his relatives is one of the losers.

Al-Batriyya: A group of Zaidis, attributed to Al-Mughira ibn Sa'd, whose nickname was Al-Abtar. As for pine, it is a common word. It was said: It is a palm tree that remains alone, and its bottom is crushed and peeled, it is said: Sanbar at the bottom of the palm tree. It was also said: It is a solitary man who has no children or brothers. It was also said: It is the one who feeds the

## Surat al-Kawthar 108:3

Indeed, your enemy is the one cut off.

pond specifically, as narrated by Abu Ubaid. And he recited:

Between the faucet and the counter

A tap: a tube in a water jug made of iron or lead from which one drinks. All of these were narrated by Al-Jawhari, may God have mercy on him. And God Almighty knows best.

## Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Fadil narrated to us on the authority of Al-Mukhtar ibn Fulfel on the authority of Anas ibn Malik who said: "The Messenger of God (peace and blessings of God be upon him) dozed off and raised his head smiling. They either said to them or they said to him: Why are you laughing? The Messenger of God (peace and blessings of God be upon him) said: A surah was just revealed to me and he recited: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar' until he finished it. Then he said: Do you know what Al-Kawthar is? They said: God and His Messenger know best. He said: It is a river that my Lord, the Mighty and Sublime, has given me in Paradise. It has much good in it. My nation will come to it on the Day of Resurrection, its vessels as numerous as the stars. A servant among them will tremble, and I will say: O Lord, he is from my nation. Then it will be said: You do not know what they innovated after you." This is how Imam Ahmad narrated it with this three-part chain of transmission, and this chain of transmission is on the authority of Muhammad ibn Fadil on the authority of Al-Mukhtar ibn Fulfel on the authority of Anas ibn Malik.

It was reported about the description of the Cistern on the Day of Resurrection that two gutterings will gush forth from the sky from the River of Kauthar, and that its vessels will be as numerous as the stars in the sky. This hadith was narrated by Muslim, Abu Dawud, and al-Nasa'i on the authority of Ali ibn Musahir and Muhammad ibn Fadil, both on the authority of al-Mukhtar ibn Fulfel on the authority of Anas. Muslim's wording is: "While the Messenger of God (blessings and peace of God be upon him) was among us in the mosque, he dozed off and then raised his head smiling. We said: 'What makes you laugh, O Messenger of God?' He said: 'A surah was just revealed to me, and he recited: "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off.'" Then he said: 'Do you know what al-Kawthar is?' We said: 'God and His Messenger know best.' He said: 'It is a river that my Lord, the Mighty and Sublime, has promised me, and it has much good in it. It is a Cistern to which my Ummah will come to drink on the Day of Resurrection. Its vessels will be as numerous as the stars in the sky. One of their servants will stagger, and I will say: 'O Lord, he is from my Ummah.' He will say: 'You do not know what I innovated after you.'"

Many reciters have used it as evidence that this surah

was revealed in Medina, and many jurists have said that the Basmalah is part of the surah and was revealed with it. As for the statement of God the Almighty: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, it was mentioned earlier in this hadith that it is a river in Paradise. Imam Ahmad narrated it through another chain of transmission on the authority of Anas, who said: Affan told us, Hammad told us, Thabit told us, on the authority of Anas that he recited this verse: **Indeed, We have granted you, [O Muhammad], al-Kawthar**, and he said: "The Messenger of God (blessings and peace of God be upon him) said: 'I was given al-Kawthar and behold, it was a flowing river, not split in two, and its banks were domes of pearls. I struck its soil with my hand and behold, it was fragrant musk and its pebbles were pearls.'" Imam Ahmad also said: Muhammad ibn Abi Udayy narrated to us on the authority of Humayd on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) said: 'I entered Paradise and saw a river with two banks lined with pearls. I reached my hand towards the water flowing in it and saw a fragrant mist. I said: What is this, O Gabriel? He said: This is Al-Kawthar which God, the Almighty, has given you.'" Al-Bukhari narrated it in his Sahih and Muslim narrated it on the authority of Shaiban ibn Abd al-Rahman on the authority of Qatadah on the authority of Anas ibn Malik who said: "When the Prophet (peace and blessings of God be upon him) ascended to heaven, he said: 'I came upon a river with two banks lined with hollow pearls. I said: What is this, O Gabriel? He said: This is Al-Kawthar.'" This is the wording of Al-Bukhari **may God have mercy on him**.

Ibn Jarir said: Al-Rabi' narrated to us, Ibn Wahb narrated to us, on the authority of Sulayman ibn Bilal, on the authority of Sharik ibn Abi Namir, who said: I heard Anas ibn Malik narrating to us: "When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, Gabriel took him to the lowest heaven and saw a river with a palace of pearls and emeralds on it. He went to smell its soil and saw that it was musk. He said: 'O Gabriel, what is this river?' He said: 'It is Al-Kawthar which your Lord has hidden for you.'" The hadith of the Night Journey was presented earlier in Surat Al-Subhan on the authority of Sharik on the authority of Anas on the authority of the Prophet (peace and blessings of God be upon him), and it is included in the two Sahih. Sa'id said on the authority of Qatadah on the authority of Anas: "The Messenger of God (peace and blessings of God be upon him) said: 'While I was walking in Paradise, a river appeared before me with domes of hollow pearls on its banks. The angel who was with him said: 'Do you know what this is? This is Al-Kawthar which God has given you.' And he struck the ground with his hand and brought forth musk from its clay." Sulayman ibn Tarkhan, Muammar, Hammam and others narrated it on the authority of Qatadah with this chain of transmission.

Ibn Jarir said: Ahmad ibn Abi Surayj told us, Abu Ayyub al-Abbas told us, Ibrahim ibn Saad told us, Muhammad ibn Abd al-Wahhab ibn Akhi Ibn Shihab told me, on the authority of his father, on the authority



of Anas, who said: "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 God Almighty has given me in Paradise. Its soil is musk, whiter than milk and sweeter than honey. It is frequented by birds with necks like the necks of camels. Abu Bakr said: O Messenger of God, it is soft. He said: Eating it is softer than it."

Ahmad said: Abu Salamah Al-Khuza'i told us, Al-Layth told us, on the authority of Yazid bin Al-Haad, on the authority of Abdul-Wahhab, on the authority of Abdullah bin Muslim bin Shihab, on the authority of Anas, "A man said: O Messenger of God, what is al-Kawthar? He said: It is a river in Paradise that my Lord has given me. It is whiter than milk and sweeter than honey. In it are birds with necks like the necks of camels. Umar said: O Messenger of God, they are soft. He said: Eating them is softer than them, O Umar." Narrated by Ibn Jarir from the hadith of Al-Zuhri, on the authority of his brother Abdullah, on the authority of Anas, that he "asked the Messenger of God, may God bless him and grant him peace, about al-Kawthar, and he mentioned something similar." Al-Bukhari said: Khalid bin Yazid Al-Kahili told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, may God be pleased with her, who said: "I asked her about the words of God Almighty: 'Indeed, We have granted you, [O Muhammad], al-Kawthar.' She said: It is a river that was given to your Prophet, may God bless him and grant him peace. Its banks are hollow pearls, and its vessels are as numerous as the stars." Then Al-Bukhari said: It was narrated by Zakariya, Abu Al-Ahwas, and Mutraf on the authority of Abu Ishaq, and it was narrated by Ahmad and Al-Nasa'i on the authority of Mutraf on his authority.

Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Aisha, who said: Al-Kawthar is a river in Paradise, its banks are hollow pearls. Israel said: It is a river in Paradise, and it has vessels as many as the stars in the sky. Ibn Humayd narrated to us: Ya'qub al-Qummi narrated to us, on the authority of Hafs ibn Humayd, on the authority of Shimr ibn Atiyyah, on the authority of Shuqayq or Masruq, who said: I said to Aisha, **O Mother of the Believers, tell me about al-Kawthar.** She said, **Its river is in the two depths of Paradise.** I said, **And what are the two depths of Paradise?** She said, **Its middle and its two banks are palaces of pearls and rubies, its soil is musk, and its pebbles are pearls and rubies.** Abu Kurayb narrated to us: Waki' narrated to us, on the authority of Abu Ja'far al-Razi, on the authority of Ibn Abi Nujayh, on the authority of Aisha, may God be pleased with her, who said, **Whoever wants to hear the gurgling of al-Kawthar, let him put his fingers in his ears.** This is disconnected between Ibn Abi Nujayh and Aisha, and in some narrations, on the authority of a man on her authority. The meaning of this is that he hears something similar to it, not that he hears it himself, and God knows best. Al-Suhayli said: Ad-Daraqutni narrated it with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, on the authority of Malik ibn Mughul, on the authority of al-Sha'bi, on the authority of Masruq, on the authority

of Aisha, on the authority of the Prophet, may God bless him and grant him peace.

Then Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, that he said about al-Kawthar 108: It is the good that God gave him. Abu Bishr said: I said to Sa'id bin Jubair: Some people claim that it is a river in Paradise. Sa'id said: The river in Paradise is from the good that God gave him. And he also narrated it from the hadith of Hisham, on the authority of Abu Busr and Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: Al-Kawthar is the abundant good. And Al-Thawri said, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Al-Kawthar is the abundant good. And this interpretation includes the river and other things because Al-Kawthar is from abundance, which is the abundant good. And from that is the river, as Ibn Abbas, Ikrimah, Sa'id bin Jubair, Mujahid, Muharib bin Dithar, and Al-Hasan bin Abi Al-Hasan Al-Basri said, until Mujahid said: It is the abundant good in this world and the hereafter. And Ikrimah said: It is the prophethood, the Qur'an, and the reward of the hereafter. And it is authentic from Ibn Abbas that he interpreted it as the river as well. Ibn Jarir said: Abu Kurayb told us, Omar bin Ubaid told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over rubies and pearls, its water is whiter than snow and sweeter than honey.** Al-Awfi narrated something similar on the authority of Ibn Abbas.

Ibn Jarir said: Ya'qub told me, Hisham told us, 'Ata' ibn al-Sa'ib told us, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, that he said: **Al-Kawthar is a river in Paradise, its banks are gold and silver, it flows over pearls and rubies, its water is whiter than milk and sweeter than honey.** Al-Tirmidhi narrated it in the same way, on the authority of Ibn Humayd, on the authority of Jarir, on the authority of 'Ata' ibn al-Sa'ib, with a similar chain of transmission, but it has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Imam Ahmad said: 'Ali ibn Hafs told us, Warqa' told us, and 'Ata' said, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: Al-Kawthar is a river in Paradise, its banks are gold, its water flows over pearls, its water is whiter than milk and sweeter than honey." Al-Tirmidhi, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir narrated it in this way, on the authority of Muhammad ibn Fadil, on the authority of 'Ata' ibn al-Sa'ib, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Tirmidhi said: Hasan sahih.

Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, Ata' ibn al-Sa'ib told us: Muharrib ibn Dithar told me: What did Sa'id ibn Jubayr say about al-Kawthar? I said: Tell us on the authority of Ibn Abbas that he said: It is abundant goodness. He said: He spoke the truth, by God, it is abundant goodness. But Ibn Umar told us:



Indeed, your enemy is the one cut off.

When the verse, **Indeed, We have granted you, [O Muhammad] al-Kawthar**, was revealed, the Messenger of God, may God bless him and grant him peace, said: **Al-Kawthar is a river in Paradise whose banks are made of gold, flowing over pearls and rubies.** Ibn Jarir said: Ibn al-Barqi told me, Ibn Abi Maryam told us, Muhammad ibn Ja'far ibn Abi Katheer told us, Haram ibn 'Uthman told me, on the authority of 'Abd al-Rahman al-A'raj, on the authority of Usamah ibn Zayd, "That the Messenger of God, may God bless him and grant him peace, came to Hamza ibn 'Abd al-Muttalib one day and did not find him. He asked his wife, who was from Banu al-Najjar, about him. She said: 'O Prophet of God, he went out just now, intending to go to you, and I think he missed you in one of the alleys of Banu al-Najjar. Will you not enter, O Messenger of God?' So he entered, and she presented him with a hais **a stew** and he ate from it. She said: 'O Messenger of God, may you be blessed and pleased. I came and I wanted to come to you so that I could congratulate you and please you. Abu 'Amara informed me that you have been given a river in Paradise called al-Kawthar.' He said: 'Yes, and its width - meaning its land - is rubies, coral, emeralds, and pearls.'" Haram ibn 'Uthman is weak, but this is a good chain of transmission. The origin of this is authentic, and it has been transmitted through many chains of transmission that indicate certainty according to many of the imams of hadith. Likewise, the hadiths of the pool. This is how it was narrated on the authority of Anas, Abu al-'Aliyah, Mujahid, and others. One of the predecessors said that Al-Kawthar is a river in Paradise, and Ata' said: It is a pool in Paradise.

And the Almighty's saying: **So pray to your Lord and sacrifice** means, just as We have given you abundant good in this world and the Hereafter, including the river whose description was mentioned, so devote your prescribed and voluntary prayers and sacrifices to your Lord, so worship Him alone with no partner, and sacrifice in His name alone with no partner, as the Almighty said: "Say: 'Indeed, my prayer and my sacrifice and my life and my death are for God, Lord of the worlds. \* He has no partner. And this I have been commanded, and I am the first of the Muslims.'" Ibn Abbas, Ata', Mujahid, Ikrimah, and Al-Hasan said: By this he means the sacrifice of sacrificial animals and the like. This is what Qatadah, Muhammad ibn Ka'b al-Qurazi, Ad-Dahhak, Ar-Rabi', Ata' Al-Khurasani, Al-Hakam, Ismail ibn Abi Khalid, and more than one of the early Muslims said. This is in contrast to what the polytheists did of prostrating to other than God and slaughtering in other than His name, as the Almighty said: **And do not eat of that over which the name of God has not been mentioned, for indeed, that is grave disobedience Al-Anfal 13:1.** It was said that what is meant by His saying **and sacrifice** is placing the right hand over the left hand under the sacrifice. This is narrated from Ali, but it is not authentic. A similar report was narrated from Al-Sha'bi, and from Abu Ja'far Al-Baqir: **and sacrifice** means raising the hands when beginning the prayer. Prayer, and it was said, **And slaughter**, meaning, face the Qiblah with your slaughter. Ibn Jarir mentioned these three sayings.

Ibn Abi Hatim narrated here a very strange hadith. He

said: Wahb bin Ibrahim Al-Qadi told us in the year 255 AH, Isra'il bin Hatim Al-Marwazi told us, Muqatil bin Hayyan told us, on the authority of Al-Asbagh bin Nabatah, on the authority of Ali bin Abi Talib, who said: When this Surah was revealed to the Prophet, may God bless him and grant him peace: "Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice." The Messenger of God, may God bless him and grant him peace, said: **O Gabriel, what is this sacrifice that my Lord has commanded me to make?** He said: "It is not a sacrifice, but He commands you, when you enter into the state of ritual purity for prayer, to raise your hands when you say Allahu Akbar, when you bow, when you raise your head from bowing, and when you prostrate, for that is our prayer and the prayer of the angels in the seven heavens. Everything has an adornment, and the adornment of prayer is raising the hands with every takbir." Thus, Al-Hakim narrated it in Al-Mustadrak from the hadith of Isra'il bin Hatim, and from Ata' Al-Khurasani: **And slaughter** meaning raise your back after bowing and be straight and protrude your throat, meaning be straight. It was narrated by Ibn Abi Hatim. All of these sayings are very strange, and the correct one is the first one, which is that what is meant by slaughtering is the ritual slaughter. For this reason, the Messenger of God, may God bless him and grant him peace, would pray the Eid prayer and then slaughter his ritual sacrifice and say: **Whoever prays as we do and performs as we do has performed the ritual sacrifice, but whoever performs the ritual sacrifice before the prayer has no ritual sacrifice.** Abu Burdah ibn Niyar stood up and said: **O Messenger of God, I slaughter my sheep before the prayer, and I know that today is a day when meat is desired.** He said: **Your sheep is a meat sheep.** He said: **I have a female goat that is dearer to me than two sheep, will that suffice for me?** He said: **It suffices for you, but it will not suffice for anyone after you.**

Abu Ja'far ibn Jarir said: The correct statement is that which is said to mean: Make all your prayers purely for your Lord, and not for any rivals or deities besides Him. Likewise, make your sacrifices for Him, and not for any idols, in gratitude to Him for the honor and goodness He has given you, for which none can equal, and with which He has singled you out. What he said is extremely good, and Muhammad ibn Ka'b al-Qurazi and Ata' had preceded him in this meaning. God the Almighty said: {Indeed, your enemy is he who is cut off} meaning, the one who hates you, O Muhammad, and the one who hates what you have brought of guidance, truth, shining proof, and clear light is the one who is cut off, lowly, and humiliated, whose mention is cut off. Ibn Abbas, Mujahid, Sa'id ibn Jubayr, and Qatadah said: It was revealed about Al-'As ibn Wa'il. Muhammad ibn Ishaq said that Yazid ibn Ruman said: Whenever Al-'As ibn Wa'il mentioned the Messenger of God (blessings and peace of God be upon him), he would say: Leave him, for he is a man cut off with no descendants. But when he dies, his mention is cut off. So God revealed this Surah. Shimr ibn 'Atiyyah said: It was revealed about 'Uqbah ibn Abi Mu'ayt.

Ibn Abbas and Ikrimah also said: It was revealed about Ka'b bin Al-Ashraf and a group of the infidels of

Quraysh. Al-Bazzar said: Ziyad bin Yahya Al-Hassani told us, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Ka'b bin Al-Ashraf came to Mecca and the Quraysh said to him: You are their master, don't you see this man who has been cut off from his people? He claims that he is better than us, and we are the people of the pilgrimage, the people of the custodianship, and the people of the water supply. He said: You are better than him. Then, **Indeed, your enemy is he who is cut off** was revealed. This is how Al-Bazzar narrated it, and it is a sound chain of transmission. On the authority of Ata', he said: It was revealed about Abu Lahab, and that was when a son of the Messenger of God (blessings and peace of God be upon him) died. Abu Lahab went to the polytheists and said: **Muhammad has been cut off tonight**. So God revealed about that: **Indeed, your enemy is he who is cut off**.

On the authority of Ibn Abbas: It was revealed about Abu Jahl. And on his authority: **Indeed, your hater** means your enemy. This includes all who are described with that, from those mentioned and others. Ikrimah said: The one cut off is the one who is cut off. Al-Suddi said: When a man's males died, they said he was cut off. When the sons of the Messenger of God (peace and blessings of God be upon him) died, they said Muhammad was cut off. So God revealed: **Indeed, your hater is the one cut off**. This goes back to what we said, that the one cut off is the one whose memory is cut off when he dies. So they assumed, due to their ignorance, that his memory is cut off when his sons die. God forbid! Rather, God has kept his memory at the heads of witnesses, and has made his law obligatory on the necks of the servants, continuing throughout eternity, until the Day of Resurrection and Resurrection. May the prayers and peace of God be upon him forever until the Day of Calling.

### Fath al-Qadir

3- **Indeed, your enemy is the one cut off**. That is, the one who hates you is the one who is cut off from goodness in general, which includes both the goodness of this world and the hereafter, or the one who has no descendants, or whose memory will not remain after his death. The apparent meaning of the verse is general, and that this is the case for everyone who hates the Prophet, peace and blessings of God be upon him. This does not contradict the fact that the reason for revelation was Al-Aas bin Wa'il, so the consideration is the generality of the wording and not the specificity of the reason, as mentioned before. It was said that when the male children of the people of the Jahiliyyah died, they would say: So-and-so has been cut off. When the son of the Messenger of God, peace and blessings of God be upon him, Ibrahim, died, Abu Jahl went out to his companions and said: The one cut off among men is the one who has no children, and among animals is the one who has no tail. Every good thing whose trace is cut off is called abtar. The root of batr is severance. It is said that I cut something off: I severed it.

Ibn Abi Shaybah, Ahmad, Abu Dawud, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Mardawayh, and Al-Bayhaqi

narrated in his Sunan on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) dozed off, then raised his head smiling and said: 'A surah has just been revealed to me.' He recited 'Indeed, We have granted you, [O Muhammad], Al-Kawthar' until he finished it. He said: 'Do you know what Al-Kawthar is?' They said: 'God and His Messenger know best.' He said: 'It is a river that my Lord has given me in Paradise. It has much good in it, and my nation will come to it on the Day of Resurrection. Its vessels are as numerous as the stars. One of them will tremble, and I will say: 'O Lord, he is from my nation.' It will be said: 'You do not know what I innovated after you.'" Muslim also narrated it in his Sahih. Al-Bukhari, Muslim and others narrated on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: "I entered Paradise and saw a river with pearl tents on both sides. I reached with my hand towards the river flowing and saw it was fragrant musk. I said: 'What is this, O Gabriel?' He said: 'This is Al-Kawthar that God has given you.'" It has been narrated on the authority of Anas through various chains of transmission, all of which clearly state that Al-Kawthar is the river in Paradise. Ibn Abi Shaybah, Al-Bukhari, Ibn Jarir and Ibn Mardawayh narrated on the authority of Aisha that she was asked about the statement, **Indeed, We have granted you Al-Kawthar**, and she said: "It is a river that your Prophet (peace and blessings of God be upon him) was given in the depths of Paradise." Ibn Mardawayh narrated on the authority of Ibn Abbas that it is a river in Paradise. Al-Tabarani narrated in Al-Awsat on the authority of Hudhayfah regarding the statement, **Indeed, We have granted you Al-Kawthar**, that he said: **It is a river in Paradise**. Al-Suyuti authenticated its chain of transmission. Ibn Jarir and Ibn Mardawayh narrated on the authority of Usamah ibn Zayd, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that it was said to the Messenger of God, may God bless him and grant him peace, **You have been given a river in Paradise called Al-Kawthar**. He said, **Yes, and its land is full of rubies, coral, emeralds, and pearls**. Ibn Mardawayh narrated on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, **A man said, 'O Messenger of God, what is Al-Kawthar?' He said, 'It is a river from the rivers of Paradise that God has given me.'** These hadiths indicate that Al-Kawthar is the river in Paradise, so one must go to it and not rely on anything else. Although the meaning of Al-Kawthar in the Arabic language is **abundant goodness**, whoever interprets it in a more general way than what has been authenticated from the Prophet, may God bless him and grant him peace, is interpreting it in a way that is consistent with the linguistic meaning. Ibn Abi Shaybah, Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Mardawayh narrated on the authority of Ata' ibn Al-Sa'ib, who said: Muharib ibn Dithar said: Sa'id ibn Jubayr said regarding al-Kawthar 108:I said: Tell us that Ibn Abbas said: It is abundant goodness. He said: He spoke the truth, for it is abundant goodness. But Ibn Umar told us that: "Indeed, We have granted you, [O Muhammad], Al-Kawthar was revealed, and the Messenger of God (peace and blessings of God be upon him) said: "Al-Kawthar is a river in Paradise whose banks are of

Indeed, your enemy is the one cut off.

gold; it flows over pearls and rubies. Its soil is purer than musk, and its water is whiter than milk and sweeter than honey." Al-Bukhari, Ibn Jarir, and Al-Hakim narrated on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas that he said: In Al-Kawthar is the goodness that God has given him. Abu Bishr said: I said to Sa'id ibn Jubayr, "Some people claim that it is a river in Paradise." He said: "The river in Paradise is part of the goodness that God has given him." This interpretation by the scholar of this nation, Ibn Abbas **may God be pleased with him**, is based on the linguistic meaning, as we have explained to you. However, the Messenger of God (peace and blessings of God be upon him) interpreted it, in what is authentically reported from him, as meaning the river in Paradise, and when the river of God comes, the river of Ma'qil will cease to exist. Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ali ibn Abi Talib, who said: "When this Surah was revealed to the Prophet, may God bless him and grant him peace: 'Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice,' the Messenger of God, may God bless him and grant him peace, said to Gabriel: 'What is this sacrifice that my Lord has commanded me to do?' He said: 'It is not a sacrifice, but He commands you, when you enter into the state of ritual purity for prayer, to raise your hands when you pronounce Allahu Akbar, when you bow, and when you raise your head from bowing, for that is our prayer and the prayer of the angels who are in the seven heavens, and everything has an adornment, and the adornment of prayer is raising the hands with every takbir.' The Prophet, may God bless him and grant him peace, said: 'Raising the hands is a form of humility, as God said: 'But they did not humble themselves before their Lord, nor did they humbly supplicate.' " This is through the chain of transmission of Muqatil ibn Hayyan on the authority of Al-Asbagh ibn Nubatah on the authority of Ali. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: 'God revealed to His Messenger: Raise your hands level with your throat when you pronounce Allahu Akbar for prayer, for that is the sacrifice.' " Ibn Abi Shaybah, Al-Bukhari in his History, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Daraqutni in Al-Afrad, Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Ali ibn Abi Talib, regarding the verse, **Pray to your Lord and sacrifice**, that he said: He placed his right hand on the middle of his left forearm, then placed them on his chest during prayer. Abu Al-Shaykh and Al-Bayhaqi narrated in his Sunan on the authority of Anas, on the authority of the Prophet, peace and blessings be upon him, something similar. Ibn Abi Hatim, Ibn Shahin in his Sunan, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, **Pray to your Lord and sacrifice**, that he said: When you pray and raise your head from bowing, stand up straight. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse, that he said: The obligatory prayer and the sacrifice on the Day of Sacrifice. Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, that he said: He said: And sacrifice on the Day of Sacrifice. Al-Bazzar, Ibn Jarir, Ibn Abi Hatim,

and Ibn Mardawayh narrated on the authority of Ibn Abbas, that he said: Ka'b ibn Al-Ashraf came to Mecca. The Quraysh said to him: You are the best of the people of Medina and their master. Don't you see this Sabean who has been cut off from his people? He claims that he is better than us, while we are the people who provide pilgrimage, provide water, and are the custodians. He said: You are better than him. Then the following verse was revealed: "Indeed, your enemy is he who will be cut off." And the following verse was revealed: "Have you not seen those who were given a portion of the Scripture?" until His saying: "You will not find for him a helper." Ibn Kathir said: Its chain of transmission is authentic. At-Tabarani and Ibn Mardawayh narrated on the authority of Abu Ayyub who said: When Ibrahim, the son of the Messenger of God (blessings and peace of God be upon him), died, the polytheists went to one another and said: "This Sabean has been cut off tonight." Then God revealed: "Indeed, We have granted you al-Kawthar" until the end of the surah. Ibn Sa'd and Ibn Asakir narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas who said: The eldest son of the Messenger of God (peace and blessings of God be upon him) was Al-Qasim, then Zainab, then Abdullah, then Umm Kulthum, then Fatimah, then Ruqayyah. Al-Qasim died and he was the first of his family and children to die in Mecca. Then Abdullah died, and Al-'As bin Wa'il Al-Sahmi said: His lineage has been cut off and he is cut off. So God revealed: "Indeed, your enemy is he who is cut off." In its chain of transmission is Al-Kalbi. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas: "Indeed, your enemy is he who is cut off." He said: Abu Jahl. Ibn Jarir and Ibn Abi Hatim narrated on his authority: "Indeed, your enemy" means: your enemy.

### Tafsir al-Baghawi

God Almighty says: 3- **Indeed, your enemy**, your enemy and your hater, **is the one cut off**, he is the lowest, most humiliated, and whose backbone is cut off.

It was revealed about Al-Aas ibn Wa'il As-Sahmi. He saw the Prophet (peace and blessings of God be upon him) leaving the door of the mosque as he was entering. They met at the door of Bani Sahm and talked. Some of the leaders of Quraysh were sitting in the mosques. When Al-Aas entered, they asked him: Who were you talking to? He said: That one who was cut off, meaning the Prophet (peace and blessings of God be upon him). A son of the Messenger of God (peace and blessings of God be upon him) from Khadija **may God be pleased with her** had died.

Muhammad bin Ishaq reported on the authority of Yazid bin Ruman who said: Whenever Al-Aas bin Wa'il mentioned the Messenger of God, may God bless him and grant him peace, he would say: Leave him, for he is a man without offspring, and when he dies, his memory will be cut off. Then God Almighty revealed this Surah.

Akrima said on the authority of Ibn Abbas: It was revealed about Ka'b bin Al-Ashraf and a group of Quraysh. When Ka'b came to Mecca, Quraysh said to him: We are the ones who provide water and are the custodians, and you are the master of the people of Medina. So are we better or this isolated person from his people? He said: Rather, you are better than him. So the verse was revealed: "Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut." (An-Nisa': 51). And the verse was revealed about those who said that he was cut off: "Indeed, your enemy is the one cut off, **meaning cut off from all good.**"

#### **Tafsir al-Baidawi**

**3-** Indeed, your enemy" means that whoever hates you, God hates him. "He is the one cut off" who has no offspring, as he will have no offspring or good reputation. As for you, your offspring, your good reputation, and the traces of your virtue will remain until the Day of Resurrection, and you will have in the Hereafter what cannot be described.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Al-Kawthar, God will give him to drink from every river in Paradise, and ten good deeds will be written for him for the number of all the sacrifices of the servants on the Great Day of Sacrifice."

Surat al-Kafirun 109:1  
Say, "O you disbelievers!

## Surat al-Kafirun 109:1

Say, "O you disbelievers!

## Tafsir al-Jalalayn

1 - Say, O disbelievers

## Tafsir al-Suyuti

Al-Tabarani and Ibn Abi Hatim narrated on the authority of Ibn Abbas that the Quraysh invited the Messenger of God, may God bless him and grant him peace, to give him money so that he would be the richest man in Mecca and they would marry him to any women he wanted. They said, "This is for you, O Muhammad, and refrain from cursing our gods and do not mention them in a bad way. If you do not do that, then worship our gods for a year." He said, **Until I see what comes to me from my Lord.** Then God revealed, **Say, 'O you disbelievers,'** to the end of the surah. Then He revealed, **Say, 'Is it other than God that you command me to worship, O you ignorant ones?'**

And Abd al-Razzaq narrated on the authority of Wahb, who said: The infidels of Quraysh said to the Prophet, may God bless him and grant him peace: If you would like to follow us for a year and we return to your religion for a year, then God revealed: Say, O you disbelievers, to the end of the Surah. And Ibn al-Mundhir narrated something similar on the authority of Ibn Jurayj.

Ibn Abi Hatim narrated on the authority of Saeed bin Mina' who said: Al-Walid bin Al-Mughira, Al-Aasi bin Wa'il, Al-Aswad bin Al-Muttalib, and Umayya bin Khalaf met the Messenger of God, may God bless him and grant him peace, and they said: O Muhammad, come and worship what we worship and we will worship what you worship, and you and we will share in our entire affair. Then God revealed: Say: O you disbelievers, to the end of the surah.

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, that the polytheists among his people, as mentioned, had offered him to worship God for a year, on the condition that the Prophet of God, may God bless him and grant him peace, would worship their gods for a year. So God revealed knowledge of their answer to that: *Say, O Muhammad, to these polytheists who asked you to worship their gods for a year, on the condition that they worship your God for a year, O you disbelievers* in God.

## Tafsir al-Qurtubi

It is Meccan, according to Ibn Masoud, Al-Hasan, and Ikrimah. It is Medinan, according to one of the opinions of Ibn Abbas, Qatada, and Ad-Dahhak. It consists of

six verses.

In Al-Tirmidhi, on the authority of Anas: It is equivalent to one-third of the Qur'an. In the book **Al-Radd by Abu Bakr Al-Anbari**, Abdullah bin Najiyah told us: Yusuf told us: Al-Qa'nabi and Abu Na'im told us on the authority of Musa bin Wardan on the authority of Anas, who said:

The Messenger of God, may God bless him and grant him peace, said: **Say, 'O you disbelievers!'** It is equivalent to a quarter of the Qur'an. It was narrated on the authority of Anas. Al-Hafiz Abu Muhammad Abd al-Ghani ibn Sa'id narrated on the authority of Ibn 'Umar, who said:

The Prophet, may God bless him and grant him peace, led his companions in the dawn prayer while traveling. He recited **Say, 'O you disbelievers'** and **Say, 'He is God, the One.'** Then he said: **I have recited to you a third and a quarter of the Qur'an.** Jubayr ibn Mut'im narrated:

The Prophet (peace and blessings of God be upon him) said: **O Jubayr, when you set out on a journey, would you like to be among your companions with the best appearance and the most provisions?** I said: *Yes.* He said: "Then recite these five Surahs from the beginning of 'Say, O disbelievers' to 'Say, I seek refuge in the Lord of mankind' and begin your recitation by saying: 'In the name of God, the Most Gracious, the Most Merciful.'" He said: "By God, I did not have much money. When I traveled, I would be the best-looking and least-provisioned of them. But since I recited them, I have become among the best-looking and most-provisioned of them, until I returned from that journey." Forwah ibn Nawfal al-Ashja'i said:

A man said to the Prophet (peace and blessings of God be upon him): **Advise me.** He said: **Recite when you go to sleep, 'Say, 'O you disbelievers,' for it is a declaration of innocence from polytheism.** Narrated by Abu Bakr al-Anbari and others. Ibn Abbas said: There is nothing in the Qur'an that is more enraging to Satan than it, because it declares monotheism and innocence from polytheism. Al-Asma'i said: **Say, 'O you disbelievers' and 'Say, He is God, the One' were called 'al-Muqashashan', meaning that they declared innocence from hypocrisy.** Abu Ubaidah said: **Just as the honey scrapes away scabies and heals it.** Ibn al-Sikkit said: "It is said of a sore and smallpox when they dry up and become crusty, and of scabies in camels when they close up: 'Their skin has become crusted, peeled, and crusted.'"

God Almighty said: **Say, 'O disbelievers!'**

Ibn Ishaq and others reported on the authority of Ibn Abbas that the reason for its revelation was that Al-Walid bin Al-Mughira, Al-Aas bin Wa'il, Al-Aswad bin Abdul-Muttalib, and Umayya bin Khalaf met the Messenger of God (peace and blessings of God be upon him) and said: "O Muhammad, come, let us worship what you worship, and you worship what we worship, and we and you will share in all our affairs. If what you have brought is better than what is in our hands, we will share in it with you and take our share



of it. But if what is in our hands is better than what is in yours, then you will share in our affair and take your share of it." Then God, the Almighty, revealed: **Say, 'O you disbelievers.'** Abu Salih said on the authority of Ibn Abbas that they said to the Messenger of God (peace and blessings of God be upon him): **If you were to ask for some of these gods, we would believe you.** Then Gabriel came down to the Prophet (peace and blessings of God be upon him) with this Surah, and they despaired of him and harmed him and his companions. The definite article returns to the meaning of the known, even though it is for the genus, as it was an attribute of any, because it is addressed to those who were previously known by God Almighty that they would die in their disbelief, so it is from the specificity that came in the form of generality. And something similar from Al-Mawardi: It was revealed as an answer, and he meant by the disbelievers a specific people, not all disbelievers, because among them are those who believed, so they worshipped God, and among them are those who died or were killed in their disbelief, and they are the ones addressed by this statement, and they are the ones mentioned. Abu Bakr bin Al-Anbari said: And those who criticized the Qur'an read: Say to those who disbelieve, **I do not worship what you worship.**

## Tafsir Ibn Kathir

### Interpretation of Surat Al-Kafirun

It was reported in Sahih Muslim on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, recited this Surah and "Say: He is God, the One" in the two rak'ahs of tawaf. In Sahih Muslim, on the authority of Abu Hurayrah, the Messenger of God, may God bless him and grant him peace, recited them in the two rak'ahs of dawn prayer. Imam Ahmad said: 'Waki' narrated to us, Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Mujahid, on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, recited in the two rak'ahs before dawn and the two rak'ahs after sunset, "Say: O disbelievers" and "Say: He is God, the One" twenty or ten times.

Ahmad also said: Muhammad ibn Abdullah ibn al-Zubayr told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Mujahid, on the authority of Ibn Umar, who said: "I watched the Prophet, may God bless him and grant him peace, twenty-four or twenty-five times, and he would recite in the two rak'ahs before dawn and the two rak'ahs after sunset, 'Say, O you disbelievers' and 'Say, He is God, the One.'" Ahmad said: Abu Ahmad, who is Muhammad ibn Abdullah ibn al-Zubayr, told us, Sufyan, who is al-Thawri, told us, on the authority of Abu Ishaq, on the authority of Mujahid, on the authority of Ibn Umar, who said: "I watched the Prophet, may God bless him and grant him peace, for a month, and he would recite in the two rak'ahs before dawn, 'Say, O you disbelievers' and 'Say, He is God, the One.'" This is how al-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Ahmad al-Zubayr, and al-Nasa'i transmitted it from another chain of transmission on the authority of Abu Ishaq with it. Al-Tirmidhi said: This is a hasan hadith,

and it was mentioned previously in the hadith that it is equivalent to a quarter of the Qur'an, and when it is shaken, it is equivalent to a quarter of the Qur'an.

Imam Ahmad said: Hashim ibn al-Qasim narrated to us, Zuhair narrated to us, Abu Ishaq narrated to us, on the authority of Farwah ibn Nawfal - he is the son of Muawiyah - on the authority of his father, "That the Messenger of God (peace and blessings of God be upon him) said to him: 'Would you like a stepdaughter of ours to take care of?' He said: 'I think she is Zaynab.'" Then he came and the Prophet (peace and blessings of God be upon him) asked him about her. He said: 'What has happened to the girl?' He said: 'I left her with her mother.' He said: 'What brought you here?' He said: 'You have come to teach me something to say when I go to sleep.' He said: 'Recite "Say, 'O you disbelievers,' then go to sleep with its end, for it is a declaration of freedom from polytheism.'" This is narrated only by Ahmad. Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Qatrani narrated to us, Muhammad ibn Tufayl narrated to us, Sharik narrated to us, on the authority of Abu Ishaq, on the authority of Jablah ibn Haritha - he is the brother of Zayd ibn Haritha - that the Prophet (peace and blessings of God be upon him) said: 'When you go to bed, recite **Say, 'O you disbelievers,'** until you reach the end of it, for it is a declaration of freedom from polytheism.' Al-Tabarani narrated on the authority of Sharik, on the authority of Jabir, on the authority of Muqal al-Zubaidi, on the authority of Abd al-Rahman ibn Zayd, "Whenever the Messenger of God, may God bless him and grant him peace, went to bed, he would recite 'Say, O you disbelievers' until he finished it." Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Furwah ibn Nawfal, on the authority of al-Harith ibn Jabalah, who said: "I said, O Messenger of God, teach me something to say when I go to sleep. He said: When you go to bed at night, recite 'Say, O you disbelievers', for it is a declaration of freedom from polytheism." And God knows best.

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

This Surah is the Surah of innocence from the deeds that the polytheists do, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers!'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship,** meaning idols and rivals, **nor are you worshippers of what I worship,** which is God alone, with no partner. So *ma* here means *who*. Then He said: **nor am I a worshipper of what you worship, nor are you worshippers of what I worship,** meaning **nor am I a worshipper of your worship,** meaning **nor are you worshippers of what I worship,** meaning **nor am I a worshipper of your worship,** meaning **nor am I a worshipper of your worship,** meaning **nor am I a worshipper of your worship,** meaning **I do not follow it or emulate it,** but rather I worship God in the way that

Surat al-Kafirun 109:1  
Say, "O you disbelievers!

He loves and is pleased with. For this reason He said: **nor are you a worshipper of what I worship**, meaning **you do not follow the commands of God and His law in your worship**, but rather you have invented something on your own. Yourselves as He said: **They follow nothing but assumption and what their souls desire, while there has already come to them guidance from their Lord.**

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God**, meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God bless him and grant him peace, said to them: **To you be your religion, and to me mine**, as God Almighty said: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works.** Al-Bukhari said: It is said: **For you is your religion disbelief and for me is my religion Islam** and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me.** Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship.** They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief.** End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To**

**you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their falsehood. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surah Qul 'O you disbelievers'.

## Fath al-Qadir

It is six verses

It was revealed in Mecca according to Ibn Masoud, Al-Hasan, and Ikrimah. It was revealed in Medina according to one of the opinions of Ibn Abbas, Qatadah, and Ad-Dahhak. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Al-Kafirun was revealed in Mecca. Ibn Mardawayh narrated on the authority of Abdullah ibn Az-Zubayr that he said: Surat Al-Kafirun was revealed in Medina. It is proven in Sahih Muslim from the hadith of Jabir that the Messenger of God (peace and blessings be upon him) recited this Surah and Qul Huwa Allahu Ahad in the two rak'ahs of Tawaf. In Sahih Muslim also from the hadith of Abu Hurayrah that the Messenger of God (peace and blessings be upon him) recited them in the two rak'ahs of Fajr. Ahmad, At-Tirmidhi **who classified it as hasan**, An-Nasa'i, Ibn Majah, Ibn Hibban, and Ibn Mardawayh narrated on the authority of Ibn Umar that the Messenger of God (peace and blessings be upon him) recited Qul Huwa Allahu Ahad in the two rak'ahs before Fajr and the two rak'ahs after Maghrib twenty or ten times. Al-Hakim narrated and authenticated it on the authority of Abu who said: "The Messenger of God, may God bless him and grant him peace, used to pray with 'Subhan God', 'Say, 'O you disbelievers', and 'Say, 'He is God, the One'." Muhammad ibn Nasr and al-Tabarani in al-Awsat narrated on the authority of Ibn 'Umar who said: The Messenger of God, may God bless him and grant him peace, said: 'Say, 'He is God, the One' is equal to one-third of the Qur'an, and 'Say, 'O you disbelievers' is equal to one-quarter of the Qur'an. He used to recite them both in the two rak'ahs of Fajr prayer." Ibn Mardawayh narrated on the authority of Abu Hurayrah that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever recites 'O you disbelievers' will have a reward equal to one-quarter of the Qur'an.** Al-Tabarani narrated in al-Saghir and al-Bayhaqi in al-Shu'ab on the authority of Sa'd ibn Abi Waqqas who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'Say, 'O you disbelievers', it is as if he recited one-quarter of the Qur'an, and whoever recites 'Say, 'He is God, the One', it is as if he recited one-third of the Qur'an.** Ahmad, Ibn Ad-Durais, Al-Baghawi, and Hamid bin Zanjawayh in his book Targhib narrated on the authority of an old man who met the Prophet

(peace and blessings of God be upon him) who said: "I went out with the Prophet (peace and blessings of God be upon him) on a journey and he passed by a man reciting 'Say, 'O you disbelievers.' He said, 'As for this one, he has been absolved of polytheism.' Then I saw another reciting 'Say, 'He is God, the One.' The Prophet (peace and blessings of God be upon him) said, 'Because of this, Paradise is guaranteed for him.'" In another narration, **As for this one, he has been forgiven.** Ibn Abi Shaybah, Ahmad, Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Al-Anbari in Al-Masahif narrated on the authority of his father, "He said, 'O Messenger of God, teach me what to say when I go to bed.' He said, 'Recite 'Say, 'O you disbelievers,' then go to sleep with the end of it, for it is a declaration of absolution from polytheism.'" Sa'id bin Mansur, Ibn Abi Shaybah, and Ibn Mardawayh narrated it on the authority of Abd Al-Rahman bin Nawfal Al-Ashja'i on the authority of his father, with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn Mardawayh narrated on the authority of Al-Bara' who said: "The Messenger of God (peace and blessings of God be upon him) said to Nawfal bin Mu'awiyah Al-Ashja'i: 'When you go to bed to sleep, recite "Say, 'O you disbelievers," for if you say it, you will be free of polytheism.'" Ahmad and Al-Tabarani in Al-Awsat narrated on the authority of Al-Harith ibn Jabalah, and Al-Tabarani said on the authority of Jabalah ibn Haritha, who was the brother of Zayd ibn Haritha, who said: "I said, 'O Messenger of God, teach me something to say before I go to sleep.' He said: 'When you go to bed at night, recite "Say, 'O you disbelievers," until you reach the end of it, for it is a declaration of freedom from polytheism.'" Al-Bayhaqi narrated in Al-Shu'ab on the authority of Anas who said: "The Messenger of God (peace and blessings of God be upon him) said to Mu'adh: 'Recite "Say, 'O you disbelievers," before you go to sleep, for it is a declaration of freedom from polytheism.'" Abu Ya'la and Al-Tabarani narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: **Shall I not guide you to a word that will save you from associating partners with God? Recite 'Say, 'O you disbelievers,' before you go to sleep.**" Al-Bazzar, Al-Tabarani and Ibn Mardawayh narrated on the authority of Khabbab that the Prophet, may God bless him and grant him peace, said: "When you go to bed, recite 'Say, O you disbelievers.' The Prophet, may God bless him and grant him peace, never went to bed without reciting 'Say, O you disbelievers,' until he finished." Ibn Mardawayh narrated on the authority of Zayd ibn Arqam that he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever meets God

With two Surahs, then there is no accountability for him: "Say, 'O you disbelievers'" and **Say, 'He is God, the One.'** Abu Ubaid narrated in his Fadha'il and Ibn Al-Durais on the authority of Abu Masoud Al-Ansari, who said: Whoever recites **Say, 'O you disbelievers'** and **Say, 'He is God, the One'** at night has done much and done well.

The definite article in 1- "O you disbelievers" is for the genus, but since the verse is addressing those whom God had foreordained would die in their disbelief, the

intended meaning of this generality is specifically for those who were thus. Because there were some disbelievers at the time of the revelation of this verse who had converted to Islam and worshipped God, the Exalted. The reason for the revelation of this surah was that the disbelievers asked the Messenger of God, may God bless him and grant him peace, to worship their gods for one year and they would worship his God for one year.

## Tafsir al-Baghawi

1- **Say, 'O disbelievers,'** to the end of the Surah.

It was revealed about a group of the Quraysh, including: Al-Harith bin Qais Al-Sahmi, Al-Aas bin Wa'il, Al-Walid bin Al-Mughirah, Al-Aswad bin Abd Yaghuth, Al-Aswad bin Al-Muttalib bin Asad, and Umayyah bin Khalaf. They said: O Muhammad, come and follow our religion, and we will follow your religion, and we will share in all our affairs. You will worship our gods for a year, and we will worship your god for a year. If what you have brought is good, we will share it with you and take our share of it. If what is in our hands is good, you will share in our security, and you will take your share of it. He said: God forbid that I should associate anyone with Him. They said: Then touch some of our gods, and we will believe you and worship your god. He said: Until I see what comes from my Lord. Then God Almighty revealed: **Say, 'O you disbelievers!'** to the end of the Surah. The Messenger of God, may God bless him and grant him peace, went to the Sacred Mosque, and in it were the leaders of the Quraysh. He stood over their heads and recited it to them until he finished the Surah. At that point, they despaired of him and harmed him and his companions.

## Tafsir al-Baidawi

1- "Say, 'O you disbelievers!'" meaning specific disbelievers whom God knows will not believe. It was narrated that a group of Quraysh said, "O Muhammad, you will worship our gods for a year and we will worship your god for a year." So this verse was revealed.

Surat al-Kafirun 109:2

I do not worship what you worship.

## Surat al-Kafirun 109:2

I do not worship what you worship.

## Tafsir al-Jalalayn

2 - I **do not worship** immediately **what you worship** of idols

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **I do not worship what you worship** of gods and idols now.

## Tafsir al-Qurtubi

Say to those who disbelieve, **I do not worship what you worship**. And he claimed that this is correct, but this is a slander against the Lord of the Worlds, and a weakening of the meaning of this Surah and a nullification of what God intended, which was to humiliate His Prophet before the polytheists by addressing them with this contemptuous address, and imposing on them what every person of sense and reason would abhor. This is because what he claims is a false expression, our recitation includes it in the meaning, and adds an interpretation that they do not have in their falsehood and distortion. So the meaning of our recitation is: Say to those who disbelieve, O you disbelievers. The evidence for the correctness of this is that when an Arab says to the one he is addressing, **Say to Zaid, come to us**, its meaning is, **Say to Zaid, O Zaid, come to us**. Our reading has been consistent with all that they have, and the best wording and most eloquent meaning of their falsehood has been omitted, as the Messenger, peace be upon him, used to use it in their gathering, saying to them: **O you disbelievers** while he knew that they would get angry if they were accused of disbelief and included among its people, except that he was protected and forbidden from being touched by them or harmed by them. So whoever does not read "Say: O you disbelievers" as God revealed it, has omitted a verse of the Messenger of God, peace be upon him. The way for the people of Islam is not to rush to the like of it, and not to rely on their prophet by reducing from him the virtues that God bestowed upon him and honored him with them. As for the reason for repetition, it has been said that it is for emphasis in cutting off their ambitions, as you say: I swear to God I will not do such and such, then I swear to God I will not do it. Most of the scholars of semantics said: The Qur'an was revealed in the Arabic language, and among their schools of thought is repetition for emphasis and clarity, just as among their schools of thought is abbreviation for the sake of lightness and brevity, because the speaker and orator moving from one thing to another is more appropriate than limiting themselves in this situation to one thing. God the Most

High said: **Then which of the favors of your Lord will you deny?** (al-Rahman 55:45), **Woe, that Day, to the deniers.** (al-Mutaffifin 83:10), "No! They will know. Then no! They will know." (An-Naba': 4-5), and **For indeed, with hardship [will be] ease**. All of this is for emphasis. A speaker may say: Throw, throw, hurry, hurry. And from this is the saying of the Prophet (peace be upon him) in the authentic hadith:

(So-and-so gave permission, then I gave permission. Fatima is putting him under my care.) Narrated by Muslim. The poet said:

Why don't you ask the people of Kinda when they leave, where are we?

Another said:

Ya Labakr, publish a video for me Ya Labakr, where, where is the escape?

Another said:

Oh Alqamah, oh Alqamah, oh Alqamah, the best and most generous of all Tamim

Another said:

Submit, then submit, then submit, three greetings, even if you do not speak

There are many similar examples. It was said: This is in accordance with their saying: Worship our gods and we will worship your god, then worship our gods and we will worship your god, then worship our gods and we will worship your god, so we will continue on this path forever, year after year. So they responded to everything they said with its opposite, i.e. this will never happen. Ibn Abbas said: The Quraysh said to the Prophet (peace and blessings of God be upon him): We will give you enough wealth to make you the richest man in Mecca, we will marry you to whomever you wish, we will walk behind you, and you will refrain from cursing our gods. If you do not do that, we will offer you one option that will be good for us and you: Worship our gods **al-Lat and al-Uzza** for a year, and we will worship your god for a year. So the surah was revealed. The repetition in **I do not worship what you worship** was because the people repeated their statement to him time after time. And God knows best. It was said: The repetition was meant to emphasize. It was said: That is, **I do not worship now what you worship, nor are you worshippers now what I worship**. Then he said: **Nor will I be a worshipper** in the future (of what you worship. Nor will you) in the future **worshippers of what I worship**. This was said by Al-Akhfash and Al-Mubarrad. It was said: They used to worship idols, and if they grew tired of an idol and were fed up with worshipping it, they would reject it, then they would take another idol based on their souls' desires. If they passed by stones that pleased them, they would throw these away and raise those up, glorifying them and setting them up as gods that they worship. So he, peace be upon him, was commanded to say to them: **I do not worship what you worship** today of these gods that are among your hands. Then he said: **Nor will I be a worshipper of what you worship** meaning yesterday of the gods that you rejected and



turned to these. **Nor will you be worshippers of what I worship** for I worship my God. It was said that the words of God Almighty: **I do not worship what you worship \* Nor will you be worshippers of what I worship** are in the future.

### Tafsir Ibn Kathir

This Surah is the Surah of disavowal of the deeds done by the polytheists, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers,'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship**, meaning idols and rivals, **nor are you worshippers of what I worship**, which is God alone, with no partner. So *ma* here means *whom*. Then He said: **Nor am I a worshipper of what you worship \* Nor are you worshippers of what I worship**, meaning I do not follow your worship or emulate it. Rather, I worship God in the manner that He loves and is pleased with. For this reason He said: **Nor are you worshippers of what I worship**, meaning you do not follow the commands of God. And His law in His worship, but you have invented something of your own accord, as He said: **They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord.**

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God**, meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God bless him and grant him peace, said to them: **To you be your religion, and to me mine**, as God Almighty said: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works**. Al-Bukhari said: It is said: **For you is your religion disbelief and for me is my religion Islam** and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me**. Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship**. They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief**. End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for

emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their falsehood. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surah Qul 'O you disbelievers'.

### Fath al-Qadir

So God Almighty commanded him to say to them: 2- **I do not worship what you worship** meaning I will not do what you ask me to do in terms of worshipping the idols you worship. It was said that what is meant is in the future tense because the negative *la* usually only enters into the present tense in the future tense, just as *ma* only enters into the present tense in the present tense in the sense of the present.

### Tafsir al-Baghawi

The meaning of the verse: 2- **I do not worship what you worship**, immediately.

### Tafsir al-Baidawi

2- **I do not worship what you worship** meaning in the future, so *an* only comes with a present tense verb meaning the future, just as *ma* only comes with a present tense verb meaning the present.



Surat al-Kafirun 109:2

I do not worship what you worship.

## Surat al-Kafirun 109:3

Nor do you worship that which I worship.

## Tafsir al-Jalalayn

3 - **Nor do you worship** in the present **what I worship** which is God Almighty alone

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **Nor do you worship what I worship** now.

## Tafsir al-Qurtubi

God Almighty says: **Nor do you worship that which I worship**.

## Tafsir Ibn Kathir

This Surah is the Surah of disavowal of the deeds done by the polytheists, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers,'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship**, meaning idols and rivals, **nor are you worshippers of what I worship**, which is God alone, with no partner. So *ma* here means *whom*. Then He said: **Nor am I a worshipper of what you worship \* Nor are you worshippers of what I worship**, meaning I do not follow your worship or emulate it. Rather, I worship God in the manner that He loves and is pleased with. For this reason He said: **Nor are you worshippers of what I worship**, meaning you do not follow the commands of God. And His law in His worship, but you have invented something of your own accord, as He said: **They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord**.

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God**, meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God

bless him and grant him peace, said to them: **To you be your religion, and to me mine**, as God Almighty said: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works**. Al-Bukhari said: It is said: **For you is your religion disbelief and for me is my religion Islam** and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me**. Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship**. They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief**. End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their falsehood. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surah Qul 'O you disbelievers'.

## Fath al-Qadir

3- **Nor do you worship that which I worship** meaning, you will not do in the future what I ask of you in terms of worshipping my God.

Surat al-Kafirun 109:3

Nor do you worship that which I worship.

### **Tafsir al-Baghawi**

3- **Nor do you worship that which I worship,**  
immediately.

### **Tafsir al-Baidawi**

3- **And you do not worship that which I worship**  
meaning in the future because in the Quran it says I **do**  
**not worship.**

## Surat al-Kafirun 109:4

Nor will I worship what you worship.

### Tafsir al-Jalalayn

4 - **Nor am I a worshipper** in the reception **what you worship**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **Nor am I a worshipper** in the future **what you worshipped** in the past.

### Tafsir al-Qurtubi

The Almighty said: "On the negation of worship from Him for what they worshipped in the past. Then He said: "Nor do you worship that which I worship" on the repetition of the wording but not the meaning, because the contrast necessitates that it be: Nor do you worship that which I worship, so He changed the wording of *worshipped* to **I worship**, indicating that what was worshipped in the past is what will be worshipped in the future, although the past and future may occur in the place of the other. This occurs most often in the reports of God the Almighty. He said: **What I worship** and did not say: Whom I worship, to contrast with it **Nor am I a worshipper of that which you worship**, which are idols and statues, and nothing is appropriate for them except *what* without *whom*, so He carried the first to the second, so that the speech would contrast and not contradict each other, and *what* came for those who have reason. And from this is their saying: Glory be to Him for what He has subjected you to us. It was said: The meaning of the verses and their interpretation is: Say, O disbelievers, I do not worship the idols that you worship, nor do you worship God, the Almighty, whom I worship, because you associate others with Him and take idols. If you claim that you worship Him, then you are liars, because you worship Him as polytheists. So I do not worship what you worship, meaning like your worship, so *ma* is a source. Likewise **nor you worship what I worship** is also a source, meaning you do not worship like my worship, which is monotheism.

### Tafsir Ibn Kathir

This Surah is the Surah of disavowal of the deeds done by the polytheists, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers,'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this

Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship**, meaning idols and rivals, **nor are you worshippers of what I worship**, which is God alone, with no partner. So *ma* here means *whom*. Then He said: **Nor am I a worshipper of what you worship \* Nor are you worshippers of what I worship**, meaning I do not follow your worship or emulate it. Rather, I worship God in the manner that He loves and is pleased with. For this reason He said: **Nor are you worshippers of what I worship**, meaning you do not follow the commands of God. And His law in His worship, but you have invented something of your own accord, as He said: **They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord.**

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God**, meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God bless him and grant him peace, said to them: **To you be your religion, and to me mine**, as God Almighty said: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works**. Al-Bukhari said: It is said: **For you is your religion disbelief and for me is my religion Islam** and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me**. Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship**. They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief**. End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his

Surat al-Kafirun 109:4

Nor will I worship what you worship.

acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their invalidity. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surah Qul 'O you disbelievers'.

### **Fath al-Qadir**

4- **Nor am I a worshipper of what you worship.** That is, I have never, in the past, worshipped what you worshipped. The meaning is: That was not known from me.

### **Tafsir al-Baghawi**

4- **Nor will I worship what you worship,** in the reception.

### **Tafsir al-Baidawi**

4- **Nor will I worship what you worship** meaning now or in the past.



## Surat al-Kafirun 109:5

Nor do you worship that which I worship.

### Tafsir al-Jalalayn

5 - **And you do not worship** in the future **what I worship** God knows from them that they do not believe, and the application of what to God is in the form of a contrast

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying: **Nor do you worship** in what you will ever encounter, **what I worship** now, and in what I will encounter. And it was said thus, because the address from God was to the Messenger of God, may God bless him and grant him peace, regarding specific individuals from among the polytheists, whom He knew would never believe, and that this had happened to them in the past from His knowledge, so He ordered His Prophet, may God bless him and grant him peace, to make them despair of what they had hoped for and thought of, and that this would not happen from Him or from them at any time, and the Prophet of God, may God bless him and grant him peace, despaired of the hope of their belief, and of them ever succeeding, so they were like that, they did not succeed and did not prosper, until some of them were killed by the sword on the day of Badr, and some perished before that as disbelievers.

The people of interpretation said something similar to what we said about this, and the hadiths came with it.

Who said that?

Muhammad ibn Musa al-Harashi told me: Abu Khalaf told us: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas: "The Quraysh promised the Messenger of God (peace and blessings of God be upon him) that they would give him wealth, so that he would be the richest man in Mecca, and they would marry him to any women he wanted, and they would tread on his heels. They said to him: 'This is for you with us, O Muhammad, but refrain from cursing our gods, and do not speak ill of them. If you do not do so, then we will offer you one thing that will be good for you and for us.' He said: 'What is it?' They said: 'Worship our gods for a year: al-Lat and al-'Uzza, and we will worship your god for a year.' He said: 'Until I see what comes from my Lord.' Then the revelation flowed from the Preserved Tablet: 'Say, "O you disbelievers," the surah. And God revealed: 'Say, **Is it other than God that you order me to worship, O you ignorant ones?** (Az-Zumar 39:64)... until His saying: 'So worship and be among the grateful.' (Az-Zumar 39:66)."

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Muhammad ibn Ishaq, he said: Sa'id ibn Mina, the freed slave of al-Bukhtari, told me: "Al-Walid ibn al-Mughira, al-'As ibn Wa'il, al-Aswad ibn al-Muttalib, and Umayyah ibn Khalaf met the

Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, come, let us worship what you worship, and you worship what we worship, and let us associate partners in our affair in all of it. If what you have brought is better than what is in our hands, then we will have associated you with it and taken our share of it. But if what is in our hands is better than what is in your hands, then you will have associated partners with us in our affair and taken your share of it.' Then God revealed, 'Say, O you disbelievers,' until the end of the surah."

### Tafsir al-Qurtubi

God Almighty says: **Nor do you worship that which I worship.**

### Tafsir Ibn Kathir

This Surah is the Surah of disavowal of the deeds done by the polytheists, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers,'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship,** meaning idols and rivals, **nor are you worshippers of what I worship,** which is God alone, with no partner. So *ma* here means *whom*. Then He said: **Nor am I a worshipper of what you worship \* Nor are you worshippers of what I worship,** meaning I do not follow your worship or emulate it. Rather, I worship God in the manner that He loves and is pleased with. For this reason He said: **Nor are you worshippers of what I worship,** meaning you do not follow the commands of God. And His law in His worship, but you have invented something of your own accord, as He said: **They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord.**

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God,** meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God bless him and grant him peace, said to them: **To you be your religion, and to me mine,** as God Almighty said: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works.** Al-Bukhari said: It is said: **For you is your religion disbelief and for me is**

Nor do you worship that which I worship.

**my religion** *Islam* and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me**. Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship**. They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief**. End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their invalidity. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surat Qul 'O you disbelievers'.

## Fath al-Qadir

5- **Nor do you worship that which I worship** meaning, and you have never worshipped that which I worship, this is what was said. This is according to the opinion of those who said that there is no repetition in these verses because the first clause negates worship in the future, as we mentioned before, that *La* only comes with a present tense verb meaning the future. The evidence for that is that *La* emphasizes what *La* negates. Al-Khalil said about *La*: Its origin is *La*, so the meaning is: I do not worship that which you worship in the future, and you do not worship in the future what I

seek of the worship of my God. Then he said: **Nor am I a worshipper of that which you worship** meaning, and I am not currently a worshipper of your God, and you are not currently a worshipper of My God. The opposite of this was said, which is that the first two clauses are for the present, and the last two are for the future, as evidenced by his saying: **Nor am I a worshipper of that which you worship**, as if someone said: I will strike Zaid, and I will kill Amr, because nothing can be understood from this except the future. Al-Akhfash and Al-Farra' said: The meaning is, "I do not worship now what you worship, nor will you worship now what I worship. Nor will I worship in the future what you worship, nor will you worship in the future what I worship." Al-Zajaj said: With this surah, the Messenger of God (blessings and peace of God be upon him) denied the worship of their gods for himself in the present and in the future, and he denied them the worship of God in the present and in the future. It was said that each of them is suitable for the present and the future, but we will specify one of them in the present and the third in the future to avoid repetition. All of this is a farce and a simplification that is not hidden from a fair-minded person. If his statement, **Nor do I worship what you worship**, is made to be in the future tense, even if it is correct according to the Arabic language, then making his statement, **Nor do you worship what I worship**, in the future tense is not complete, because the sentence is nominal and indicates permanence and constancy at all times, so entering the negation into it removes what it indicates of permanence and constancy at all times. If it were correct to make it in the future tense, then the same would be required in his statement, **Nor am I a worshipper of what you worship**, and in his statement, **Nor are you worshippers of what I worship**. What has been said about making the other two sentences in the present tense is not complete. And just as this is refuted, what has been said about the opposite is refuted, because the second, third, and fourth sentences are all nominal sentences beginning with pronouns that are the subject in each one of them, and they are informed by the active participle that works on what comes after it, all of them negated by a single letter, which is the word *la* in each one of them. So how can it be correct to say with this unity that their meanings in the present and the future are different? As for the statement of those who say that each of them is suitable for the present and the future, this is an admission of repetition on their part, because interpreting this to mean one thing and interpreting that to mean another with the same meaning is a case of arbitrariness for which no evidence indicates. If this is established for you, then know that the Qur'an was revealed in the Arabic language, and among their undeniable doctrines and undeniable usages is that when they want to emphasize, they repeat, just as among their doctrines is that when they want to be brief, they are concise. This is known to everyone who has knowledge of the Arabic language, and this is something that does not need proof, because it is only evidence for what is obscure and evidence for what is disputed. As for that which is clear and evident, such that no doubter doubts it, and no skeptic has any suspicion about it, then it does not need to be lengthy

and does not need to multiply what is said. Such things have occurred in the Qur'an that everyone who recites the Qur'an knows, and they may occur frequently in some surahs, as in Surat Al-Rahman and Surat Al-Mursalat. There is such an amount in Arabic poetry that cannot be counted, such as the saying of the poet:

Ya Labakr, publish a video for me Ya Labakr, where, where is the escape?

Another saying:

Why don't you ask the crowds of people who have been blocked for a day, where are we?

And the other said:

Oh Alqamah, oh Alqamah, oh Alqamah, the best and most generous of all Tamim

And the other said:

Oh, Islam, then Islam, then Islam, three greetings, even if you do not speak

And the other said:

Oh Jaafar, oh Jaafar, oh Jaafar, if I am a Dahdah, then you are shorter

And the other said:

They came to you, they came to you, they chased you, lock you up, lock you up

It has been proven that the Truthful, the Trusted One, who is the most eloquent of those who spoke the Arabic language, whenever he spoke a word, he would repeat it three times. If you understand this, then the benefit of the emphasis that occurred in the Surah is to sever the hopes of the disbelievers that the Messenger of God (peace and blessings of God be upon him) would respond to their request regarding his worship of their gods. The Almighty used the expression *ma* for irrational beings in the four places because that is permissible, as in His statement: **Glory be to Him for what He has subjected you to us** and similar statements. The point in that is that the speech proceeds in one pattern and does not differ. It was said that He meant the attribute, as if he said: I do not worship falsehood and you do not worship the truth. It was said that *ma* in the four places is the source, not the relative: i.e. I do not worship your worship, and you do not worship My worship, etc.

## Tafsir al-Baghawi

5- **Nor do you worship that which I worship**, in the reception.

This is a speech to those who God knew would not believe.

His saying: **What I worship** means: Whom I worship, but he mentioned it to contrast: **What you worship**.

The reason for repetition: Most scholars of meaning said: It is that the Qur'an was revealed in the language of the Arabs, and in accordance with their metaphorical discourse. Among their schools of

thought is repetition, with the intention of emphasis and understanding, just as among their schools of thought is abbreviation, with the intention of alleviating and conciseness.

Al-Qatibi said: The repetition of the speech is to repeat the time, and that is because they said: If you want us to enter your religion for a year, then enter our religion for a year, so this surah was revealed.

## Tafsir al-Baidawi

5- **Nor do you worship that which I worship** meaning, **and what you worship at a time when I worship it**. It is possible that they are two confirmations in a more eloquent way. However, he did not say **what I worshipped** to match **what you worshipped** because they were known before the mission as worshipping idols, and he was not known at that time as worshipping God. Rather, he said *what* without *who* because what is meant is the attribute, as if he said: I do not worship falsehood and you do not worship the truth, or for the sake of matching. It was said that it is a source, and it was said that the first two mean *who* and the last two are source words.

Surat al-Kafirun 109:6

To you be your religion, and to me mine.

## Surat al-Kafirun 109:6

To you be your religion, and to me mine.

## Tafsir al-Jalalayn

6 - **For you is your religion** polytheism **and for me is my religion** Islam. This was before he was ordered to go to war. The seven reciters omitted the *ya'* of addition in both pause and connection, and Ya'qub confirmed it in both cases.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **For you is your religion, and for me is mine.** God Almighty says: For you is your religion, so never abandon it, because it has been sealed upon you, and it has been decreed that you will never be separated from it, and that you will die upon it. And for me is my religion which I am upon, I will never abandon it, because it was decreed in God's foreknowledge that I will not move from it to another.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid told us, regarding the statement of God, **For you is your religion, and for me is mine,** he said to the polytheists, he said: The Jews do not worship except God and they do not associate partners with Him, except that they disbelieve in some of the prophets and in what they brought from God, and they disbelieve in the Messenger of God and in what he brought from God, and they killed groups of prophets unjustly and aggressively, he said: Except for the group that remained, until Nebuchadnezzar came out, and they said: Ezra is the son of God, he called upon God and they did not worship him and they did not do as the Christians did, they said: The Messiah is the son of God and they worshipped him.

Some educators used to say: He repeated his statement **I do not worship what you worship** and what follows it for emphasis, just as he said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease" (al-Sharh 94:5-6), and like his statement: "You will surely see Hellfire. Then you will surely see it with the eye of certainty" (Al-Takathur: 6-7).

## Tafsir al-Qurtubi

God Almighty says: **To you be your religion, and to me mine.**

It contains a sense of threat, and it is like the saying of God the Almighty: **For us are our deeds, and for you are your deeds** (al-Qasas 28:55) meaning, if you are satisfied with your religion, then we are satisfied with our religion. This was before the command to fight, then it was abrogated by the verse of the sword. It was said that the whole Surah was abrogated. It was also

said that nothing was abrogated from it because it is a predicate. The meaning of **For you is your religion** is the reward of your religion, and for me is the reward of my religion. He called their religion religion because they believed in it and adopted it. It was said that the meaning is **For you is your reward, and for me is my reward**, because religion is the reward. The opening of the *ya* in **and for me is my religion** was reported by Nafi' and Al-Bazzi from Ibn Kathir with a difference of opinion from him, and Hisham from Ibn Amir, and Hafs from Asim. Nasr ibn Asim, Salam, and Ya'qub confirmed the *ya* in **my religion** in both cases. They said: because it is a noun like the *kafin* **your religion** and the *ta* in **I qummt**. The rest did not use the *ya*, like the saying of God the Almighty: **So He guides me** (Ash-Shu'ara': 78).

**So fear God and obey me** (Al Imran 3:50) and similar verses, sufficing with the kasra and following the script of the Qur'an, as it appears in it without a *ya'*.

## Tafsir Ibn Kathir

This Surah is the Surah of disavowal of the deeds done by the polytheists, and it commands sincerity in it. So the Almighty's saying: **Say, 'O you disbelievers,'** includes every disbeliever on the face of the earth, but those addressed with this address are the disbelievers of Quraysh. It was said that out of their ignorance they called the Messenger of God, may God bless him and grant him peace, to worship their idols for a year, and to worship his deity for a year. So God revealed this Surah and commanded His Messenger, may God bless him and grant him peace, in it to disavow their religion completely. He said: **I do not worship what you worship**, meaning idols and rivals, **nor are you worshippers of what I worship**, which is God alone, with no partner. So *ma* here means *whom*. Then He said: **Nor am I a worshipper of what you worship \* Nor are you worshippers of what I worship**, meaning I do not follow your worship or emulate it. Rather, I worship God in the manner that He loves and is pleased with. For this reason He said: **Nor are you worshippers of what I worship**, meaning you do not follow the commands of God. And His law in His worship, but you have invented something of your own accord, as He said: **They follow nothing but assumption and what their souls desire, and there has already come to them guidance from their Lord.**

So he disavowed them in all that they do, because the worshipper must have a deity whom he worships and a form of worship that he performs towards him. The Messenger, may God bless him and grant him peace, and his followers worship God in accordance with what He has prescribed. That is why the word of Islam is **There is no god but God, Muhammad is the Messenger of God**, meaning there is no deity but God and no path to Him except what the Messenger, may God bless him and grant him peace, brought. The polytheists worship other than God in a way that God did not permit. That is why the Messenger, may God bless him and grant him peace, said to them: **To you be your religion, and to me mine**, as God Almighty said:



"But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said: **To us are our works, and to you are your works.** Al-Bukhari said: It is said: **For you is your religion disbelief and for me is my religion Islam** and he did not say **my religion** because the verses start with the letter *nun* so the letter *ya* was omitted as in the saying: **So He guides me and cures me.** Another said: **I do not worship what you worship now and I will not answer you in what remains of my life and you will not worship what I worship.** They are the ones about whom he said: **And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief.** End of what he mentioned. Ibn Jarir narrated from some of the Arab scholars that this is for emphasis like his saying: "So indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." And his saying: "You will surely see Hellfire. Then you will surely see it with the eye of certainty." Some of them, like Ibn al-Jawzi and others, narrated it from Ibn Qutaybah, and God knows best. So these are three sayings **The first** is what we mentioned first **The second** is what Al-Bukhari and other commentators narrated that what is meant is **I do not worship what you worship \* Nor will you worship what I worship** in the past tense, **Nor will I be a worshipper of what you worship \* Nor will you be a worshipper of what I worship** in the future **The third** is that it is a pure emphasis **And there is a fourth saying** supported by Abu Al-Abbas Ibn Taymiyyah in some of his books, which is that what is meant by his saying **I do not worship what you worship** is the negation of the action because it is a verbal sentence, and **Nor will I be a worshipper of what you worship** is the negation of his acceptance of it completely because negation in a nominal sentence is more emphatic, so it is as if it is negating the action and its being capable of that, and its meaning is the negation of its occurrence and the negation of the legal possibility as well, and this is also a good saying, and God knows best. Imam Abu Abdullah Al-Shafi'i and others used this noble verse **To you be your religion, and to me mine** as evidence that disbelief is one religion, so the Jews inherited from the Christians and vice versa since there was kinship between them or a cause by which they inherit because all religions other than Islam are like one thing in their falsehood. Ahmad ibn Hanbal and those who agreed with him held that Christians do not inherit from Jews, and vice versa, based on the hadith of Amr ibn Shuaib 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: 'People of two different religions do not inherit from each other.'" The end of the interpretation of Surah Qul 'O you disbelievers'.

## Fath al-Qadir

6- **For you is your religion** is a resumption of his statement: **I do not worship what you worship** and his statement: **Nor am I a worshipper of what you worship**, just as his statement: **And I have a religion** is a confirmation of his statement: **Nor are you worshippers of what I worship** in both instances: meaning if you are satisfied with your religion then you are satisfied with my religion as in his statement: **For us are our deeds**

**and for you are your deeds** and the meaning is: your religion which is polytheism is limited to what you obtain and does not go beyond it to obtain for me as you hope, and my religion which is monotheism is limited to what I obtain and does not go beyond it to obtain for you. It was said that the meaning is: For you is your reward and for me is my reward, because religion is the reward. It was said that this verse was abrogated by the verse of the sword, and it was said that it was not abrogated, because it is report and abrogation does not apply to report. The majority read it with a sukoon on the yaa' of his statement **and my guardian**, while Nafi', Hisham, Hafs and Al-Bazzi read it with a fatha. The majority also read the word by deleting the yaa from *deeini* when stopping or connecting, while Nasr ibn Aasim, Salam, and Ya'qub kept it in both connecting and stopping. They said that because it is a noun, it should not be deleted. The response is that deleting it to maintain the pauses is permissible even if it is a noun.

Ibn Jarir, Ibn Abi Hatim, and Al-Tabarani narrated on the authority of Ibn Abbas that the Quraysh invited the Messenger of God, may God bless him and grant him peace, to give him money so that he would be the richest man in Mecca and that they would marry him to any women he wanted. They said, "This is for you, O Muhammad. Refrain from cursing our gods and do not speak ill of them. If you do not do that, we will offer you one thing that will be good for you." He said, **What is it?** They said, **Worship our gods for a year and we will worship your God for a year.** He said, **Until I see what comes to me from my Lord.** Then the revelation came from God, "Say, 'O disbelievers, I do not worship what you worship.'" to the end of the surah. God revealed, **Say, 'Is it other than God that you order me to worship, O ignorant ones?'** to His saying, **Rather, worship God and be among the grateful.** Ibn Jarir, Ibn Abi Hatim and Ibn Al-Anbari narrated in Al-Masahif on the authority of Saeed bin Mina, the client of Abu Al-Buhturi, who said: "Al-Walid bin Al-Mughira, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib and Umayya bin Khalaf met the Messenger of God (peace and blessings of God be upon him). They said: 'O Muhammad, come, let us worship what you worship and you worship what we worship, and we and you will share in all our affairs. If what we are doing is more correct than what you are doing, then you will have taken a share of it, and if what you are doing is more correct than what we are doing, then we will have taken a share of it.' So God revealed, 'Say, O you disbelievers...' to the end of the Surah." 'Abd bin Hamid, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Quraysh said: 'If you were to hand over our gods, we would worship your god.' So God revealed, 'Say, O you disbelievers...' the entire Surah."

## Tafsir al-Baghawi

6- **For you is your religion**, polytheism, **And for me is my religion**, Islam. Ibn Kathir, Nafi', and Hafs read: **and me** with a fat-ha on the ya', while the others read it with a sukun on it. This verse was abrogated by the verse of the sword.



Surat al-Kafirun 109:6

To you be your religion, and to me mine.

### Tafsir al-Baidawi

6- **For you is your religion** which you are following and do not abandon it. **And for me is my religion** my religion which I am following and I do not reject it. So there is no permission for disbelief in it nor a prohibition of jihad for it to be abrogated by the verse on fighting, except if it was interpreted as abandonment and each party confirming the other's religion. And **the religion** has been interpreted as accountability, recompense, supplication and worship.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Kafirun, it is as if he has recited a quarter of the Qur'an, and the rebellious devils will be kept away from him, and he will be freed from polytheism.**

## Surat al-Nasr 110:1

When there comes the help of God and the conquest

### Tafsir al-Jalalayn

1 - **When the victory of God comes** to His Prophet, may God bless him and grant him peace, over his enemies **and the conquest** the conquest of Mecca

### Tafsir al-Suyuti

Abd al-Razzaq narrated in his Musannaf on the authority of Muammar on the authority of al-Zuhri who said: When the Messenger of God, may God bless him and grant him peace, entered Mecca in the year of the conquest, he sent Khalid ibn al-Walid and he fought with those with him against the ranks of the Quraysh at the bottom of Mecca until God defeated them. Then he ordered the weapons to be taken away from them and they entered the religion. Then God revealed: When the victory of God and the conquest come, until it was concluded.

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: When God's victory comes to you, O Muhammad, over your people from Quraysh, and the conquest is the conquest of Mecca, **and you see the people** from the various classes of Arabs and their tribes, the people of Yemen among them, and the tribes of Nizar, **entering into God's religion in multitudes**, meaning: into God's religion with which He sent you, and your obedience to which He called them, **in multitudes**, meaning: in groups, one group after another.

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

It was mentioned that he said that in his saying: **When the victory of God and the conquest come**.

Al-Harith narrated to us, saying: Al-Hasan narrated to us, saying: Warqa' narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **When the victory of God and the conquest come**, meaning the conquest of Mecca.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding God's statement, **When God's help and victory come**, the victory is when God granted him victory and aided him.

Ismail bin Musa told me: Al-Husayn bin Isa Al-Hanafi told us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Abu Hazim, on the authority of Ibn Abbas, who said: "While the Messenger of God, may God bless him and grant him peace, was in Medina, when he said: 'God is Great, God is Great,' God's victory and conquest came, the people of Yemen came. It was said: 'O Messenger of God, who are the people of Yemen?' He said: 'A people with tender hearts and gentle natures. Faith is from Yemen, spending is from Yemen, and wisdom is from Yemen.'"

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Aamir, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would often say: 'Glory be to God and praise be to Him, and I seek God's forgiveness and I repent to Him.' I said: 'O Messenger of God, do you often say: 'Glory be to God and praise be to Him, and I seek God's forgiveness and I repent to Him.' He said: 'My Lord has informed me that I will see signs among my nation, and when I see them, I will often say: 'Glory be to God and praise be to Him, and I seek His forgiveness and I repent to Him.' I have seen them: 'When the help of God and the conquest come' **the conquest of Mecca** and you see the people entering into the religion of God in multitudes. So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Accepting of repentance.'"

Ibn Wakee' told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna told us, he said: Abdul-Wahhab told us, he said: Dawud told us, on the authority of Aamer, on the authority of Aisha, she said: "The Prophet of God, may God bless him and grant him peace, used to say a lot before his death, 'Glory be to God and praise be to Him.' Then he mentioned something similar."

Ishaq bin Shaheen told me: Khalid told us, on the authority of Dawud, on the authority of Amer, on the authority of Masruq, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ikrimah, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Prophet, may God bless him and grant him peace, said: **The help of God and the conquest have come, and the people of Yemen have come**. They said: **O Prophet of God, who are the people of Yemen?** He said: "Their hearts are tender and their natures are gentle. Faith is Yemeni, and wisdom is Yemeni."

As for his saying **in groups**, it has been mentioned previously in the meaning of the sayings of the people of interpretation.

Al-Harith told me, he said: Bishr told us, he said: Yazid 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, **In the religion of God in groups**, he said: Groups upon groups.

And His saying: **So glorify the praises of your Lord** means: So glorify your Lord and magnify Him with His praise and thanks for what He has fulfilled for you of His promise, for then you will have no right to it, and you will taste what His messengers before you tasted of death.

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

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Habib, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that Umar ibn al-Khattab, may God be pleased with him, asked them about the statement of God Almighty: **When there comes the help of God and the conquest**, they said: The conquest of cities and palaces. He said: So what do you say, O Ibn Abbas? I said: A parable about Muhammad when the report of his death was announced to him.

Ibn Bashar narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated: Abu Bishr narrated: Sa'id ibn Jubayr narrated: Ibn 'Abbas said: 'Umar ibn al-Khattab **may God be pleased with him** used to bring him close, and 'Abd al-Rahman said to him: We have sons like him. 'Umar said: He is from what you learned. 'Umar asked him about the statement of God: **When there comes the help of God and the conquest** [al-Sura 11]. Ibn 'Abbas said: Its term, God taught it to him. 'Umar said: I do not know of it except what you learn.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, who said: Umar, may God be pleased with him, said: What is it? He meant, **When the help of God and the conquest come**. Ibn Abbas said: **When the help of God and the conquest come**, until he reached, **and seek His forgiveness**, "for you will die," **for He is ever Forgiving**. Umar said: We do not know of it except what you said.

He said: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Prophet knew that his death had been announced to him, so it was said to him: When there comes the help of God and the conquest, to the end of the surah.

Abu Kurayb and Ibn Wakee' told us: Ibn Fadil told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "When 'When there comes the help of God and the conquest' was revealed, the Messenger of God, may God bless him and grant him peace, said: 'My death was announced to me, as if I had been taken in that year.'"

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, **When the help of God and the conquest come**, he said: That was when he announced his death to him, saying, **When you see the people entering into the religion of God in multitudes**, meaning the Islam of the people, he said: That is when your time comes, "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Accepting of repentance."

Abu Al-Sa'ib and Sa'id bin Yahya Al-Umawi told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would

often say before he died: 'Glory be to You, O God, and praise be to You, and I seek Your forgiveness and I repent to You.' She said: 'So I said: O Messenger of God, what are these words that I see you have innovated and saying?' He said: 'A sign has been made for me among my nation. If I see it, I will say it: "When the victory of God and the conquest comes" to the end of the surah.'"

Yahya bin Ibrahim Al-Masoudi told me: My father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, who said: Aisha said: "I never heard the Messenger of God, may God bless him and grant him peace, say before it, 'Glory be to You, our Lord, and praise be to You. O God, forgive me,' since this verse was revealed to him: 'When the help of God and the conquest come.'"

Ibn Wakee' told us: Ibn Numayr told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Ibn Wakee' told us: Jarir told us, on the authority of Mansur, on the authority of Abu Ad-Dahha, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would often say in his bowing and al-Sajdah 32: Glory be to You, O God, and praise be to You. O God, forgive me, interpreting the Qur'an."

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Dawud, on the authority of al-Sha'bi. Dawud said: I do not know it except on the authority of Masruq, and perhaps he said on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would often say: 'Glory be to God and His praise, I seek God's forgiveness and repent to Him.' I said: 'You say this often.' He said: 'My Lord has informed me that I will see a sign among my nation, and He has commanded me that if I see that sign, I should glorify Him and seek His forgiveness, for He is the Acceptor of Repentance.' I have seen it: 'When the help of God and the victory come.'"

Abu Al-Sa'ib narrated to us, saying: Hafsa narrated to us, saying: Asim narrated to us, on the authority of Al-Sha'bi, on the authority of Umm Salamah, who said: "At the end of his life, the Messenger of God, may God bless him and grant him peace, would neither stand nor sit, nor go nor come, except that he would say: 'Glory be to God and His praise.' I said: 'O Messenger of God, you say 'Glory be to God and His praise.' You do not go nor come, nor stand nor sit, except that you say: 'Glory be to God and His praise.' He said: 'I was commanded to do it.' He said: 'When the victory of God and the conquest come,' to the end of the surah."

Ibn Hamid told us, he said: Salamah told us, he said: Ibn Ishaq told me, on the authority of some of his companions, on the authority of Ata' ibn Yasar, he said: The entire Surah **When the Help of God and the Victory Comes** was revealed in Medina after the conquest of Mecca and the people's entry into the

religion, as he mourned his death.

He said: Jarir narrated to us, on the authority of Mughirah, on the authority of Ziyad ibn al-Husayn, on the authority of Abu al-Aaliyah, who said: "When the verse, 'When there comes the help of God and the conquest,' was revealed and the report of the death of the Prophet, may God bless him and grant him peace, was announced, he would not get up from a gathering in which he had sat until he had said: 'Glory be to You, O God, and praise be to You. I bear witness that there is no god but You, and I seek Your forgiveness and I repent to You.'"

He said: Al-Hakam bin Bashir told us, he said: Amr told us, he said: "When the verse, 'When there comes the help of God and the conquest,' was revealed, the Prophet, may God bless him and grant him peace, would often say: 'Glory be to You, O God, and praise be to You. My Lord, forgive me and accept my repentance, for You are the Acceptor of Repentance, the Most Merciful.'"

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **When there comes the help of God and the conquest**, he recited the whole of it. Ibn Abbas said: This surah is a knowledge that God has defined for His Prophet, and He has forbidden him for himself, meaning that you will not live after it except for a short time. Qatada said: By God, he did not live after that except for a short time, two years, then he passed away, may God bless him and grant him peace.

Ibn Hamid told us: Mihran told us, on the authority of Abu Muadh Isa bin Abi Yazid, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Ibn Mas'ud, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, he would often say, "Glory be to You, O God, and praise be to You. O God, forgive me. Glory be to You, our Lord, and praise be to You. O God, forgive me, for You are the Acceptor of repentance, the Forgiving."

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 the words of God, **When there comes the help of God and the conquest**, that this surah was a sign of the death of the Messenger of God, may God bless him and grant him peace.

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 ask His forgiveness. Indeed, He is ever Accepting of repentance." He said: Know that you will die at that time. And His statement, **And ask His forgiveness**, means: Ask Him to forgive your sins. **For He is ever Accepting of repentance**, meaning: He was the One who would return to His obedient servant what was required of him. And the *ha* in His statement, *Indeed*, is from the remembrance of God, the Almighty and Majestic.

## Tafsir al-Qurtubi

It is a Medinan surah by consensus. It is called Surat Al-Tawdi'. It has three verses and is the last surah to be revealed altogether, as stated by Ibn Abbas in Sahih Muslim.

God Almighty says: **When there comes the help of God and the conquest**

al-Nasr 110:help, taken from their saying: The rain has helped the earth to grow, due to its drought. The poet said:

When the sacred month has passed, then bid farewell to the land of Tamim and support the land of Amer.

It is narrated:

If the sacred month comes, then go beyond the land of Tamim and support the land of Amir.

It is said: He aided him against his enemy, meaning he supported him. The noun is support. And he sought his aid against his enemy: meaning he asked him to aid him against him. And they aided each other: they aided each other. Then it was said: What is meant by this victory is the aid of the Messenger against the Quraysh, Al-Tabari. And it was said: He aided him against the infidels who fought him, for the outcome of the victory was his. As for the conquest, it is the conquest of Mecca, according to Al-Hasan, Mujahid and others. Ibn Abbas and Saeed bin Jubair said: It is the conquest of cities and palaces. And it was said: The conquest of all the countries. And it was said: What he opened for him of knowledge. And *if* has the meaning of qad, meaning God's aid has come, because it was revealed after the conquest. And it is possible that its meaning is, if it comes to you.

## Tafsir Ibn Kathir

Interpretation of Surat An-Nasr

It was previously mentioned that it is equivalent to a quarter of the Qur'an, and **When the Earthquake is brought to pass** is equivalent to a quarter of the Qur'an. An-Nasa'i said: Muhammad ibn Ismail ibn Ibrahim informed us, Ja'far informed us, on the authority of Abu al-Umayy, and Muhammad ibn Sulayman informed us, Ja'far ibn Awn informed us, on the authority of Abd al-Majid ibn Suhayl, on the authority of Ubaydullah ibn Abdullah ibn Utbah, who said: Ibn Abbas said to me: O Ibn Utbah, do you know the last Surah of the Qur'an to be revealed? I said: Yes, it was **When there comes the help of God and the conquest**. He said: You have spoken the truth. Al-Hafiz Abu Bakr al-Bazzar and al-Bayhaqi narrated from the hadith of Musa ibn Ubaydah al-Baridi from Sadaqah ibn Yasar from Ibn Umar who said: This Surah, **When there comes the help of God and the conquest**, was revealed to the Messenger of God, may God bless him and grant him peace, in the middle of the days of Tashreeq. He knew that it was the farewell, so he ordered his mount, al-Qaswa, to be set off. Then he stood up and addressed the people, and he mentioned his famous sermon. Al-Hafiz al-Bayhaqi said: Ali ibn Ahmad ibn

Abdun informed us, Ahmad ibn Ubayd al-Saffar informed us, al-Asqati informed us, Saeed ibn Sulayman informed us, Ibad ibn al-Awwam informed us, from Hilal ibn Khabab, from Ikrimah, from Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Messenger of God, may God bless him and grant him peace, called Fatimah and said: **I have been informed of my death**. She wept, then laughed and said: "He informed me that he has been informed of his death, so I wept. Then he said: 'Be patient, for you are the first of my family to join me.' So I laughed." An-Nasa'i narrated it, as will come, without mentioning Fatimah.

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

Al-Bukhari said: Musa bin Ismail narrated to us, Abu Uwana narrated to us, from Abu Bishr, from Saeed bin Jubair, from Ibn Abbas, who said: Umar used to let me in with the elders of Badr. One of them seemed upset and said: Why does this man not come in with us when we have sons like him? Umar said: He is one of those you know. So he called them one day and let me in with them. I do not think that he called me with them that day except to show them. He said: What do you say about the statement of God, the Almighty: {When there comes the help of God and the conquest}? Some of them said: We have been commanded to praise God and seek His forgiveness when He gives us help and victory. Some of them remained silent and did not say anything. Then he said to me: Is that what you say, O Ibn Abbas? I said: No. He said: What do you say? I said: It is the death of the Messenger of God (peace and blessings of God be upon him) that I know of. He said: {When there comes the help of God and the conquest}, so that is a sign of your death. {So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Accepting of repentance.} Umar bin Al-Khattab said: I do not know of it except what you say. Al-Bukhari is the only one who narrated it. Ibn Jarir narrated on the authority of Muhammad bin Hamid, on the authority of Mihran, on the authority of Al-Thawri, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, and he mentioned a story like this or something similar to it.

Imam Ahmad said: Muhammad ibn Fadil told us, Ata' told us, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Messenger of God (peace and blessings of God be upon him) said, **My death has been announced to me**, for he was to be taken in that year. Ahmad is the only one to narrate it. Al-Awfi narrated something similar on the authority of Ibn Abbas, and this is what Mujahid, Abu al-Aaliyah, al-Dahhak, and others said. It was the last time the death of the Messenger of God (peace and blessings of God be upon him) was announced. Ibn Jarir said: Ismail ibn Musa told me, on the authority of al-Hasan ibn Isa al-Hanafi, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Abu Hazim, on the authority of Ibn Abbas, who said: "While the Messenger of God (peace and blessings of God be upon him) was in Medina, he said, 'Allahu Akbar!

Allahu Akbar! The help of God and the conquest have come! The people of Yemen have come." It was said, **O Messenger of God, who are the people of Yemen?** He said, "A people with tender hearts and soft natures. Faith is from Yemen, jurisprudence is from Yemen, and wisdom is from Yemen." Then Ibn Abd al-A'la narrated it on the authority of Ibn Thawr, on the authority of Muammar, on the authority of Ikrimah, as a mursal.

Al-Tabarani said: Zakariya bin Yahya told us, Abu Kamil Al-Jahdary told us, Abu Awana told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed until he had finished the surah, he said: "The death of the Messenger of God, may God bless him and grant him peace, was announced when it was revealed. He said: So he began to strive harder than ever in the matter of the Hereafter. And the Messenger of God, may God bless him and grant him peace, said after that: The conquest and God's help came, and the people of Yemen came. A man said: O Messenger of God, who are the people of Yemen? He said: A people with tender hearts and soft natures. Faith is from Yemen, and understanding is from Yemen." Imam Ahmad said: We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Prophet, may God bless him and grant him peace, knew that his death had been announced to him. So it was said, **When there comes the help of God and the conquest**, is the entire surah. We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, that Umar asked Ibn Abbas about this verse, **When there comes the help of God and the conquest**, and he said: When it was revealed, the death announcement was made to the Messenger of God, may God bless him and grant him peace.

Al-Tabarani said: Ibrahim bin Ahmad bin Omar Al-Waki'i told us, my father told us, Ja'far bin Awn told us, on the authority of Abu Al-Umais, on the authority of Abu Bakr bin Abi Al-Jahm, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The last Surah to be revealed from the entire Qur'an was **When there comes the help of God and the conquest**. Imam Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr bin Murrah, on the authority of Abu Al-Bukhtari Al-Ta'i, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: When this Surah was revealed, **When there comes the help of God and the conquest**, the Messenger of God, may God bless him and grant him peace, recited it until he finished it, then he said: **The people are in a group and I and my companions are in a group** and he said: **There is no emigration after the conquest, but there is jihad and intention**. Marwan said to him: **You have lied**. Rafi' bin Khadij and Zaid bin Thabit were sitting with him on the bed. Abu Sa'id said: **If these two had wanted to, they could have told you, but this one fears that you will deprive him of the fortune-telling of**



his people, and this one fears that you will deprive him of the charity. Marwan raised the whip to hit him, and when they saw that, they said: He is telling the truth. Ahmad is the only one to report this.

What Marwan denied to Abu Saeed is not strange, as it was proven from the narration of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest: **There is no emigration, but jihad and intention, but when you are called to arms, then go out.** Narrated by Al-Bukhari and Muslim in their Sahihs. What was interpreted by some of the Companions who were with Omar **may God be pleased with them all** is that he has commanded us when God opens cities and fortresses to us to praise God, thank Him and glorify Him, meaning to pray to Him and seek His forgiveness. This is a good and correct meaning, and it has been proven that it was witnessed by the prayer of the Prophet (peace and blessings of God be upon him) on the day of the conquest of Mecca at the time of Duha, eight rak'ahs. Some said: It is the Duha prayer. They replied that he did not regularly perform it, so how could he have prayed it that day, when he was a traveler who did not intend to stay in Mecca? That is why he stayed there until the end of Ramadan, nearly nineteen days, shortening the prayers and breaking his fast, he and the entire army, who were around ten thousand. These people said: It was the prayer of the conquest.

They said: It is recommended for the commander of the army, when he conquers a country, to pray eight rak'ahs as soon as he enters it. This is what Sa'd ibn Abi Waqqas did on the day of the conquest of Al-Mada'in. Then some of them said: He should pray it all with one tasleem. The correct view is that he should say the tasleem after every two rak'ahs, as mentioned in Sunan Abi Dawud that the Messenger of God (blessings and peace of God be upon him) used to say the tasleem after every two rak'ahs on the day of the conquest. As for what Ibn Abbas and Umar **may God be pleased with them** interpreted as meaning that this surah is a tribute to the noble soul of the Messenger of God (blessings and peace of God be upon him), know that when you conquer Makkah, which is your city that brought you out and people enter the religion of God in multitudes, our concerns in this world will be over, so prepare to come to us and come to us, for the Hereafter is better for you than this world, and your Lord will give you so that you will be satisfied. For this reason, He said: "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever-Repentant."

Al-Nasa'i said: Amr ibn Mansur told us, Muhammad ibn Mahbub told us, Abu 'Awana told us, on the authority of Hilal ibn Khabbab, on the authority of Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **When there comes the help of God and the conquest**, to the end of the surah was revealed, he said: The death of the Messenger of God (peace and blessings of God be upon him) was announced when it was revealed, so he began to strive most diligently for the Hereafter. After that, the Messenger of God (peace and blessings of God be upon him) said: "The conquest has come, and the help of God has come, and the people of Yemen have come. A man said: O Messenger of God, who are the

people of Yemen? He said: A people with tender hearts and soft hearts. Faith is from Yemen, wisdom is from Yemen, and understanding is from Yemen." Al-Bukhari said: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God (peace and blessings of God be upon him) would often say in his bowing and prostration, 'Glory be to You, O God, our Lord, and praise be to You, O God, forgive me,' interpreting the Qur'an." The rest of the group narrated it except for al-Tirmidhi from the hadith of Mansur.

Imam Ahmad said: Muhammad ibn Abi Uday narrated to us, on the authority of Dawud, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would frequently say: 'Glory be to God and praise be to Him. I ask forgiveness of God and I repent to Him.' He also said: 'My Lord had informed me that I would see a sign in my nation, and He commanded me that when I saw it, I should glorify Him and ask His forgiveness, for He is the Acceptor of repentance. I have seen it: 'When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then glorify the praises of your Lord and ask His forgiveness. Indeed, He is the Acceptor of repentance.'" Muslim narrated it on the authority of Dawud ibn Abi Hind. Ibn Jarir said: Abu al-Sa'ib narrated to us, Hafs narrated to us, Asim narrated to us, on the authority of al-Sha'bi, on the authority of Umm Salamah, who said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would not stand or sit, would not go or come except that he would say: 'Glory be to God and praise be to Him.' I said: 'O Messenger of God, I saw you frequently saying: 'Glory be to God and praise be to Him.' You would not go or come, would not stand or sit except that you would say: 'Glory be to God and praise be to Him.' He said: I ordered it - and he said: "When the victory of God and the conquest come" to the end of the surah. It is strange. We have written the hadith of the expiation for the gathering from all its paths and wordings in a separate section, so it should be written here.

Imam Ahmad said: "Waki" narrated to us from Isra'il from Abu Ishaq from Abu Ubaidah from Abdullah who said: When the verse, 'When there comes the help of God and the conquest,' was revealed to the Messenger of God (blessings and peace of God be upon him), he would often say after reciting it and bowing: 'Glory be to You, O God, our Lord, and praise be to You. O God, forgive me, for You are the Acceptor of repentance, the Most Merciful.'" Three times. This was narrated only by Ahmad. Ibn Abi Hatim narrated it from his father from Amr ibn Murrah from Shu'bah from Abu Ishaq. What is meant by *conquest* here is the conquest of Mecca, unanimously. The Arab tribes used to blame each other for their conversion to Islam after the conquest of Mecca, saying that if someone triumphed over his people, then he was a prophet. When God granted him victory over Mecca, they entered the religion of God in droves. Not even two years had passed until the Arabian Peninsula was filled with faith, and there remained among the

## Surat al-Nasr 110:1

### When there comes the help of God and the conquest

remaining Arab tribes only those who outwardly professed Islam. All praise and thanks be to God."

Al-Bukhari narrated in his Sahih on the authority of Amr ibn Salamah who said: When the conquest took place, every tribe rushed to embrace Islam with the Messenger of God (peace and blessings of God be upon him). The tribes were blaming each other for their conversion to Islam after the conquest of Mecca, saying: Leave him and his people alone, for if he is victorious over them, then he is the prophet of the hadith. We have detailed the Battle of the Conquest in our book, the Seerah. Whoever wants it may refer to it there, and praise and thanks be to God. Imam Ahmad said: Muawiyah ibn Amr told us, Abu Ishaq told us, Al-Awza'i told us, Abu Ammar told me, a neighbor of Jabir ibn Abdullah told me, he said: I came from a journey and Jabir ibn Abdullah came to me and greeted me. I began to tell him about the division of the people and what they had innovated, so Jabir began to cry and then said: I heard the Messenger of God (peace and blessings of God be upon him) say: **The people entered the religion of God in multitudes and they will leave it in multitudes.** End of the interpretation of Surat An-Nasr. And praise and thanks be to God.

### Fath al-Qadir

It is called Surat Al-Tawdi', and it consists of three verses.

It is Madani without dispute. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: "It was revealed in Madinah: 'When there comes the help of God and the conquest.'" Ibn Abi Shaybah, 'Abd ibn Hamid, al-Bazzar, Abu Ya'la, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn 'Umar who said: "This Surah was revealed to the Messenger of God (peace and blessings be upon him) in the middle of the days of tashreeq in Mina, while he was on the Farewell Pilgrimage: 'When there comes the help of God and the conquest.' Until he finished it, the Messenger of God (peace and blessings be upon him) knew that it was the farewell." Ahmad, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: "When 'When there comes the help of God and the conquest,' the Messenger of God (peace and blessings be upon him) said: 'My death has been announced to me.'" Ibn Mardawayh narrated on his authority that he said: "When 'When there comes the help of God and the conquest,' the Messenger of God (peace and blessings be upon him) said: 'My death has been announced to me and my time has come near.'" Al-Nasa'i, Abdullah bin Ahmad in Zawa'id al-Zuhd, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh also narrated on his authority that he said: "When 'When there comes the help of God and the conquest' was revealed, the death of the Messenger of God, may God bless him and grant him peace, was announced when it was revealed, so he began to strive more intensely than ever in the matter of the Hereafter." Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Umm Habibah that she said: "When 'When there comes the help of God and the conquest' was

revealed, the Messenger of God, may God bless him and grant him peace, said:

The Prophet (peace and blessings be upon him) said: "God did not send a prophet except that he lived in his nation half the lifespan of the previous prophet. Jesus, son of Mary, lived forty years among the Children of Israel, and I have been living for twenty years, and I will die this year." Then Fatimah wept, and the Prophet (peace and blessings be upon him) said: **You will be the first of my family to join me.** So she smiled.

Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: "When 'When there comes the help of God and the conquest' was revealed, the Messenger of God (peace and blessings be upon him) called Fatimah and said: 'My death has been announced to me.' So she wept, then laughed, and said: 'Did he tell me that his death has been announced to him and you cried?' He said: 'Be patient, for you will be the first of my family to join me.' So she laughed." It was previously mentioned in the interpretation of Surat Al-Zalzalah that this surah is equivalent to a quarter of the Qur'an.

al-Nasr 110:help, taken from their saying: The rain has helped the earth: if it helped its vegetation and prevented its drought, and from this comes the poet's saying:

When the sacred month has passed, then bid farewell to the land of Tamim and support the land of Amer.

It is said that he aided him against his enemy, he aided him, and the noun is support. He sought his aid against his enemy, if he asked him to aid him against him. Al-Wahidi said: The commentators said 1- **If it comes** like O Muhammad, **God's aid** against your enemy, and they are the Quraysh. **And the conquest** is the conquest of Mecca. It was said that what is meant is his (peace and blessings of God be upon him) aid over the Quraysh without specifying. It was also said that it is his aid over the infidels who fought him. It was also said that it is the conquest of all lands. It was also said that it is the knowledge that God opened for them. He expressed the attainment of victory and conquest with the word *coming* to indicate that they are directed towards him (peace and blessings of God be upon him). It was also said that *if* means *had*, and it was also said that it means *when*. Al-Razi said: The difference between victory and conquest is that conquest is the attainment of a goal that was closed off, and victory is like the cause of conquest. For this reason, he began by mentioning victory and conquest was followed by it. It is also said that victory is the perfection of religion, and conquest is the arrival of this world, which is the completion of blessings. It is also said that victory is triumph, and conquest is Paradise. This is the meaning of his words. It is said that the matter is clearer and more evident than this, as victory is the support by which the enemies are subdued, overcome, and overcome, and conquest is the opening of the enemy's dwellings and entering their homes.

## Tafsir al-Baghawi

1- If God's victory and conquest come, he meant the conquest of Mecca.

And its story - as mentioned by Muhammad ibn Ishaq and the historians - is that when the Messenger of God, may God bless him and grant him peace, made peace with the Quraysh in the year of Al-Hudaybiyyah, they agreed to stop war among the people for ten years, during which the people would be safe and refrain from attacking one another, and that whoever wanted to enter into the Messenger of God's, may God bless him and grant him peace, pact and covenant would enter into it, and whoever wanted to enter into the Quraysh's pact and covenant would enter into it. So Banu Bakr entered into the Quraysh pact, and Khuza'ah entered into the Messenger of God's, may God bless him and grant him peace, covenant, and there was old evil between them.

Then Banu Bakr attacked Khuza'ah while they were at a watering place of theirs at the foot of Mecca called Al-Wateer. Nawfal ibn Mu'awiyah Al-Du'ali went out with Banu Ad-Dail from Banu Bakr to the house of Khuza'ah, but not all of Bakr followed him. They killed a man from them and fought and killed each other. Quraysh supported Banu Bakr with weapons, and some Quraysh fighters fought with them in secret at night until they had taken Khuza'ah to the Sacred Sanctuary. Among those who helped Banu Bakr from Quraysh against Khuza'ah that night in disguise were Safwan ibn Umayya, Ikrimah ibn Abi Jahl, and Suhayl ibn Amr, with their slaves. When they reached the Sacred Sanctuary, Banu Bakr said: "O Nawfal, we have entered the Sacred Sanctuary. Your God is your God." He said a great word: "There is no god for me today. O Banu Bakr, take your revenge in it."

When the Quraysh gathered against Khuza'ah and attacked them and broke the treaty between them and the Messenger of God, may God bless him and grant him peace, by taking advantage of Khuza'ah - which they had been bound by - Amr ibn Salim al-Khuza'i went out until he came to the Messenger of God, may God bless him and grant him peace, in Medina. This was one of the things that provoked the conquest of Mecca. He stood over him while he was sitting in the mosque among the people and said:

No, I ask Muhammad by the oath of our father and his father, the Atld

The Quraysh broke their promise to you and violated your firm covenant.

The verses as we mentioned in Surat At-Tawbah.

The Messenger of God, may God bless him and grant him peace, said: You have been victorious, O Amr ibn Salim. Then a cloud appeared to the Messenger of God, may God bless him and grant him peace, and he said: This cloud is beginning to bring down Nasr ibn Ka'b, and they are the people of Amr ibn Salim.

Then Badil ibn Warqa' went out with a group of Khuza'ah, until they came to the Messenger of God, may God bless him and grant him peace, and informed him of what had happened to them and of the support of the Quraysh of Banu Bakr against them. Then they

turned back to Mecca, and the Messenger of God, may God bless him and grant him peace, had said to the al-Nas 114: It seems that Abu Sufyan has come to strengthen the bond and extend the period.

Then Badil ibn Warqa' went and met Abu Sufyan at Ufan. The Quraysh had sent him to the Messenger of God (peace and blessings of God be upon him) to tighten the bond and extend the period, but they were afraid of what they had done. When Abu Sufyan met Badil, he said, **Where have you come from, Badil?** He thought that he had come to the Messenger of God (peace and blessings of God be upon him). He said, **I traveled with Khuza'ah on this coast and in the middle of this valley.** He said, **Didn't you come to Muhammad?** He said, *No*. When Badil went to Mecca, Abu Sufyan said, **If he came to Medina, he had fed his camel date stones there.** So he went to the place where his camel was kneading, took some of its dung, crumbled it and saw date stones in it. He said, **I swear by God that Badil has come to Muhammad.**

Then Abu Sufyan went out until he came to the Messenger of God (peace and blessings of God be upon him) in Medina. He entered upon his daughter Umm Habibah bint Abi Sufyan. When he went to sit on the bed of the Messenger of God (peace and blessings of God be upon him), she folded it away from him. He said: O my daughter, do you dislike me from this bed or do you dislike it from me? She said: Yes, it is the bed of the Messenger of God (peace and blessings of God be upon him), and you are an impure polytheist, so I did not like you to sit on the bed of the Messenger of God (peace and blessings of God be upon him). He said: By God, O my daughter, something has happened to you after I left.

Then he went out until he came to the Messenger of God, may God bless him and grant him peace, and spoke to him, but he did not respond to him at all except that he said: The people of Mecca have broken the covenant.

Then he went to Abu Bakr and asked him to speak to the Messenger of God (peace and blessings of God be upon him) for him. He said: I will not do that. Then he went to Umar ibn al-Khattab and spoke to him. He said: Shall I intercede for you with the Messenger of God (peace and blessings of God be upon him)?! By God, if I could find nothing but an atom, I would fight you with it. Then he went out and entered upon Ali ibn Abi Talib **may God be pleased with him**, and with him was Fatimah, the daughter of the Messenger of God (peace and blessings of God be upon him), and with him was al-Hasan ibn Ali **may God be pleased with them both**, a boy crawling in front of her. He said: O Ali, you are the closest of people to me in kinship and the closest of them to me in relation. I have come to you with a need, so I must not return disappointed as I came. Intercede for us with the Messenger of God (peace and blessings of God be upon him). He said: Woe to you, Abu Sufyan, the Messenger of God (peace and blessings of God be upon him) has resolved to do something that we cannot speak to him about. He turned to Fatimah and said: O daughter of Muhammad, would you command this son of yours to mediate between the people and he will be the master of the Arabs until the end of time? He said: By God, my

children have not attained the level of granting protection to people, and no one grants protection to the Messenger of God (peace and blessings of God be upon him). He said: O Abu al-Hasan, I see that matters have become difficult for me, so advise me. He said: By God, I do not know of anything that will suffice you, but you are the master of Banu Kinanah, so get up and grant protection to people, then return to your land. He said: Do you think that will suffice me at all? He said: No, by God, I do not think so, but I cannot find anything else for you.

Abu Sufyan stood up in the mosques and said: O people, I have granted protection to the people. Then he mounted his camel and set off. When he reached the Quraysh, they said: What is the matter with you? He said: I went to Muhammad and spoke to him, and by God, he did not answer me anything. Then I went to Ibn Abi Quhafah, but I did not find any good in him. Then I went to Ibn Al-Khattab and found him the most hostile of the people. Then I went to Ali Ibn Abi Talib and found him the most gentle of the people. He advised me to do something, which I did. By God, I do not know whether it will benefit me at all or not. They said: What did he command you? He said: He commanded me to grant protection to the people, so I did. They said: Did Muhammad (peace and blessings of God be upon him) approve of that? He said: No. They said: By God, if he does more than toy with you, then what you said will not benefit us. He said: No, by God, I did not find anything else.

He said: The Messenger of God, may God bless him and grant him peace, ordered the people to prepare, and he ordered his family to prepare him. Abu Bakr entered upon his daughter Aisha, may God be pleased with her, while she was repairing some of the equipment of the Messenger of God, may God bless him and grant him peace, and he said: O my daughter, the Messenger of God, may God bless him and grant him peace, has ordered you to inform the people that he is going to Mecca, and he ordered them to be serious and prepare, and he said: O God, take the spies and report from the Quraysh until we surprise them in their land. So the people prepared.

Hatib bin Abi Balta'ah wrote a letter to the Quraysh - and it contains a story that we mentioned in Surat Al-Mumtahanah.

Then the Messenger of God, may God bless him and grant him peace, appointed Abu Ruhm Kathlom bin Husayn bin Khalaf al-Ghifari as his successor in Medina. He set out intentionally for Mecca on the tenth of Ramadan in the year eight. The Messenger of God, may God bless him and grant him peace, fasted and the people fasted with him until he reached al-Kadid - a body of water between Usfan and Amj - and broke his fast.

Then he went until he arrived at Marr adh-Dhahran with ten thousand Muslims, and none of the Muhajireen and Ansar remained behind. When he arrived at Marr adh-Dhahran, the report of the Quraysh was hidden from them, so no report of the Messenger of God (peace and blessings of God be upon him) came to them, and they did not know what he was

doing. So that night, Abu Sufyan ibn Harb, Hakim ibn Hizam, and Badil ibn Warqa' went out, feeling for report to see if they could find any report. Al-Abbas ibn Abdul Muttalib said that night: By the morning of the Quraysh, by God, if the Messenger of God (peace and blessings of God be upon him) surprises them in their land and enters Mecca by force, it will be the destruction of the Quraysh until the end of time.

Al-Abbas went out on the Messenger of God's mule and said: I will go to the arak tree so that I may see a woodcutter, a milkman, or someone who will enter Mecca and inform them of the location of the Messenger of God, may God bless him and grant him peace, so that they may come to him and seek his protection before he enters it by force.

Al-Abbas said: So I went out and, by God, I was wandering around the arak tree seeking what I had come out for when I heard the voice of Abu Sufyan, Hakim bin Hizam and Badil bin Warqa'. They had gone out seeking report. I heard Abu Sufyan saying: By God, I have never seen fires like tonight. Badil said: By God, these are the fires of Khuza'ah, which have been scorched by war. Abu Sufyan said: Khuza'ah are more ignorant and humiliated than that. I recognized his voice and said: O Abu Hanzala. He recognized my voice and said: O Abu al-Fadi. I said: Yes. He said: What is the matter with you, may my father and mother be sacrificed for you? I said: Woe to you, O Abu Sufyan! By God, the Messenger of God (peace and blessings of God be upon him) has come with something you cannot bear, ten thousand Muslims. He said: What is the solution? I said: By God, if he gets hold of you, he will strike off your head. So ride on the back of this mule until I bring you to the Messenger of God, may God bless him and grant him peace, and ask him for protection. So he took me behind him, and his companion returned, so I went out, trotting with him on the mule of the Messenger of God, may God bless him and grant him peace. Whenever I passed by a fire of the Muslims and they looked at me, they said: This is the uncle of the Messenger of God, may God bless him and grant him peace, until I passed by the fire of Umar ibn al-Khattab, and he said: Who is this? Then he got up to me, and when he saw Abu Sufyan on the back of the animal, he said: Abu Sufyan, the enemy of God! Praise be to God, who has given you power without a covenant or contract. Then he rushed towards the Messenger of God, may God bless him and grant him peace, and the mule ran and outran him as a slow animal outran a slow man. It jumped off the mule and entered upon the Messenger of God, may God bless him and grant him peace, and Umar entered upon him. He said: O Messenger of God, this is Abu Sufyan, the enemy of God. God has given him power without a covenant or contract, so leave me so that I may strike off his head. I said: O Messenger of God, I have granted him protection. Then I sat down next to the Messenger of God, may God bless him and grant him peace, and took hold of his head and said: By God, no one will speak to him privately tonight except me. When Umar, may God be pleased with him, spoke more about him, I said: Take it easy, Umar. By God, what are you doing, O Abbas? By God, your conversion to Islam on the day you converted was



dearer to me than the conversion of Al-Khattab had he converted to Islam. This is because I know that your killing was dearer to the Messenger of God, may God bless him and grant him peace, than the conversion of Al-Khattab had he converted to Islam. The Messenger of God, may God bless him and grant him peace, said: Go with him, O Abbas, to your home, and when morning comes, bring him to me. So I went to my home and he spent the night with me. When morning came, I went with him to the Messenger of God, may God bless him and grant him peace. The Prophet (peace and blessings be upon him) said: When he saw him, he said: Woe to you, Abu Sufyan! Isn't it time for you to know that there is no god but God? He said: May my father and mother be sacrificed for you, how patient, generous and connected you are! By God, I thought that if there were another god with God, it would have sufficed me nothing. He said: Woe to you, Abu Sufyan! Isn't it time for you to know that I am the Messenger of God? He said: May my father and mother be sacrificed for you, how patient, generous and connected you are! As for this, there is still something in my soul about it. Al-Abbas said: I said to him: Woe to you! He said: Submit and bear witness that there is no god but God and that Muhammad is the Messenger of God, before your neck is struck. He said: So he bore witness to the truth and submitted. Al-Abbas said: I said: O Messenger of God, Abu Sufyan is a man who loves this pride, so give him something. He said: Yes, whoever enters the house of Abu Sufyan is safe, and whoever closes his door is safe, and whoever enters the mosque is safe. When he went to leave, the Messenger of God, may God bless him and grant him peace, said: O Abbas, detain him in the narrow valley at the top of the mountain until the soldiers of God pass by him and he sees them. He said: So I went out with him until I detained him where the Messenger of God, may God bless him and grant him peace, had ordered me.

He said: The tribes passed by him with their banners. Every time a tribe passed by, he would say: Who are these, O Abbas? I would say: Sulaym. He would say: He would say: What do I have to do with Sulaym? Then a tribe would pass by, and he would say: Who are these? I would say: Muzayna. He would say: What do I have to do with Muzayna, until the tribes ran out. Not a single tribe passed by without it asking me about them. When I told him, he would say: What do I have to do with Banu so-and-so, until the Messenger of God (peace and blessings of God be upon him) passed by in the green area, the battalion of the Messenger of God, in which were the Muhajireen and the Ansar. Nothing could be seen of them except their eyes made of iron. He said: Glory be to God, who are these, O Abbas? I said: This is the Messenger of God (peace and blessings of God be upon him) with the Muhajireen and the Ansar. He said: By God, no one has the strength or ability to deal with these before. By God, O Abu al-Fadl, the kingdom of your nephew has become great. He said: Woe to you! It is the prophecy. He said: Yes then.

So I said, **Go to your people now and warn them.** So he left quickly until he reached Mecca and shouted in the mosque at the top of his voice, **O people of Quraysh, this is Muhammad who has come to you with something you cannot resist.** They said, **What is his**

**name?** He said, **Whoever enters the house of Abu Sufyan is safe.** They said, **Woe to you! What good will your house do us?** He said, **Whoever enters the mosque is safe, and whoever shuts his door is safe.** So he dispersed to their houses and to the mosque.

He said: Hakim bin Hizam and Badil bin Warqa' came to the Messenger of God, may God bless him and grant him peace, at Marr al-Dhahran, and they converted to Islam and pledged allegiance to him. When they pledged allegiance to him, the Messenger of God, may God bless him and grant him peace, sent them ahead of him to the Quraysh, calling them to Islam.

When Hakim bin Hizam and Badil bin Warqa' left the Prophet, may God bless him and grant him peace, intending to go to Mecca, he sent Al-Zubayr after them and gave him his banner and commanded him to be the best of the Muhajireen and Ansar. He ordered him to plant his banner at the top of Mecca in Al-Hujun, and said: Do not move from where I ordered you to plant my banner until I come to you. Then the Messenger of God, may God bless him and grant him peace, entered Mecca and his dome was pitched there. He ordered Khalid bin Al-Walid, with those who had converted to Islam from Quda'ah and Banu Sulaym, to enter from the lower part of Mecca, where Banu Bakr had been mobilized by the Quraysh, and Banu Al-Harith bin Abd Manaf and those who were from the Abyssinians, the Quraysh ordered them to be at the lower part of Mecca. Safwan bin Umayya, Ikrimah bin Abi Jahra and Suhayl bin Amr had gathered people at Al-Khandama to fight. The Prophet, may God bless him and grant him peace, said to Khalid and Al-Zubayr when he sent them: Do not fight except those who fight you. He ordered Sa'd bin Ubadah to enter with some of the people of Kudi. Sa'd said when he headed in: Today is the day of the great battle, today it will be permissible. The sanctity, and a man from the immigrants heard it and said: O Messenger of God, listen to what Saad bin Ubadah said, and we are not sure that he will have a force against the Quraysh. So the Messenger of God, may God bless him and grant him peace, said to Ali bin Abi Talib: Catch up with him and take the banner from him, and be the one who enters with it. There was no fighting in the upper part of Mecca before / Al-Zubayr. As for Khalid bin Al-Walid, he advanced on the Quraysh, Banu Bakr, and the Abyssinians in the lower part of Mecca, and fought them, and God defeated them. There was no fighting in Mecca other than that.

About twelve or thirteen of the polytheists were killed, and none of the Muslims were killed except a man from Juhayna called Salamah ibn al-Maila, from the cavalry of Khalid ibn al-Walid, and two men called Karz ibn Jabir and Khunais ibn Khalid, who were in the cavalry of Khalid ibn al-Walid, but they broke away from him and took a different route, so they were all killed.

The Messenger of God (peace and blessings be upon him) had ordered his Muslim commanders when he ordered them to enter Mecca not to fight anyone except those who fought them. However, he made a covenant concerning a group whom he named and ordered them to be killed, even if they were found under the curtains of the Kaaba. Among them was



Abdullah ibn Sa'd ibn Abi Sarh. He was only ordered to be killed because he had given his name to the Prophet and then apostatized as a polytheist. He fled to Uthman, who was his foster brother, who hid him until he brought him to the Messenger of God (peace and blessings be upon him) after the people of Mecca were reassured. The Messenger of God (peace and blessings be upon him) sought his protection.

Abdullah ibn Khatal was a man from Banu Tamim ibn Ghalib. He was ordered to be killed because he was a Muslim, so the Messenger of God (peace and blessings of God be upon him) sent him as a tax collector. He had a slave who served him and he was a Muslim. He went to a place and ordered the slave to slaughter a goat for him and prepare food for him. He went to sleep and woke up without having made anything for him, so the Prophet attacked him and killed him. Then he apostatized and became a polytheist. He had two female singers who sang satire of the Messenger of God (peace and blessings of God be upon him), so the Prophet (peace and blessings of God be upon him) ordered them to be killed with him.

Al-Huwairith bin Nuqaydh bin Wahb was one of those who harmed him in Mecca.

And Muqays ibn Subaba, and he was ordered to be killed because he was a small Ansari who killed his brother by mistake and returned to the Quraysh as an apostate.

Sarah, a slave woman of some of the Banu al-Muttalib tribe, was one of those who harmed him in Mecca.

And Ikrimah ibn Abi Jahl. As for Ikrimah, he fled to Yemen, and his wife, Umm Hakim bint Al-Harith ibn Hisham, converted to Islam. She sought protection for him from the Messenger of God, may God bless him and grant him peace, and he granted him protection. She went out in search of him until she brought him to the Messenger of God, may God bless him and grant him peace, and he converted to Islam.

As for Abdullah ibn Khatal, he was killed by Saad bin Harith Al-Makhzumi and Abu Barzah Al-Aslami, who shared in his blood. As for Muqays bin Subaba, he was killed by Tamimah bin Abdullah, a man from his people. As for Qaytah bin Khatal, one of them was killed and the other fled until the Messenger of God, may God bless him and grant him peace, sought her protection, and he granted her protection. As for Sarah, she disappeared until he sought her protection and he granted her protection. She lived until a man from the people trampled on her on his horse during the time of Omar bin Al-Khattab in Al-Abtah and killed her. As for Al-Huwayrith bin Nuqaydh, he was killed by Ali bin Abi Talib.

When the Messenger of God (peace and blessings of God be upon him) entered Mecca, he stood at the door of the Kaaba and said: There is no god but God alone. He fulfilled His promise, and He aided His servant, and He defeated the confederates alone. Beware, every good deed, blood, or wealth that was claimed in the pre-Islamic era is under these two feet of mine, except for the custodianship of the House and providing water

to the pilgrims. O people of Quraysh, God has removed from you the pride of the pre-Islamic era and its glorification of ancestors. People are from Adam, and Adam was created from dust. Then he recited: **O mankind, indeed We have created you from male and female** (al-Hujurat 49:13). O people of Mecca, what do you think I will do to you? They said: Good, a noble brother and a noble nephew. He said: Go, you are free. So the Messenger of God (peace and blessings of God be upon him) set them free, and God had given him the power to take control of their necks by force, and that is why the people of Mecca were called freed.

Then the people gathered for the pledge of allegiance. The Messenger of God, may God bless him and grant him peace, sat for them on Al-Safa, and Umar ibn Al-Khattab was below him, taking orders from the people. They pledged allegiance to him to hear and obey as much as they could. When he finished the men's pledge of allegiance, he pledged allegiance to the women.

Urwah ibn al-Zubayr said: Safwan ibn Umayya set out for Jeddah to embark from there to Yemen. Umair ibn Wahb al-Jumahi said: O Prophet of God, Safwan ibn Umayya is the master of my people, and he has fled from you to throw himself into the sea, so grant him safety. The Messenger of God, may God bless him and grant him peace, said: He is safe. He said: O Messenger of God, give me something by which your safety will be known. The Messenger of God, may God bless him and grant him peace, gave him the turban with which he had entered Mecca. Umair set out with it until he reached Jeddah, while he was intending to embark on the sea. He said: O Safwan, may my father and mother be sacrificed for you, I remind you of yourself so that you do not ruin it. This is the safety of the Messenger of God, may God bless him and grant him peace, that I have brought you. He said: Woe to you, go away from me and do not speak to me. The Messenger of God, may God bless him and grant him peace, said: O Safwan, may my father and mother be sacrificed for you, the best of people, the most pious of people, the most forbearing of people, and the best of people. He is your cousin, his glory is your glory, his honor is your honor, and his kingdom is your kingdom. He said: I fear for myself. He said: He is more forbearing and generous than that. So he took him back with him until he stood with him before the Messenger of God, may God bless him and grant him peace. Sufyan said: This man claims that you have given me security? He said: He is telling the truth. He said: Then give me the option in my matter for two months. He said: You have the option in it for four months.

Ibn Ishaq said: The total number of Muslims who witnessed the conquest of Mecca was ten thousand. The conquest of Mecca took place ten nights before the end of Ramadan in the eighth year. The Messenger of God, may God bless him and grant him peace, stayed in Mecca for fifteen nights during the conquest, shortening the prayers.

Then he went out to Hawazin and Thaqif, who had settled in Hunayn:

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Shaiban told us, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurairah, that Khuza'ah killed a man... And Muhammad bin Ismail said, Abdullah bin Raja' said: Harb told us, on the authority of Yahya, Abu Salamah told us, Abu Hurairah told us: "In the year of the conquest of Mecca, Khuza'ah killed a man from Banu Laith for a man they had killed in the pre-Islamic period. The Messenger of God, may God bless him and grant him peace, stood up and said: God withheld the elephant from Mecca and gave authority over them to His Messenger and the believers. Beware, it was not lawful for anyone before me, and it will not be lawful for anyone after me. Beware, it is for me an hour of a day, beware, this hour of mine, it is forbidden / Its thorns are not cut, its trees are not cut, and its fallen animals are not picked up except by a seeker of good tidings. And whoever has someone killed for him has a good look, either he pays back or he is retaliated for. A man from Yemen called Abu Shah stood up and said: Write for me, O Messenger of God." God, so the Messenger of God, may God bless him and grant him peace, said: Write for Abu Shah. Then a man from Quraysh stood up and said: O Messenger of God, except for idhkhir, for we put it in our homes and graves. The Messenger of God, may God bless him and grant him peace, said: Except for idhkhir.

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashimi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Nadr, the freed slave of `Umar ibn `Ubayd God, that Abu Murrah, the freed slave of Umm Hani' bint Abi Talib, told him that he heard Umm Hani' bint Abi Talib say: "I went to the Messenger of God, may God bless him and grant him peace, in the year of the conquest and found him bathing, and his daughter Fatimah was covering him with a garment. I said: 'So I greeted him, and he said: 'Who is this?' I said: 'I am Umm Hani' bint Abi Talib.' He said: 'Welcome, Umm Hani'. When he finished his bath, he stood up and prayed eight rak'ahs, wrapped in a single garment, then he left. I said to him: 'O Messenger of God, my mother's son, `Ali ibn Abi Talib, claimed that he killed a man whom you had given protection, so-and-so ibn Hubayrah.' The Messenger of God, may God bless him and grant him peace, said: 'We have given protection to whomever you have given protection, O Umm Hani', and that was in the forenoon."

The Almighty said: **When the victory of God comes** If the victory of God comes to you, O Muhammad, against those who oppose you, and they are the Quraysh, **and the conquest** The conquest of Mecca.

used metaphorically to indicate that the destinies are directed from eternity to their appointed times, so they are drawing near to them little by little. Victory has drawn near to its time, so be awaiting its arrival and ready to thank Him.

## Tafsir al-Baidawi

1- **When the victory of God comes** means His making you prevail over your enemies **and the conquest** and the conquest of Mecca. It was said that what is meant is the general victory of God for the believers and the conquest of Mecca and all the other lands over them. The expression of the occurrence as coming is only

Surat al-Nasr 110:2

And you will see people entering the religion of God in multitudes.

## Surat al-Nasr 110:2

And you will see people entering the religion of God in multitudes.

## Tafsir al-Jalalayn

2 - **And you saw the people entering into the religion of God** meaning Islam **in droves** groups after they had previously entered it one by one, and that was after the conquest of Mecca. The Arabs came to him from all corners of the earth, obediently.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And I saw people entering into the religion of God in droves.**

## Tafsir al-Qurtubi

God Almighty says: **And you will see people entering into the religion of God in multitudes.**

God the Almighty says: **And you will see the people** meaning the Arabs and others. **entering the religion of God in multitudes** meaning groups, one group after another. That is when Mecca was conquered, the Arabs said: If Muhammad has defeated the people of the Sacred Sanctuary, and God had protected them from the owners of the elephant, then you will have no power over him. So they would submit in multitudes, one group after another. Ad-Dahhak said: **The group is forty men.** Ikrimah and Muqatil said: **The people** he meant were the people of Yemen. Seven hundred believers, obedient, arrived from Yemen. Some of them were praying, some of them were reciting the Quran, and some of them were declaring **There is no god but God.** The Prophet (peace and blessings of God be upon him) was pleased with that, and Umar and Ibn Abbas wept. Ikrimah narrated on the authority of Ibn Abbas:

“The Prophet, may God bless him and grant him peace, recited: ‘When there comes the help of God and the conquest,’ and the people of Yemen came, tender-hearted, soft-tempered, generous, and greatly in awe of God. They entered the religion of God in droves.” And in Sahih Muslim, on the authority of Abu Hurayrah, he said:

The Messenger of God, may God bless him and grant him peace, said: “The people of Yemen have come to you. They are the weakest of hearts and the most tender of souls. Jurisprudence is from Yemen and wisdom is from Yemen.” It was narrated that he, may God bless him and grant him peace, said: **I feel the breath of your Lord from the direction of Yemen.** There are two interpretations of this: One of them is that it is relief, because of their successive conversion to Islam

in multitudes. The second means that God, the Most High, relieved the distress of His Prophet, may God bless him and grant him peace, with the people of Yemen, who are the Ansar. Jabir ibn Abdullah narrated: I heard the Messenger of God, may God bless him and grant him peace, say: **The people entered the religion of God in multitudes, and they will leave it in multitudes.** Al-Mawardi mentioned this, and Al-Tha'labi's wording is: Abu Ammar said that a neighbor of Jabir told me, saying:

Jabir asked me about the condition of the people, so I told him about the condition of their differences and divisions. He began to cry and said: I heard the Messenger of God, may God bless him and grant him peace, say: **People entered the religion of God in groups, and they will leave the religion of God in groups.**

## Tafsir Ibn Kathir

Al-Bukhari said: Musa bin Ismail narrated to us, Abu Uwana narrated to us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar used to let me in with the elders of Badr. Some of them felt uncomfortable and said: Why does this man not come in with us when we have sons like him? Umar said: He is one of those you know. So he called them one day and let me in with them. I do not think that he called me with them that day except to show them. He said: What do you say about the statement of God, the Almighty: **When there comes the help of God and the conquest?** Some of them said: We have been commanded to praise God and seek His forgiveness when He gives us help and victory. Some of them remained silent and did not say anything. Then he said to me: Is that what you say, O Ibn Abbas? I said: No. He said: What do you say? I said: It is the term of the Messenger of God (peace and blessings of God be upon him) that I know of. He said: **When the victory of God and the conquest come,** that is a sign of your term. “Then exalt the praises of your Lord and seek His forgiveness. Indeed, He is ever-Relenting.” Umar ibn al-Khattab said: I do not know of it except what you say. Al-Bukhari alone narrated it. Ibn Jarir narrated on the authority of Muhammad ibn Humayd, on the authority of Mihran, on the authority of ath-Thawri, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, and he mentioned a story like this or something similar.

Imam Ahmad said: Muhammad ibn Fadil told us, Ata' told us, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest,** was revealed, the Messenger of God (peace and blessings of God be upon him) said, **My death has been announced to me,** for he was to be taken in that year. Ahmad is the only one to narrate it. Al-Awfi narrated something similar on the authority of Ibn Abbas, and this is what Mujahid, Abu al-Aaliyah, al-Dahhak, and others said. It was the last time the death of the Messenger of God (peace and blessings

of God be upon him) was announced. Ibn Jarir said: Ismail ibn Musa told me, on the authority of al-Hasan ibn Isa al-Hanafi, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Abu Hazim, on the authority of Ibn Abbas, who said: "While the Messenger of God (peace and blessings of God be upon him) was in Medina, he said, 'Allahu Akbar! Allahu Akbar! The help of God and the conquest have come!' The people of Yemen have come." It was said, **O Messenger of God, who are the people of Yemen?** He said, "A people with tender hearts and soft natures. Faith is from Yemen, jurisprudence is from Yemen, and wisdom is from Yemen." Then Ibn Abd al-A'la narrated it on the authority of Ibn Thawr, on the authority of Muammar, on the authority of Ikrimah, as a mursal.

Al-Tabarani said: Zakariya bin Yahya told us, Abu Kamil Al-Jahdary told us, Abu Awana told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed until he had finished the surah, he said: "The death of the Messenger of God, may God bless him and grant him peace, was announced when it was revealed. He said: So he began to strive harder than ever in the matter of the Hereafter. And the Messenger of God, may God bless him and grant him peace, said after that: The conquest and God's help came, and the people of Yemen came. A man said: O Messenger of God, who are the people of Yemen? He said: A people with tender hearts and soft natures. Faith is from Yemen, and understanding is from Yemen." Imam Ahmad said: We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Prophet, may God bless him and grant him peace, knew that his death had been announced to him. So it was said, **When there comes the help of God and the conquest**, is the entire surah. We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, that Umar asked Ibn Abbas about this verse, **When there comes the help of God and the conquest**, and he said: When it was revealed, the death announcement was made to the Messenger of God, may God bless him and grant him peace.

Al-Tabarani said: Ibrahim bin Ahmad bin Omar Al-Waki'i told us, my father told us, Ja'far bin Awn told us, on the authority of Abu Al-Umais, on the authority of Abu Bakr bin Abi Al-Jahm, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The last Surah to be revealed from the entire Qur'an was **When there comes the help of God and the conquest**. Imam Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr bin Murrah, on the authority of Abu Al-Bukhtari Al-Ta'i, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: When this Surah was revealed, **When there comes the help of God and the conquest**, the Messenger of God, may God bless him and grant him peace, recited it until he finished it, then he said: **The people are in a group and I and my companions are in a group** and he said: **There is no emigration after the conquest, but**

**there is jihad and intention**. Marwan said to him: **You have lied**. Rafi' bin Khadij and Zaid bin Thabit were sitting with him on the bed. Abu Sa'id said: **If these two had wanted to, they could have told you, but this one fears that you will deprive him of the fortune-telling of his people, and this one fears that you will deprive him of the charity**. Marwan raised the whip to hit him, and when they saw that, they said: He is telling the truth. Ahmad is the only one to report this.

What Marwan denied to Abu Saeed is not strange, as it was proven from the narration of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest: **There is no emigration, but jihad and intention, but when you are called to arms, then go out**. Narrated by Al-Bukhari and Muslim in their Sahihs. What was interpreted by some of the Companions who were with Omar **may God be pleased with them all** is that he has commanded us when God opens cities and fortresses to us to praise God, thank Him and glorify Him, meaning to pray to Him and seek His forgiveness. This is a good and correct meaning, and it has been proven that it was witnessed by the prayer of the Prophet (peace and blessings of God be upon him) on the day of the conquest of Mecca at the time of Duha, eight rak'ahs. Some said: It is the Duha prayer. They replied that he did not regularly perform it, so how could he have prayed it that day, when he was a traveler who did not intend to stay in Mecca? That is why he stayed there until the end of Ramadan, nearly nineteen days, shortening the prayers and breaking his fast, he and the entire army, who were around ten thousand. These people said: It was the prayer of the conquest.

They said: It is recommended for the commander of the army, when he conquers a country, to pray eight rak'ahs as soon as he enters it. This is what Sa'd ibn Abi Waqqas did on the day of the conquest of Al-Mada'in. Then some of them said: He should pray it all with one tasleem. The correct view is that he should say the tasleem after every two rak'ahs, as mentioned in Sunan Abi Dawud that the Messenger of God (blessings and peace of God be upon him) used to say the tasleem after every two rak'ahs on the day of the conquest. As for what Ibn Abbas and Umar **may God be pleased with them** interpreted as meaning that this surah is a tribute to the noble soul of the Messenger of God (blessings and peace of God be upon him), know that when you conquer Makkah, which is your city that brought you out and people enter the religion of God in multitudes, our concerns in this world will be over, so prepare to come to us and come to us, for the Hereafter is better for you than this world, and your Lord will give you so that you will be satisfied. For this reason, He said: "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever-Repentant."

Al-Nasa'i said: Amr ibn Mansur told us, Muhammad ibn Mahbub told us, Abu 'Awana told us, on the authority of Hilal ibn Khabbab, on the authority of Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **When there comes the help of God and the conquest**, to the end of the surah was revealed, he said: The death of the Messenger of God (peace and blessings of God be upon him) was announced when it was revealed, so he began to

strive most diligently for the Hereafter. After that, the Messenger of God (peace and blessings of God be upon him) said: "The conquest has come, and the help of God has come, and the people of Yemen have come. A man said: O Messenger of God, who are the people of Yemen? He said: A people with tender hearts and soft hearts. Faith is from Yemen, wisdom is from Yemen, and understanding is from Yemen." Al-Bukhari said: Uthman ibn Abi Shaybah told us, Jarir told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God (peace and blessings of God be upon him) would often say in his bowing and prostration, 'Glory be to You, O God, our Lord, and praise be to You, O God, forgive me,' interpreting the Qur'an." The rest of the group narrated it except for al-Tirmidhi from the hadith of Mansur.

Imam Ahmad said: Muhammad ibn Abi Uday narrated to us, on the authority of Dawud, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would frequently say: 'Glory be to God and praise be to Him. I ask forgiveness of God and I repent to Him.' He also said: 'My Lord had informed me that I would see a sign in my nation, and He commanded me that when I saw it, I should glorify Him and ask His forgiveness, for He is the Acceptor of repentance. I have seen it: 'When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then glorify the praises of your Lord and ask His forgiveness. Indeed, He is the Acceptor of repentance.'" Muslim narrated it on the authority of Dawud ibn Abi Hind. Ibn Jarir said: Abu al-Sa'ib narrated to us, Hafsa narrated to us, Asim narrated to us, on the authority of al-Sha'bi, on the authority of Umm Salamah, who said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would not stand or sit, would not go or come except that he would say: 'Glory be to God and praise be to Him.' I said: 'O Messenger of God, I saw you frequently saying: 'Glory be to God and praise be to Him.' You would not go or come, would not stand or sit except that you would say: 'Glory be to God and praise be to Him.' He said: I ordered it - and he said: "When the victory of God and the conquest come" to the end of the surah. It is strange. We have written the hadith of the expiation for the gathering from all its paths and wordings in a separate section, so it should be written here.

Imam Ahmad said: "Waki" narrated to us from Isra'il from Abu Ishaq from Abu Ubaidah from Abdullah who said: When the verse, 'When there comes the help of God and the conquest,' was revealed to the Messenger of God (blessings and peace of God be upon him), he would often say after reciting it and bowing: 'Glory be to You, O God, our Lord, and praise be to You. O God, forgive me, for You are the Acceptor of repentance, the Most Merciful.'" Three times. This was narrated only by Ahmad. Ibn Abi Hatim narrated it from his father from Amr ibn Murrah from Shu'bah from Abu Ishaq. What is meant by *conquest* here is the conquest of Mecca, unanimously. The Arab tribes

used to blame each other for their conversion to Islam after the conquest of Mecca, saying that if someone triumphed over his people, then he was a prophet. When God granted him victory over Mecca, they entered the religion of God in droves. Not even two years had passed until the Arabian Peninsula was filled with faith, and there remained among the remaining Arab tribes only those who outwardly professed Islam. All praise and thanks be to God."

Al-Bukhari narrated in his Sahih on the authority of Amr ibn Salamah who said: When the conquest took place, every tribe rushed to embrace Islam with the Messenger of God (peace and blessings of God be upon him). The tribes were blaming each other for their conversion to Islam after the conquest of Mecca, saying: Leave him and his people alone, for if he is victorious over them, then he is the prophet of the hadith. We have detailed the Battle of the Conquest in our book, the Seerah. Whoever wants it may refer to it there, and praise and thanks be to God. Imam Ahmad said: Muawiyah ibn Amr told us, Abu Ishaq told us, Al-Awza'i told us, Abu Ammar told me, a neighbor of Jabir ibn Abdullah told me, he said: I came from a journey and Jabir ibn Abdullah came to me and greeted me. I began to tell him about the division of the people and what they had innovated, so Jabir began to cry and then said: I heard the Messenger of God (peace and blessings of God be upon him) say: **The people entered the religion of God in multitudes and they will leave it in multitudes.** End of the interpretation of Surat An-Nasr. And praise and thanks be to God.

## Fath al-Qadir

**2- And you saw the people entering into the religion of God in multitudes** meaning, you saw the people, Arabs and others, entering into the religion of God with which He sent you, group after group. Al-Hasan said: When the Messenger of God (peace and blessings of God be upon him) conquered Mecca, the Arabs said: Now that Muhammad has defeated the people of the Sacred Sanctuary, and God has protected them from the owners of the elephant, you have no power over him. So they began to enter into the religion of God in multitudes, meaning in large groups, after they had previously entered one by one and two by two. So the entire tribe entered Islam. Ikrimah and Muqatil said: By the people he meant the people of Yemen, because seven hundred believers had come from Yemen. The accusative case of **in multitudes** is in the hal of the subject of *enter*. The position of his statement **enter into the religion of God** is in the accusative case as a hal if the vision was visual, but if it means knowledge, then it is in the accusative case as the second object.

## Tafsir al-Baghawi

**2- And you saw people entering into the religion of God in crowds**, groups and groups, the entire tribe, and the entire people, without fighting.

Al-Hasan said: When God Almighty opened Mecca to His Messenger, the Arabs said to one another: If



Muhammad defeats the people of the sanctuary - and God had protected them from the people of the elephant - then you will have no power over him. So they entered God's religion in droves after they had previously entered one by one and two by two.

Ikrimah and Muqatil said: He meant by *people* the people of Yemen.

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 Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Muhammad bin Amr bin Alqamah told us, on the authority of Abu Salamah, on the authority of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: The people of Yemen have come to you, and they are the weakest of hearts and the most tender of souls. Faith and wisdom are Yemeni."

### **Tafsir al-Baidawi**

**2- And I saw people entering into the religion of God in droves** dense groups such as the people of Mecca, Ta'if, Yemen, Hawazin, and all the other Arab tribes, and *entering* is a state of **I saw** meaning I perceived, or a second object meaning I knew.

Surat al-Nasr 110:3

So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.

### Surat al-Nasr 110:3

So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.

### Tafsir al-Jalalayn

3 - **So glorify the praises of your Lord** meaning, be immersed in His praise (and seek His forgiveness. Indeed, He is the Acceptor of repentance). And after the revelation of this surah, may God bless him and grant him peace, he would often say: Glory be to God and His praise, and I seek God's forgiveness and I repent to Him. And he knew from it that his time had drawn near. The conquest of Mecca was in Ramadan of the year eight, and he died, may God bless him and grant him peace, in Rabi' al-Awwal of the year ten.

### Tafsir al-Suyuti

### Tafsir al-Tabari

His saying: "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Forgiving."

### Tafsir al-Qurtubi

The Almighty said: **So glorify the praises of your Lord and seek His forgiveness.** That is, when you pray, then do so frequently. It was said that the meaning of glorify is pray, according to Ibn Abbas. **With the praises of your Lord** that is, praising Him for what He has given you of victory and conquest. **And seek His forgiveness** that is, ask God for forgiveness. It was said that **So glorify** means sanctification, that is, absolve Him of what is not permissible for Him while thanking Him. **And seek His forgiveness** that is, ask God for forgiveness while constantly remembering Him. The first is more evident. The imams narrated - and the wording is from Al-Bukhari - on the authority of Aisha, may God be pleased with her, who said:

The Messenger of God (peace and blessings be upon him) never performed a prayer after Surah **When the victory of God and the conquest comes** was revealed to him without saying: **Glory be to You, our Lord, and praise be to You, O God, forgive me.** And on the authority of her, she said: The Messenger of God (peace and blessings be upon him) used to say frequently in his bowing and al-Sajdah 32: **Glory be to You, O God, our Lord, and praise be to You, O God, forgive me.** He interpreted the Qur'an. In a hadith other than Sahih, it is reported that Umm Salamah said:

The last thing the Prophet (peace and blessings of God be upon him) did was not stand, sit, come, or go except to say: "Glory be to God and His praise. I seek forgiveness from God and repent to Him." He said: I

**was commanded to do it.** Then he recited: **When there comes the help of God and the conquest,** to the end. Abu Hurairah said: "The Prophet (peace and blessings of God be upon him) exerted himself so much after this verse was revealed that his feet swelled, his body became thin, his smiles diminished, and his weeping became frequent." Ikrimah said: "The Prophet (peace and blessings of God be upon him) never exerted more effort in matters of the Hereafter than he did when this verse was revealed." Muqatil said: "When this verse was revealed, the Prophet (peace and blessings of God be upon him) recited it to his companions, including Abu Bakr, Umar, and Sa'd ibn Abi Waqqas. They rejoiced and were filled with joy, and al-' Abbas wept. The Prophet (peace and blessings of God be upon him) said to him: "What makes you cry, uncle?" He said: **Your death has been announced to you.** He said: **It is as you say.** He lived for sixty days after this verse, during which he was never seen laughing or happy. It was said: **It was revealed in Mina a few days later.** On the Day of Tashreeq, during the Farewell Pilgrimage, Umar and Abbas cried, and it was said to them: This is a day of joy. They said: Rather, on it is the death of the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said: You have spoken the truth. My death has been announced to me. In Bukhari and other narrations, it is narrated on the authority of Ibn Abbas that he said: Umar ibn al-Khattab used to give permission to the people of Badr, and he would give me permission to join them. Some of them were upset by that and said: This young man is given permission to join us when there are others like him among our sons! Umar said to them: He is one of those you know. One day he gave them permission, and he gave me permission to join them. He asked them about this Surah: **When there comes the Help of God and the Victory.** They said: God the Almighty has commanded His Prophet (peace and blessings of God be upon him) that if he receives victory, he should seek His forgiveness and repent to Him. He said: What do you say, O Ibn Abbas? I said: It is not like that, but God informed His Prophet (peace and blessings of God be upon him) of his approaching time, and He said: **When there comes the Help of God and the Victory,** and that is a sign of your death. "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever-Repentant." Umar **may God be pleased with him** said: Do you blame me for that? In Bukhari, Umar said: I do not know of it except what you say. And Tirmidhi narrated it, he said: Umar used to ask me a question along with the companions of the Prophet (peace and blessings of God be upon him). Abdur-Rahman ibn Awf said to him: Are you asking him while we have sons like him? Umar said to him: It is from what we know. He asked him about this verse: **When there comes the help of God and the conquest,** I said: It is only the term of the Messenger of God (peace and blessings of God be upon him), I will teach it to him, and he recited the surah to the end. Umar said to him: By God, I do not know of it except what you know. He said: This is a good and authentic hadith. If it is said: What is forgiven for the Prophet (peace and blessings of God be upon

him) that he is commanded to seek forgiveness? It was said to him: The Prophet, may God bless him and grant him peace, used to say in his supplication: "O God, forgive me my sin, my ignorance, and my excess in all my affairs, and that which You know better than me. O God, forgive me my sin, my deliberate sin, my ignorance, and my joking, and all of that is with me. O God, forgive me what I have done in the past and what I will do in the future, what I have declared and what I have kept secret. You are the First and the Last, and You are over all things competent." So, may God bless him and grant him peace, he used to think that he was short of what God had bestowed upon him, and he considered his failure to fulfill that right as sins. It is possible that it means: Be attached to Him, asking and desiring, beseeching Him upon seeing the shortcomings in performing the rights, so that he does not become cut off from seeing the deeds. It was said: Seeking forgiveness is an act of worship that must be performed, not for forgiveness, but rather as an act of worship. It was said: That is a warning to his nation, so that they do not feel secure and abandon seeking forgiveness. It was said: **And seek His forgiveness** meaning seek forgiveness for your nation. **Indeed, He is Ever-Returning** meaning to those who glorify God and seek forgiveness. He turns to them and has mercy on them, and accepts. Their repentance. If he, peace be upon him, is infallible and is commanded to seek forgiveness, then what do you think of others? Muslim narrated on the authority of Aisha that she said:

The Messenger of God (peace and blessings be upon him) used to say frequently: **Glory be to God and praise be to Him, I ask God's forgiveness and I repent to Him.** She said: "I said, 'O Messenger of God, I see you saying frequently: 'Glory be to God and praise be to Him, I ask God's forgiveness and I repent to Him.' He said: 'My Lord told me that I will see a sign among my nation, and when I see it, I will say frequently: 'Glory be to God and praise be to Him, I ask God's forgiveness and I repent to Him.' I have seen it: 'When the help of God and the victory come' - the conquest of Mecca - 'and you see the people entering God's religion in multitudes, \* So exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.'" Ibn 'Umar said: This surah was revealed in Mina during the Farewell Pilgrimage, then 'This day I have perfected for you your religion and completed My favor upon you' (al-Ma'idah 5:3) was revealed, and the Prophet (peace and blessings be upon him) lived for eighty days after them. Then the verse of Kalalah was revealed, and he lived for fifty days after that. Then the verse of 'There has certainly come to you a Messenger from among yourselves' (al-Tawbah: 128) was revealed, and he lived for thirty-five days after that. Then the verse, **And fear a Day when you will be returned to God** (al-Baqarah 2:281) was revealed. After that, he lived for twenty-one days. Muqatil said seven days. Other than this, which was explained in Al-Baqarah, were said. Praise be to God.

## Tafsir Ibn Kathir

Al-Bukhari said: Musa bin Ismail narrated to us, Abu

Uwana narrated to us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar used to let me in with the elders of Badr. Some of them felt uncomfortable and said: Why does this man not come in with us when we have sons like him? Umar said: He is one of those you know. So he called them one day and let me in with them. I do not think that he called me with them that day except to show them. He said: What do you say about the statement of God, the Almighty: **When there comes the help of God and the conquest?** Some of them said: We have been commanded to praise God and seek His forgiveness when He gives us help and victory. Some of them remained silent and did not say anything. Then he said to me: Is that what you say, O Ibn Abbas? I said: No. He said: What do you say? I said: It is the term of the Messenger of God (peace and blessings of God be upon him) that I know of. He said: **When the victory of God and the conquest come,** that is a sign of your term. "Then exalt the praises of your Lord and seek His forgiveness. Indeed, He is ever-Relenting." Umar ibn al-Khattab said: I do not know of it except what you say. Al-Bukhari alone narrated it. Ibn Jarir narrated on the authority of Muhammad ibn Humayd, on the authority of Mihran, on the authority of ath-Thawri, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, and he mentioned a story like this or something similar.

Imam Ahmad said: Muhammad ibn Fadil told us, Ata' told us, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest,** was revealed, the Messenger of God (peace and blessings of God be upon him) said, **My death has been announced to me,** for he was to be taken in that year. Ahmad is the only one to narrate it. Al-Awfi narrated something similar on the authority of Ibn Abbas, and this is what Mujahid, Abu al-Aaliyah, al-Dahhak, and others said. It was the last time the death of the Messenger of God (peace and blessings of God be upon him) was announced. Ibn Jarir said: Ismail ibn Musa told me, on the authority of al-Hasan ibn Isa al-Hanafi, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Abu Hazim, on the authority of Ibn Abbas, who said: "While the Messenger of God (peace and blessings of God be upon him) was in Medina, he said, 'Allahu Akbar! Allahu Akbar! The help of God and the conquest have come!' The people of Yemen have come." It was said, **O Messenger of God, who are the people of Yemen?** He said, "A people with tender hearts and soft natures. Faith is from Yemen, jurisprudence is from Yemen, and wisdom is from Yemen." Then Ibn Abd al-A'la narrated it on the authority of Ibn Thawr, on the authority of Muammar, on the authority of Ikrimah, as a mursal.

Al-Tabarani said: Zakariya bin Yahya told us, Abu Kamil Al-Jahdary told us, Abu Awana told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest,** was revealed until he had finished the surah, he said: "The death of the Messenger of God, may God bless him and grant him peace, was announced when it was revealed. He said: So he began to strive

Surat al-Nasr 110:3

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harder than ever in the matter of the Hereafter. And the Messenger of God, may God bless him and grant him peace, said after that: The conquest and God's help came, and the people of Yemen came. A man said: O Messenger of God, who are the people of Yemen? He said: A people with tender hearts and soft natures. Faith is from Yemen, and understanding is from Yemen." Imam Ahmad said: We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the Prophet, may God bless him and grant him peace, knew that his death had been announced to him. So it was said, **When there comes the help of God and the conquest**, is the entire surah. We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, that Umar asked Ibn Abbas about this verse, **When there comes the help of God and the conquest**, and he said: When it was revealed, the death announcement was made to the Messenger of God, may God bless him and grant him peace.

Al-Tabarani said: Ibrahim bin Ahmad bin Omar Al-Waki'i told us, my father told us, Ja'far bin Awn told us, on the authority of Abu Al-Umais, on the authority of Abu Bakr bin Abi Al-Jahm, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The last Surah to be revealed from the entire Qur'an was **When there comes the help of God and the conquest**. Imam Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr bin Murrah, on the authority of Abu Al-Bukhtari Al-Ta'i, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: When this Surah was revealed, **When there comes the help of God and the conquest**, the Messenger of God, may God bless him and grant him peace, recited it until he finished it, then he said: **The people are in a group and I and my companions are in a group** and he said: **There is no emigration after the conquest, but there is jihad and intention**. Marwan said to him: **You have lied**. Rafi' bin Khadij and Zaid bin Thabit were sitting with him on the bed. Abu Sa'id said: **If these two had wanted to, they could have told you, but this one fears that you will deprive him of the fortune-telling of his people, and this one fears that you will deprive him of the charity**. Marwan raised the whip to hit him, and when they saw that, they said: He is telling the truth. Ahmad is the only one to report this.

What Marwan denied to Abu Saeed is not strange, as it was proven from the narration of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said on the day of the conquest: **There is no emigration, but jihad and intention, but when you are called to arms, then go out**. Narrated by Al-Bukhari and Muslim in their Sahihs. What was interpreted by some of the Companions who were with Omar **may God be pleased with them all** is that he has commanded us when God opens cities and fortresses to us to praise God, thank Him and glorify Him, meaning to pray to Him and seek His forgiveness. This

is a good and correct meaning, and it has been proven that it was witnessed by the prayer of the Prophet (peace and blessings of God be upon him) on the day of the conquest of Mecca at the time of Duha, eight rak'ahs. Some said: It is the Duha prayer. They replied that he did not regularly perform it, so how could he have prayed it that day, when he was a traveler who did not intend to stay in Mecca? That is why he stayed there until the end of Ramadan, nearly nineteen days, shortening the prayers and breaking his fast, he and the entire army, who were around ten thousand. These people said: It was the prayer of the conquest.

They said: It is recommended for the commander of the army, when he conquers a country, to pray eight rak'ahs as soon as he enters it. This is what Sa'd ibn Abi Waqqas did on the day of the conquest of Al-Mada'in. Then some of them said: He should pray it all with one tasleem. The correct view is that he should say the tasleem after every two rak'ahs, as mentioned in Sunan Abi Dawud that the Messenger of God (blessings and peace of God be upon him) used to say the tasleem after every two rak'ahs on the day of the conquest. As for what Ibn Abbas and Umar **may God be pleased with them** interpreted as meaning that this surah is a tribute to the noble soul of the Messenger of God (blessings and peace of God be upon him), know that when you conquer Makkah, which is your city that brought you out and people enter the religion of God in multitudes, our concerns in this world will be over, so prepare to come to us and come to us, for the Hereafter is better for you than this world, and your Lord will give you so that you will be satisfied. For this reason, He said: "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever-Repentant."

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Imam Ahmad said: Muhammad ibn Abi Uday narrated to us, on the authority of Dawud, on the authority of al-Sha'bi, on the authority of Masruq, who said: Aisha said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would frequently say: 'Glory be to God and praise be to Him. I ask forgiveness of God and I repent to Him.' He also said: 'My Lord had informed me that I would see a sign in my nation, and He commanded me that when I saw it, I should glorify Him and ask His forgiveness, for He is the Acceptor of repentance. I have seen it: 'When the help of God and the conquest come, and you see the people entering into the religion of God in multitudes, then glorify the praises of your Lord and ask His forgiveness. Indeed, He is the Acceptor of repentance.'" Muslim narrated it on the authority of Dawud ibn Abi Hind. Ibn Jarir said: Abu al-Sa'ib narrated to us, Hafs narrated to us, Asim narrated to us, on the authority of al-Sha'bi, on the authority of Umm Salamah, who said: "At the end of his life, the Messenger of God (peace and blessings be upon him) would not stand or sit, would not go or come except that he would say: 'Glory be to God and praise be to Him.' I said: 'O Messenger of God, I saw you frequently saying: 'Glory be to God and praise be to Him.' You would not go or come, would not stand or sit except that you would say: 'Glory be to God and praise be to Him.' He said: I ordered it - and he said: "When the victory of God and the conquest come" to the end of the surah. It is strange. We have written the hadith of the expiation for the gathering from all its paths and wordings in a separate section, so it should be written here.

Imam Ahmad said: "Waki' narrated to us from Isra'il from Abu Ishaq from Abu Ubaidah from Abdullah who said: When the verse, 'When there comes the help of God and the conquest,' was revealed to the Messenger of God (blessings and peace of God be upon him), he would often say after reciting it and bowing: 'Glory be to You, O God, our Lord, and praise be to You. O God, forgive me, for You are the Acceptor of repentance, the Most Merciful.'" Three times. This was narrated only by Ahmad. Ibn Abi Hatim narrated it from his father from Amr ibn Murrah from Shu'bah from Abu Ishaq. What is meant by *conquest* here is the conquest of Mecca, unanimously. The Arab tribes used to blame each other for their conversion to Islam after the conquest of Mecca, saying that if someone triumphed over his people, then he was a prophet. When God granted him victory over Mecca, they entered the religion of God in droves. Not even two years had passed until the Arabian Peninsula was filled with faith, and there remained among the remaining Arab tribes only those who outwardly professed Islam. All praise and thanks be to God."

Al-Bukhari narrated in his Sahih on the authority of Amr ibn Salamah who said: When the conquest took place, every tribe rushed to embrace Islam with the Messenger of God (peace and blessings of God be upon him). The tribes were blaming each other for their conversion to Islam after the conquest of Mecca, saying: Leave him and his people alone, for if he is victorious over them, then he is the prophet of the hadith. We have detailed the Battle of the Conquest in our book, the Seerah. Whoever wants it may refer to it there, and praise and thanks be to God. Imam Ahmad

said: Muawiyah ibn Amr told us, Abu Ishaq told us, Al-Awza'i told us, Abu Ammar told me, a neighbor of Jabir ibn Abdullah told me, he said: I came from a journey and Jabir ibn Abdullah came to me and greeted me. I began to tell him about the division of the people and what they had innovated, so Jabir began to cry and then said: I heard the Messenger of God (peace and blessings of God be upon him) say: **The people entered the religion of God in multitudes and they will leave it in multitudes.** End of the interpretation of Surat An-Nasr. And praise and thanks be to God.

## Fath al-Qadir

**3- So glorify the praises of your Lord** This is the answer to the condition, and it is the factor in it. The meaning is: So glorify the praises of your Lord when God's victory comes. Makki said: The factor in *when* is *he*, and Abu Hayyan preferred it. The first one was weakened because what came after the *fa* of the answer does not affect what preceded it. His saying: **With the praise of your Lord** is in the accusative case as a state: that is, say Glory be to God, mixed with His praise, or praising Him. It combines the glorification of God that calls to amazement at what God has made easy for him, which had not crossed his mind or the mind of anyone else, and the praise of Him for His beautiful creation for him and His great favor upon him with this blessing, which is the victory and conquest of the Mother of Cities, whose people had reached the highest levels in their enmity towards him until they expelled him from it after they had fabricated false statements and various lies against him, what is well-known from their saying: He is crazy, he is a magician, he is a poet, he is a soothsayer, and the like. Then, God, the Almighty, added to that the command to His Prophet, peace and blessings be upon him, to seek forgiveness: that is, ask Him for forgiveness for your sin, to humble yourself and limit your work, and to make up for what you neglected in leaving what is more important. The Prophet, peace and blessings be upon him, saw his shortcomings in fulfilling the right of God and he used to seek forgiveness and supplicate frequently, even though God had forgiven him for his past and future sins. It was said that seeking forgiveness from him, peace and blessings be upon him, and from all the other prophets was an act of worship that they worshipped God with, not to seek forgiveness for a sin they committed. It was also said that God, the Almighty, commanded him to seek forgiveness as a warning to his nation and as an allusion to them, so it was as if they were the ones commanded to seek forgiveness. It was also said that God, the Almighty, commanded him to seek forgiveness for his nation, not for his sin. It was also said that what is meant by glorification here is prayer. The first is to interpret it as meaning glorification, despite what we have indicated about it being an expression of amazement, joy at the blessing, and happiness at what God has prepared of victory for the religion, the subjugation of His enemies, the descent of humiliation upon them, and their attainment of subjugation. Al-Hasan said: God informed His Messenger (peace and blessings be upon him) that his time was approaching, so He commanded him to glorify God and repent to Him so that his life would end with an increase in righteous deeds. He would



So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.

frequently say: **Glory be to You, God, and praise be to You, forgive me, for You are the Acceptor of Repentance.** Qatadah and Muqatil said: The Prophet (peace and blessings be upon him) lived two years after the revelation of these surahs. The phrase **He was the Acceptor of Repentance** is an explanation for his command to seek forgiveness: that is, it is His nature to accept the repentance of those who seek His forgiveness, to accept their repentance and have mercy on them by accepting their repentance. **The Acceptor of Repentance** is a form of exaggeration, indicating that He, glory be to Him, exaggerates in accepting the repentance of those who repent. Al-Razi narrated in his tafsir that the Companions agreed that this surah indicated the death of the Messenger of God (peace and blessings be upon him).

Ibn Mardawayh narrated on the authority of Ibn Abbas that Umar asked them about the statement of God, the Almighty, **When there comes the help of God and the conquest**, and they said, **The conquest of cities and palaces.** He said, **So you, Ibn Abbas, what do you say?** He said, "I said a parable about Muhammad, may God bless him and grant him peace, for whom his death was announced." Al-Bukhari and others narrated on the authority of Ibn Abbas that he said, "Umar used to let me in with the elders of Badr. One of them seemed to be upset and said, 'Why does this man not come with us when we have sons like him?' Umar said, 'He is someone who has come before, as you know.' One day he called them and let him in with them. I never thought that he called me among them that day except to show them. He said, 'What do you say about the statement of God, the Almighty, "When there comes the help of God and the conquest,"? Some of them said, 'We have been commanded to praise God and seek His forgiveness when He gives us victory and grants us victory.' Some of them remained silent and did not say anything. He said to me, 'Is that what you say, Ibn Abbas?' I said, 'No.' He said, 'What do you say?'" I said: It is the death of the Messenger of God (peace and blessings of God be upon him) and God has informed him of it. He said: **When the help of God and the conquest come**, then that is a sign of your death. "So exalt the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance." Umar said: I do not know of it except what you say. Ibn al-Najjar narrated on the authority of Sahl ibn Sa'd on the authority of Abu Bakr that when Surah **When the help of God and the conquest come** was revealed to the Messenger of God, he was informed of his death. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would often say: 'Glory be to God and praise be to Him, and I seek His forgiveness and repent to Him.' So I said: 'O Messenger of God, I see that you often say: 'Glory be to God and praise be to Him, and I seek God's forgiveness and repent to Him.' He said: 'My Lord has informed me that I will see a sign from my nation, and when I see it, I will often say: 'Glory be to God and praise be to Him, and I seek God's forgiveness and repent to Him.' I have seen it: 'When the help of God

and the conquest come' means the conquest of Mecca, and you see the people entering God's religion in multitudes. So exalt the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.'" Al-Bukhari, Muslim, Abu Dawud, al-Nasa'i, Ibn Majah, and others narrated on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, would often say in his bowing and al-Sajdah 32: 'Glory be to You, O God, and praise be to You. God forgive me,' interpreting the Qur'an as meaning: 'When the help of God and the conquest come.' There are hadiths on this topic." Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: "When the verse, 'When there comes the help of God and the conquest,' was revealed, the Messenger of God (peace and blessings be upon him) said: 'The people of Yemen have come, and they are the most tender-hearted. Faith is from Yemen, understanding is from Yemen, and wisdom is from Yemen.'" At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: "While the Messenger of God (peace and blessings be upon him) was in Medina, he said: 'God is Greatest! The help of God and the conquest have come.' And the people of Yemen have come, a people with tender hearts and soft obedience. Faith is from Yemen, understanding is from Yemen, and wisdom is from Yemen." Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah who said: I heard the Messenger of God (peace and blessings be upon him) say: 'The people entered the religion of God in multitudes, and they will leave it in multitudes.'" Al-Hakim narrated, and authenticated it, on the authority of Abu Hurayrah who said: "The Messenger of God (peace and blessings be upon him) recited: 'And you saw the people entering the religion of God in multitudes.' He said: 'They will leave it in multitudes, just as they entered it in multitudes.'"

### Tafsir al-Baghawi

3- "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever-Relenting." Then you will join Him.

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-Nu'man told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar used to let me in with the elders of Badr. Some of them said: Why did you let this young man in with us when we have sons like him? He said: He is one of those you know. He said: So one day he called them and invited me with them. He said: I did not see him call me that day except to show them who I am. He said: What do you say about His statement: **When there comes the help of God and the victory** until he finished the surah? Some of them said: We were commanded to praise God and seek His forgiveness when our help comes and He grants us victory. Some of them said: We do not know, and

some of them did not say anything. He said to me: O Ibn Abbas, is that what you say? I said: No. He said: Then what do you say? I said: It is the term that the Messenger of God, may God bless him and grant him peace, knew about. **When the victory of God and the conquest come**, the conquest of Mecca, then that is your term. "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Forgiving." Umar said: I do not know of it except what you know.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Uthman bin Abi Shaybah told me, Jarir told us, on the authority of Mansur, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, would often say in his bowing and al-Sajdah 32: Glory be to You, O God, our Lord, and praise be to You. O God, forgive me, interpreting the Qur'an."

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Al-Muthanna told us, Abdul A'la told me, Dawud told us, on the authority of Aamer, on the authority of Masruq, on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, used to say frequently: 'Glory be to God and with His praise, I seek God's forgiveness and repent to Him.' She said: 'O Messenger of God, I see that you say frequently: 'Glory be to God and with His praise, I seek God's forgiveness and repent to Him.' He said: 'My Lord has informed me that I will see a sign among my nation, and if I see it, it will be more than saying: 'Glory be to God and with His praise, I seek God's forgiveness and repent to Him.' I have seen it: 'When there comes the help of God and the conquest.' The conquest is the conquest of Mecca, 'And you see the people entering into the religion of God in multitudes. So exalt the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.'"

Ibn Abbas said: When this Surah was revealed, the Prophet, may God bless him and grant him peace, knew that his death had been announced to him.

Al-Hassan said: I know that his time is approaching, so he was commanded to glorify God and repent, so that his good deeds will be increased.

Qatada and Muqatil said: The Prophet, may God bless him and grant him peace, lived for two years after the revelation of this Surah.

## Tafsir al-Baidawi

**3- So glorify the praises of your Lord** So be amazed at God's facilitation of what no one has ever thought of, praising Him, or thanking Him for His blessings. It was narrated that when the Prophet (peace and blessings of God be upon him) entered Mecca, he started with the mosque, so he entered the Kaaba and prayed eight rak'ahs. Or he glorified God, the Most High, from what the oppressors used to say about Him, praising

Him for fulfilling His promise, or praising God, the Most High, with the attributes of majesty, praising Him for the attributes of honor. **And seek His forgiveness**, belittling yourself, belittling your work, and making up for what you have neglected in turning to other than Him. It was narrated from him (peace and blessings of God be upon him): **I seek God's forgiveness one hundred times a day and night**. It was said: Ask His forgiveness for your nation, and presenting glorification before praise, then praise before seeking forgiveness, is a path of descent from the Creator to the creation. It was also said, **I have not seen anything except that I saw God before it**. Indeed, He is the Forgiving of repentance for those who seek His forgiveness since He created those who are accountable. Most of them say that the Surah was revealed before the conquest of Mecca, and that it was a death notice for the Messenger of God, may God bless him and grant him peace, because when he recited it, Al-Abbas, may God be pleased with him, cried, so he, may God bless him and grant him peace, said, **What makes you cry?** He said, **Your soul has been reported to you**. He said, **It is as you say**.

Perhaps that is because it indicates the completion of the call and the perfection of the matter of religion, so it is like the Almighty's saying, **This day I have perfected for you your religion**, or because the command to seek forgiveness is a warning of the one with a term, and for this reason it was called Surah At-Tawdi'.

On his authority, may God's prayers and peace be upon him, "Whoever recites Surat Idha Ya' will be given a reward like that of someone who witnessed with Muhammad, may God's prayers and peace be upon him, on the day of the conquest of Mecca, may God Almighty honor it."

Surat al-Masad 111:1

May the hands of Abu Lahab perish, and perish he!

## Surat al-Masad 111:1

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### Tafsir al-Jalalayn

1 - **And perish** he lost **the hands of Abu Lahab** meaning his whole body. And he expressed it with the hands metaphorically because most actions are performed with them. And this sentence is a supplication. **And perish** he lost. And this is report like their saying God destroyed him, and he perished. And when the Prophet threatened him with punishment, he said, If what my nephew says is true, then I will ransom myself from him with my money and my children. He descended.

### Tafsir al-Suyuti

Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, ascended Safa one day and called out, **O morning!** The Quraysh gathered around him. He said, **Tell me, if I told you that the enemy would attack you in the morning or in the evening, would you believe me?** They said, **Yes.** He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you! Is this why you have gathered us?** Then God revealed, **Perish the hands of Abu Lahab, and perish!** to the end of the verse.

K and Ibn Jarir narrated on the authority of Israel on the authority of Ibn Ishaq on the authority of a man from Hamdan called Yazid bin Zaid that the wife of Abu Lahab used to throw thorns in the path of the Prophet, may God bless him and grant him peace, so the verse **May the hands of Abu Lahab perish** was revealed, and his wife the carrier of firewood. K and Ibn al-Mundhir narrated on the authority of Ikrimah something similar.

### Tafsir al-Tabari

God Almighty says: **May the hands of Abu Lahab perish, and he is the loser.** What He meant by His statement, **May the hands of Abu Lahab perish,** is that his deeds perish. Some Arab scholars used to say: His statement, **May the hands of Abu Lahab perish,** is a supplication against him from God.

As for his saying **and he repented,** it is a predicate. It is mentioned that in Abdullah's reading it is **May the hands of Abu Lahab perish, and he repented,** and the inclusion of **and he repented** in it indicates that it is a predicate, and this is represented by the saying of one who says to another: May God destroy you, and may He make you righteous, and may He make you righteous.

And similar to what we said about the meaning of his saying: **May the hands of Abu Lahab perish,** the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **May the hands of Abu Lahab perish** means he has lost and perished.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement, **Perish the hands of Abu Lahab,** he said: Perish means loss. He said: Abu Lahab said to the Prophet, peace and blessings be upon him, **What will I be given, O Muhammad, if I believe in you?** He said: **As the Muslims are given.** He said: **What advantage do I have over them?** He said: **And what do you seek?** He said: **Perish this religion, perish! That I and these people should be equal.** Then God revealed, **Perish the hands of Abu Lahab,** meaning, **For what their hands have done.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **May the hands of Abu Lahab perish.** He said: May the hands of Abu Lahab perish and may he be lost.

It was said: This Surah was revealed about Abu Lahab, because when the Prophet, may God bless him and grant him peace, singled out his clan for the call, when the verse **And warn your nearest relatives** (Ash-Shu'ara': 214) was revealed to him and he gathered them for the call, Abu Lahab said to him: Perdition to you for the rest of the day, is this why you called us?

Mentioning the report reported about that:

Abu Kurayb narrated to us, saying: Abu Muawiyah narrated to us, on the authority of Al-A'sha, on the authority of Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, ascended Safa one day and said: 'O morning!' The Quraysh gathered around him and said: 'What is the matter with you?' He said: 'What do you think if I told you that the enemy would attack you in the morning or in the evening, would you not believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Perdition to you! Is it for this that you called us and gathered us?' Then God revealed: 'Perish the hands of Abu Lahab!' to the end of the verse."

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, the same.

Abu Kurayb narrated: Ibn Numayr narrated to us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "When the verse, 'And warn your nearest kinsmen' (Ash-Shu'ara': 214) was revealed, the Messenger of God, may God bless him and grant him peace, stood on As-Safa and called out, 'O Sabah!' The people gathered around him, some coming while others sending their messengers. He said, 'O Banu Hashim, O Banu Abd Al-Muttalib, O Banu Fihr, O Banu... O Banu, tell me, if I told you that something good was happening at the foot of this mountain meaning, **something bad had happened to you,** would you believe me?' They said, 'Yes.' He said,

'Then I am a warner to you before a severe punishment.' Abu Lahab said, 'May you be spent the rest of the day! Is this why you called us?' Then the verse, 'May the hands of Abu Lahab perish' was revealed."

Abu Kurayb narrated: Abu Usamah narrated to us, on the authority of Al-A'mash, on the authority of Aru bin Murrah, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: When this verse was revealed: **And warn your nearest kinsmen**

(Ash-Shu'ara': 214), and your relatives among them are the sincere ones, the Messenger of God (peace and blessings of God be upon him) went out until he ascended Safa and called out: **O Sabahah!** They said: **Who is this who is calling?** They said: *Muhammad*. So they gathered around him. He said: **O sons of so-and-so, O sons of so-and-so, O sons of 'Abd al-Muttalib, O sons of 'Abd Manaf.** So they gathered around him. He said: **What do you think if I told you that cavalry was emerging from the foot of this mountain, would you believe me?** They said: **We did not fight you falsely.** He said: **Then I am a warner to you before a severe punishment.** Abu Lahab said: **Perish you! You have only gathered us for this reason.** Then he stood up and this Surah was revealed: **Perish the hands of Abu Lahab, and he has perished.** This is how Al-A'mash recited it to the end of the Surah.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, regarding His statement, **Perish the hands of Abu Lahab**, he said: When the Prophet, may God bless him and grant him peace, sent word to him and others, and Abu Lahab was the uncle of the Prophet, may God bless him and grant him peace, and his name was Abd al-Uzza, he mentioned them, and Abu Lahab said: Perish you! Why did you send to us for this? So God revealed, **Perish the hands of Abu Lahab.**

## Tafsir al-Qurtubi

It is Meccan by consensus. It consists of five verses.

There are three issues:

The Almighty said, **Perish the hands of Abu Lahab** in the two Sahihis and others - and the wording is from *Muslim* - on the authority of Ibn Abbas, who said:

When the verse, **And warn your nearest relatives and your chosen ones among them**, was revealed, the Messenger of God, may God bless him and grant him peace, went out until he ascended Safa and called out, **O Sabahah!** They said, **Who is this who is calling?** They said, *Muhammad*. So they gathered around him. He said, **O sons of so-and-so, O sons of so-and-so, O sons of so-and-so, O sons of Manaf, O sons of Abdul Muttalib!** So they gathered around him. He said, **Tell you, if I were to tell you that cavalry is emerging from the foot of this mountain, would you believe me?** They said, **We have never known you to lie.** He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perdition to you! You have only gathered us for this!** Then he stood up and this Surah was revealed, **Perish the hands of Abu Lahab, and perish!**

This is how Al-A'mash recited it to the end of the Surah. Al-Hamidi and others added: When his wife heard what was revealed about her husband and her from the Qur'an, she came to the Messenger of God, may God bless him and grant him peace, while he was sitting in the mosque near the Kaaba, with Abu Bakr, may God be pleased with him, in her hand was a flail of stones. When she stood on it, God took her sight away from the Messenger of God, may God bless him and grant him peace, and she saw none but Abu Bakr. She said: O Abu Bakr, I have heard that your companion is satirizing me. By God, if I find him, I will strike his mouth with this flail. By God, I am a poet.

We disobeyed him, and our father's wife and his religion we disliked.

Then she turned away. Abu Bakr said: O Messenger of God, did she not see you? He said: (She did not see me. God has taken her sight away from me). The Quraysh used to call the Messenger of God (peace and blessings of God be upon him) Mudhmmam, cursing him. He used to say: **Do you not wonder at what God has diverted from me the harm of the Quraysh? They curse and insult Mudhmmam, and I am Muhammad.** It was said that the reason for its revelation was what Abdur-Rahman ibn Zayd narrated that Abu Lahab came to the Prophet (peace and blessings of God be upon him) and said: What will I be given if I believe in you, O Muhammad? He said: **As Muslims are given.** He said: What advantage do I have over them? He said: **And what do you seek?** He said: Perish this religion, that I and these people should be equal. So God revealed about it: {Perish the hands of Abu Lahab.} A third statement narrated by Abdur-Rahman ibn Kaysan said: Whenever a delegation came to the Prophet (peace and blessings of God be upon him), Abu Lahab would go to them and ask him about the Messenger of God (peace and blessings of God be upon him) and say to him: You know him better than us. Abu Lahab would say to them: He is a lying magician. So they would turn away from him and not meet him. Then a delegation came and he did the same to them. They said: We will not leave until we see him and hear his words. Abu Lahab said to them: We have been treating him, so perish and wretched is he. He informed the Messenger of God (peace and blessings be upon him) of that, and he became sad about it, so God revealed: **Perish the hands of Abu Lahab... Surah.** It was said that Abu Lahab wanted to throw a stone at the Prophet (peace and blessings be upon him), but God prevented him from doing so. God revealed: **Perish the hands of Abu Lahab, and he perishes** for the prevention that he suffered. The meaning of *perish* is **you lost**, said Qatadah. It was also said: you failed, said Ibn Abbas. It was also said: you went astray, said Ata'. It was also said: you perished, said Ibn Jubayr. Yaman ibn Ri'ab said: you turned pale from every report. Al-Asma'i narrated on the authority of Abu Amr ibn al-Ala' that when Uthman **may God have mercy on him** was killed, he heard the people calling out:

They left you and went away, but they did not refuse or return.

And they did not fulfill their vow. So woe to what they did.



## Surat al-Masad 111:1

May the hands of Abu Lahab perish, and perish he!

He specifically mentioned the hands as *wasted* because most of the work is done by them, meaning they both lost and he lost. It was said that what is meant by the hands is himself. The self may also be expressed by the hand, as God the Most High said: **For what your hands have put forth** (al-Hajj 22:10), meaning your soul. This is the way the Arabs speak, expressing some of something for the whole, you say: the hand of time struck him, or the hand of misfortunes and fates, meaning all of that struck him. The poet said:

When the hand of misfortune fell upon him, he cried out, **Is there no refuge?**

**And he perished.** Al-Farra' said: The first tabah is a supplication and the second is a piece of report, as one says: May God destroy him and he perished. In the readings of Abdullah and Abi **and he perished**, it is **and he perished**. Abu Lahab's name is Abdul-Uzza, and he is the son of Abdul-Muttalib, the uncle of the Prophet (peace and blessings of God be upon him), and his wife, the one-eyed Umm Jameel, the sister of Abu Sufyan ibn Harb. Both of them were fierce enemies of the Prophet (peace and blessings of God be upon him). Tariq ibn Abdullah al-Maharibi said:

I was in the market of Dhu'l-Majaz when I saw a man saying, **O people, say 'La ilaha illa God' and you will be successful.** And there was a man behind him throwing stones at him. His shins and heel bones were bleeding and he was saying, **O people, he is a liar, so do not believe him.** I said, **Who is this?** They said, "Muhammad. He claimed to be a prophet. And this is his uncle Abu Lahab who also claims to be a liar." Ata' narrated on the authority of Ibn Abbas that Abu Lahab said, "Muhammad has bewitched you! One of us might eat a young date palm and drink honeyed milk and never be satisfied, but Muhammad has fed you from the leg of a sheep and given you a drink from honeyed milk."

Second: The Almighty's saying: **Abu Lahab**. It was said: He was called Lahab because of his handsomeness and the radiance of his face. Some people thought that this is evidence of the kunya of the polytheist, but this is false. Rather, God gave him Abu Lahab as a kunya - according to the scholars - for four reasons: First: He was the ear of Abd al-Uzza, and al-Uzza was an idol, and God did not attribute servitude to an idol in His Book. Second: He was more famous by his kunya than by his name, so He made it clear. Third: The name is more noble than the couch, so God lowered it from the noblest to the lesser, if there was no alternative to speaking about it. For this reason, God called the prophets by their names, and did not mention any of them. What indicates the nobility of a name over a kunya is that God is called by name and not by a kunya, even though that is due to its clarity and explicitness, and the impossibility of attributing a kunya to Him, due to His sanctity from it. Fourth: God the Almighty wanted to confirm his lineage by casting him into Hell, so he would be its father, to confirm the lineage and carry out the omen and superstition that He chose for himself. It was said: His name is his kunya. His family used to call him **Abu**

**Lahab** for his flaming face and good looks, but God prevented them from saying: Abu Al-Nour and Abu Al-Dhiyaa, which is the common denominator between the beloved and the hated, and made it common for them to add it to *Lahab* which is specifically hated and blameworthy, which is the fire. Then He confirmed that by making it his abode. Mujahid, Hamid, Ibn Kathir and Ibn Muhaisin read **Abu Lahab** with a sukoon on the ha. They did not differ about **Dhat Lahab** that it is open, because they took into consideration the beginnings of the verses.

Third: Ibn Abbas said: When God the Almighty created the pen, He said to it: Write what will be. Among what it wrote was: **Perish the hands of Abu Lahab**. Mansour said: Al-Hasan was asked about the Almighty's saying: **Perish the hands of Abu Lahab**. Was it in the Mother of the Book? And was Abu Lahab able not to burn in the Fire? He said: By God, he was not able not to burn in it, and it was in the Book of God before Abu Lahab and his parents were created. This is supported by the saying of Moses to Adam:

You are the one whom God created with His hand, breathed into you of His spirit, settled you in His Paradise, and had His angels prostrate to you. You disappointed the people and expelled them from Paradise. Adam said: And you are Moses, whom He chose with His speech and gave you the Torah. Do you blame me for something that God had decreed for me before He created the heavens and the earth? The Prophet, may God bless him and grant him peace, said: **So Adam proved Moses right.** This has already been mentioned. In the hadith of Hammam on the authority of Abu Hurairah, Adam said to Moses:

**How many years did you find God wrote the Torah before He created me?** He said: **Two thousand years.** He said: (Did you find in it: And Adam disobeyed his Lord and went astray). He said: Yes. He said: **Do you blame me for something that God wrote for me to do two thousand years before I was created?** So Adam performed the Hajj of Moses. And in the hadith of Tawus, Ibn Hurmuz and Al-A'raj on the authority of Abu Hurairah: **Forty years.**

## Tafsir Ibn Kathir

Interpretation of Surat Al-Masad

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

Al-Bukhari said: Muhammad ibn Salam told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr ibn Murrah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, "That the Prophet, may God bless him and grant him peace, went out to Al-Batha' and climbed the mountain and called out: 'O morning!' The Quraysh gathered around him and he said: 'Tell me, if I tell you that the enemy will attack you in the morning or in the evening, will you believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Is this why you have gathered us?' So



God revealed: 'Perish the hands of Abu Lahab, and perish!' until the end of it. In another narration, he stood up shaking his hands and saying: 'Perish you for the rest of the day. Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' The first is a supplication against him and the second is information about him." This Abu Lahab was one of the uncles of the Messenger of God, may God bless him and grant him peace. His name was Abd al-Uzza ibn Abd al-Muttalib, and his nickname was Abu Utaybah. He was only called Abu Lahab because of the radiance of his face, and he used to harm the Messenger of God, may God bless him and grant him peace. Hatred, contempt and disparagement of him and his religion.

Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Abd Al-Rahman bin Abi Al-Zinad told us, on the authority of his father, who said: A man called Rabia bin Abbad from Bani Al-Dayl, who was a pre-Islamic Arab and then converted to Islam, told me: "I saw the Prophet, peace and blessings be upon him, in the pre-Islamic era in the market of Dhu Al-Majaz, and he was saying: 'O people, say there is no god but God, and you will be successful.' The people were gathered around him, and behind him was a man with a bright face, cross-eyed, and two braids of hair, saying: 'He is a lying Sabeen,' following him wherever he went. I asked about him and they said: 'This is his uncle Abu Lahab.'" Then he narrated it on the authority of Surayj, on the authority of Ibn Abi Al-Zinad, on the authority of his father, and he mentioned it. Abu Al-Zinad said: I said to Rabia: 'Were you young at that time?' He said: 'No, by God, at that time I was able to understand that I was blowing on a water skin.' Ahmad is the only one to narrate this.

Muhammad ibn Ishaq said: Husayn ibn Abdullah ibn Ubayd God ibn Abbas told me: I heard Rabia ibn Ibad ad-Dailami say: "I saw with my father a young man looking at the Messenger of God (peace and blessings of God be upon him) following the tribes, and behind him was a man with a squint, a bright face, and a long forelock. The Messenger of God (peace and blessings of God be upon him) stood before the tribe and said: 'O sons of so-and-so, I am the Messenger of God to you. I command you to worship God and not associate anything with Him, and to believe me and protect me until I carry out what God has sent me with.' When he finished speaking, the other man behind him said: 'O sons of so-and-so, this man wants you to turn away al-Lat and al-Uzza, and your allies from the jinn from Banu Malik ibn Uqaysh, and go to what he has brought of innovation and misguidance. So do not listen to him and do not follow him.' So I said to my father: 'Who is this?' He said: 'His uncle Abu Lahab.'" Ahmad also narrated it and at-Tabarani with this wording. So the Almighty's statement: 'May the hands of Abu Lahab perish' means he has lost and failed, and his work and effort have been wasted. 'And he perished' means his loss has been realized. And his death.

And the Almighty said: **His wealth and what he has earned will not avail him.** Ibn Abbas and others said: **And what he has earned** means his children. A similar narration was narrated from Aisha, Mujahid, Ata', Al-Hasan and Ibn Sirin. It was reported from Ibn Mas'ud that when the Messenger of God (blessings

and peace of God be upon him) called his people to faith, Abu Lahab said: If what my nephew says is true, then I will ransom myself on the Day of Resurrection from the painful torment with my wealth and children. So God the Almighty revealed: **His wealth and what he has earned will not avail him.** And the Almighty said: **He will burn in a Fire of blazing flame,** meaning of blazing flames, sparks and intense burning. **And his wife, the carrier of firewood.** His wife was one of the noble women of Quraysh, and she was Umm Jamil, and her name was Arwa bint Harb ibn Umayya. She was the sister of Abu Sufyan and she was a support to her husband in his disbelief, denial and stubbornness. For this reason, on the Day of Resurrection, she will be a help to him in his torment in the fire of Hell. For this reason, the Almighty said: **A carrier of firewood \*** **Around her neck is a rope of palm fibre.** Meaning, she carries firewood and throws it at her husband so that he may be afflicted more than he is. She is prepared for this and ready for it. **Around her neck is a rope of palm fibre.** Mujahid and Urwah said: From the palm fibre of the fire. And on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Ath-Thawri and As-Suddi, **A carrier of firewood** was walking around spreading gossip. Ibn Jarir chose this.

Al-Awfi said on the authority of Ibn Abbas, Atiyah al-Judali, al-Dahhak and Ibn Zayd: She used to place thorns in the path of the Messenger of God (peace and blessings of God be upon him). Ibn Jarir said: She used to taunt the Prophet (peace and blessings of God be upon him) for being poor, and she used to collect firewood, so she was taunted for that. This is how he narrated it, but he did not attribute it to anyone. The correct view is the first, and God knows best. Saeed ibn al-Musayyab said: She had a luxurious necklace, so she said, **I will spend it in enmity against Muhammad,** meaning, God replaced it with a rope around her neck made of fiery spun rope. Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Salim, the freed slave of al-Sha'bi, on the authority of al-Sha'bi, who said: **Misred is fiber.** Urwah ibn al-Zubayr said: **Misred is a chain seventy cubits long.** Ath-Thawri said: **It is a necklace of fire seventy cubits long.** Al-Jawhari said: **Misred is fiber.** Masd is also a rope made of fiber or palm fronds, and it may be made of camel hide or hair. **Masdat al-Habtal** means **to twist** a rope if you twist it well.

Mujahid said, **Around her neck is a rope of Masad,** meaning an iron collar. Don't you see that the Arabs call a pulley a Masad? Ibn Abi Hatim said: My father and Abu Zur'ah told us, they said, Abdullah ibn al-Zubayr al-Humaidi told us, Sufyan told us, al-Walid ibn Kathir told us, on the authority of Abu Budrus, on the authority of Asma' bint Abi Bakr, she said: When the verse, **Perish the hands of Abu Lahab,** was revealed, Umm Jamil bint Harb, the one-eyed woman, came wailing and holding a stick in her hand, and she was saying:

We condemn our father, despise his religion, and disobey his command.

The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said: O Messenger of God, she has come and I fear that she may see you. The

Messenger of God (peace and blessings of God be upon him) said: **She will not see me.** He recited the Qur'an to which I held fast, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said: O Abu Bakr, I have been told that your companion has satirized me. He said: No, by the Lord of this House, he has not satirized you. She turned away saying: Quraysh knows that I am the daughter of their master. Al-Walid said in his hadith or another: Umm Jameel stumbled over her cloak while she was circumambulating the Kaaba and she said: **Cursed is the blameworthy one!** Umm Hakim bint Abdul Muttalib said: "I am a horse so I do not speak, and a cultured one so I do not know. We are both cousins, and Quraysh is more knowledgeable."

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed and Ahmad bin Ishaq told us: Abu Ahmad told us, Abd al-Salam bin Harb told us, on the authority of Ata bin al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the verse, **Perish the hands of Abu Lahab**, was revealed, Abu Lahab's wife came while the Messenger of God (peace and blessings of God be upon him) was sitting with Abu Bakr. Abu Bakr said to him, **If you step aside, she will not harm you in any way.** The Messenger of God (peace and blessings of God be upon him) said, **A barrier will come between me and her.** So she came until she stood before Abu Bakr and said, **O Abu Bakr, your companion has insulted us.** Abu Bakr said, **No, by the Lord of this girl, she does not recite poetry nor utter it.** She said, **You are telling the truth.** When she turned away, Abu Bakr said, **What did you see?** He said, **No, an angel kept covering me until she turned away.** Then al-Bazzar said, **We do not know of a narration with a better chain of transmission than this from Abu Bakr may God be pleased with him.** Some scholars have said about the Almighty's saying: **Around her neck is a rope of palm fibre**, meaning around her neck is a rope of Hellfire by which she is raised to its edge and then thrown to its bottom, and so on forever. Abu Al-Khattab bin Dihya said in the Book of Al-Tanwir, and he narrated that and used the word *palm* to refer to the bucket's rope, as Abu Hanifa Al-Dinawari said in the Book of Plants: Every palm fibre is a rope, and he recited in that regard:

And a pulley, a squeaking axle, and a gun from the cave of Abqaar

He said: And the hemp is the best. And the other said:

O palm frond, seek refuge from me. If you are gentle and soft, then I am.

Whatever you want from a disheveled, rough-haired man

Scholars said: In this Surah there is a clear miracle and a clear proof of prophethood, for since the words of God Almighty were revealed: "He will burn in a Fire of blazing flame. And his wife, the carrier of firewood. Around her neck will be a rope of palm fibre." Then He

informed about their misery and lack of faith, it was not destined for them to believe, not even one of them, neither inwardly nor outwardly, neither secretly nor openly. So this was one of the strongest dazzling, inner proofs of apparent prophethood. The end of the interpretation of the Surah, and praise and thanks be to God.

## Fath al-Qadir

It is five verses

It is Meccan without dispute. Ibn Mardawayh narrated on the authority of Ibn Abbas, Ibn al-Zubayr, and Aisha that they said: **Perish the hands of Abu Lahab** was revealed in Mecca.

Meaning 1- *Tabat* means perished. Muqatil said: lost, and it was said: disappointed. Ata' said: went astray. And it was said: emptied of all goodness. He specifically mentioned the hands as *tabat* because most of the work is done by them. And it was said that what is meant by the hands is the self, and the hand may also be expressed as the soul, as in his saying: **With what your hands have put forth** meaning your soul, and the Arabs often express some of a thing as the whole, as they say: the hand of time struck him, and the hand of fate struck him, as in the saying of the poet:

When the hand of misfortune fell upon him, he cried out, **Is there no one to inform you?**

Abu Lahab's name is Abd al-Uzza ibn Abd al-Muttalib ibn Hashim. His statement, **and he perished** means he was destroyed. Al-Farra' said: The first is a supplication against him, and the second is a statement, as you say, **May God destroy him**, and he was destroyed. The meaning is that what he supplicated against him has happened. This is supported by Ibn Mas'ud's reading: **and he was perished.** It is said that both are statements, the first meaning the destruction of his deeds, and the second meaning the destruction of his soul. It is also said that both are a supplication against him, and in this there is something similar to the general coming after the specific, even though the true meaning of the religion is not intended. God, the Almighty, mentioned him by his kunya because he was famous by it, and because his name, as mentioned, is Abd al-Uzza, and al-Uzza is the name of an idol. And because in this [kunya] there is something that indicates that he was clothed with fire, because the flame is the flame of fire, even though it was originally applied to him because he was handsome, and his face was blazing to increase his beauty as fire blazes. The majority read *Lahab* with a fatha on the lam and the ha. Mujahid, Hamid, Ibn Kathir, and Ibn Muhaisin read it with a sukoon on the ha', and they agreed to open the ha' in His statement: **of flame.** The author of Al-Kashaf narrated that it was read: **May the hands of Abu Lahab be ruined**, and he mentioned the reason for that.

## Tafsir al-Baghawi

### 1- May the hands of Abu Lahab perish, and he perish!

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, ascended al-Safa one day and said: 'O morning!' The Quraysh gathered around him and said: 'What is the matter with you?' He said: 'Tell me, if I told you that the enemy would attack you in the morning or in the evening, would you not believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Perish you! Is this why you called us all?' Then God, the Almighty, revealed: 'May the hands of Abu Lahab perish, and he perish!' to the end of it."

His saying: **May you perish** means: Abu Lahab's hands have failed and been ruined, that is, he. He spoke about his hands, and what is meant by it is himself, according to the Arabs' custom of expressing part of something as a whole.

He said: The hand is a connection, just as it is said: the hand of time and the hand of misfortunes and calamities.

It was said: What is meant by it is his money and his property. It is said: So-and-so has little money, meaning money. And destruction means loss and ruin.

Abu Lahab: He is the son of Abdul Muttalib, the uncle of the Prophet, may God bless him and grant him peace. His name is Abdul Uzza. Muqatil said: He was called Abu Lahab because of his handsomeness and radiant face.

Ibn Kathir read **Abu Lahab** with a silent *ha*, which is like *nahr* and *nahr*. They agreed that **dhat Lahab** is open due to the agreement of the pauses.

**And he perished**, Abu Lahab, and Abdullah read: and he perished. Al-Farra' said: The first is a supplication, and the second is a statement, as one says: God destroyed him, and he did.

said, Ali ibn Abu Talib. "And you have perished" is a statement after a supplication, and the expression in the past tense is to confirm its occurrence, like his saying:

May God reward him with the worst reward, the reward of howling dogs, and he did so.

This is indicated by the fact that it was read as **He has repented** or the first is a report of what his hands have earned and the second is about his own work.

## Tafsir al-Baidawi

1- **You have perished** you have lost, and perishing is a loss that leads to destruction. **The hands of Abu Lahab** itself is like the Almighty's saying: **And do not throw yourselves with your own hands into destruction** and it was said that they were specified because when the verse **And warn your nearest kinsmen** was revealed to him, he gathered his relatives and warned them, and Abu Lahab said: Perish you, is this why you called us? And he took a stone to throw it at him, so it was revealed. " And it was said that what is meant by them is his worldly life and the hereafter, and he gave him a nickname, and the nickname is an honor because he was known by his nickname and because his name is Abd al-Uzza, so it was disliked to mention him, and because he was from the people of the Fire, as it was

Surat al-Masad 111:2

His wealth and what he has earned will not avail him.

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## Tafsir al-Jalalayn

2 - **His wealth and what he earned will not avail him** meaning his earnings, meaning his children, will not enrich him in the sense of enriches.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **His wealth and what he earned will not avail him**, God Almighty says: What will his wealth and what he earned avail him, and ward off God's wrath upon him? **And what he earned**, and they are his children.

And what we said about that was said by the people of interpretation.

Who said that?

Al-Hasan bin Dawud bin Muhammad bin Al-Nakdar narrated to us: Abd Al-Razzaq narrated to us, on the authority of Muammar, on the authority of Ibn Khaitham, on the authority of Abu Al-Tufayl, who said: The sons of Abu Lahab came to Ibn Abbas and stood in the house. Ibn Abbas stood up and separated them, and he had lost his sight. Some of them pushed him until he fell on the bed. He became angry and said: Get rid of the filthy earnings from me.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Abu Bakr al-Hudhali, on the authority of Muhammad ibn Sufyan, on the authority of a man from Banu Makhzum, on the authority of Ibn Abbas, that one day he saw the sons of Abu Lahab fighting, so he began to separate them and say: These are from what he has earned.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **His wealth and what he earned will not avail him**. He said: What he earned is his children.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And what he has earned**, he said: His children are from his earnings.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement, **and what he has earned**, he said: his children.

## Tafsir al-Qurtubi

God the Almighty says: **His wealth and what he has earned will not avail him** meaning, what wards off God's punishment is not what he has accumulated of wealth, nor what he has earned of status. Mujahid said: From his children, and a man's children are from his earnings. Al-A'mash read: **and what he has acquired** and narrated it from Ibn Mas'ud. Abu al-Tayyib said: The sons of Abu Lahab came to Ibn Abbas to argue, and they fought, so he stood up to intervene between them, but one of them pushed him, and the mattress fell, so Ibn Abbas became angry and said: **Expel the filthy earnings from me**, meaning his children. Aisha **may God be pleased with her** reported: The Messenger of God (blessings and peace of God be upon him) said: **The best of what a man eats is from his earnings, and my children are from his earnings**. Narrated by Abu Dawud. Ibn Abbas said: When the Messenger of God, may God bless him and grant him peace, warned his clan of the Fire, Abu Lahab said: If what my nephew says is true, then I will give myself to him with my wealth and children. Then this verse was revealed: **His wealth and what he earned will not avail him**. The word *what* in His statement: **will not avail him** may mean *which*, and it may be a verbal noun with the verb, meaning **his wealth and what he earned will not avail him**.

## Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, "That the Prophet, may God bless him and grant him peace, went out to Al-Batha' and climbed the mountain and called out: 'O morning!' The Quraysh gathered around him and he said: 'Tell me, if I tell you that the enemy will attack you in the morning or in the evening, will you believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' until the end of it. In another narration, he stood up shaking his hands and saying: 'Perish you for the rest of the day. Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' The first is a supplication against him and the second is information about him." This Abu Lahab is one of the uncles of the Messenger of God, may God bless him and grant him peace, and his name is Abd Al-Uzza bin Abd Al-Muttalib, and his nickname is Abu Utaybah. He was only called Abu Lahab because of the radiance of his face, and he was... He greatly harmed the Messenger of God, may God bless him and grant him peace, and hated him, despised him, and disparaged him and his religion.

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**palm fibre.** Mujahid and Urwah said: From the palm fibre of the fire. And on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Ath-Thawri and As-Suddi, **A carrier of firewood** was walking around spreading gossip. Ibn Jarir chose this.

Al-Awfi said on the authority of Ibn Abbas, Atiyah al-Judali, al-Dahhak and Ibn Zayd: She used to place thorns in the path of the Messenger of God (peace and blessings of God be upon him). Ibn Jarir said: She used to taunt the Prophet (peace and blessings of God be upon him) for being poor, and she used to collect firewood, so she was taunted for that. This is how he narrated it, but he did not attribute it to anyone. The correct view is the first, and God knows best. Saeed ibn al-Musayyab said: She had a luxurious necklace, so she said, **I will spend it in enmity against Muhammad,** meaning, God replaced it with a rope around her neck made of fiery spun rope. Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Salim, the freed slave of al-Sha'bi, on the authority of al-Sha'bi, who said: **Misred is fiber.** Urwah ibn al-Zubayr said: **Misred is a chain seventy cubits long.** Ath-Thawri said: **It is a necklace of fire seventy cubits long.** Al-Jawhari said: **Misred is fiber.** Masd is also a rope made of fiber or palm fronds, and it may be made of camel hide or hair. **Masdat al-Habtal** means **to twist** a rope if you twist it well.

Mujahid said, **Around her neck is a rope of Masad,** meaning an iron collar. Don't you see that the Arabs call a pulley a Masad? Ibn Abi Hatim said: My father and Abu Zur'ah told us, they said, Abdullah ibn al-Zubayr al-Humaidi told us, Sufyan told us, al-Walid ibn Kathir told us, on the authority of Abu Budrus, on the authority of Asma' bint Abi Bakr, she said: When the verse, **Perish the hands of Abu Lahab,** was revealed, Umm Jamil bint Harb, the one-eyed woman, came wailing and holding a stick in her hand, and she was saying:

We condemn our father, despise his religion, and disobey his command.

The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said: O Messenger of God, she has come and I fear that she may see you. The Messenger of God (peace and blessings of God be upon him) said: **She will not see me.** He recited the Qur'an to which I held fast, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said: O Abu Bakr, I have been told that your companion has satirized me. He said: No, by the Lord of this House, he has not satirized you. She turned away saying: Quraysh knows that I am the daughter of their master. Al-Walid said in his hadith or another: Umm Jameel stumbled over her cloak while she was circumambulating the Kaaba and she said: **Cursed is the blameworthy one!** Umm Hakim bint Abdul Muttalib said: "I am a horse so I do not speak, and a cultured one so I do not know. We are both cousins, and Quraysh is more knowledgeable."

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed



His wealth and what he has earned will not avail him.

and Ahmad bin Ishaq told us: Abu Ahmad told us, Abd al-Salam bin Harb told us, on the authority of Ata bin al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the verse, **Perish the hands of Abu Lahab**, was revealed, Abu Lahab's wife came while the Messenger of God (peace and blessings of God be upon him) was sitting with Abu Bakr. Abu Bakr said to him, **If you step aside, she will not harm you in any way**. The Messenger of God (peace and blessings of God be upon him) said, **A barrier will come between me and her**. So she came until she stood before Abu Bakr and said, **O Abu Bakr, your companion has insulted us**. Abu Bakr said, **No, by the Lord of this girl, she does not recite poetry nor utter it**. She said, **You are telling the truth**. When she turned away, Abu Bakr said, **What did you see?** He said, **No, an angel kept covering me until she turned away**. Then al-Bazzar said, **We do not know of a narration with a better chain of transmission than this from Abu Bakr may God be pleased with him**. Some scholars have said about the Almighty's saying: **Around her neck is a rope of palm fibre**, meaning around her neck is a rope of Hellfire by which she is raised to its edge and then thrown to its bottom, and so on forever. Abu Al-Khattab bin Dihya said in the Book of Al-Tanwir, and he narrated that and used the word *palm* to refer to the bucket's rope, as Abu Hanifa Al-Dinawari said in the Book of Plants: Every palm fibre is a rope, and he recited in that regard:

And a pulley, a squeaking axle, and a gun from the cave of Abqaar

He said: And the hemp is the best. And the other said:

O palm frond, seek refuge from me. If you are gentle and soft, then I am.

Whatever you want from a disheveled, rough-haired man

Scholars said: In this Surah there is a clear miracle and a clear proof of prophethood, for since the words of God Almighty were revealed: "He will burn in a Fire of blazing flame. And his wife, the carrier of firewood. Around her neck will be a rope of palm fibre." Then He informed about their misery and lack of faith, it was not destined for them to believe, not even one of them, neither inwardly nor outwardly, neither secretly nor openly. So this was one of the strongest dazzling, inner proofs of apparent prophethood. The end of the interpretation of the Surah, and praise and thanks be to God.

## Fath al-Qadir

2- **His wealth and what he earned did not avail him** meaning, what he collected of money nor what he earned of profits and status warded off the destruction that befell him and the punishment that befell him from God, or what is meant by his saying: his wealth is what he inherited from his father, and by his saying: **and what he earned** is what he earned himself. Mujahid said: and what he earned of children, and a man's children are from his earnings. It is permissible for the *ma* in his saying: **what he earned** to be an interrogative:

meaning, what did he earn? Likewise, it is permissible for the saying: **and what he earned** to be an interrogative: meaning, what did he earn? It is also permissible for the *ma* to be a source, meaning, and his earnings. It appears that the first *ma* is negative, and the second is a relative pronoun.

## Tafsir al-Baghawi

2- **His wealth and what he earned will not avail him**. Ibn Masoud said: When the Messenger of God, may God bless him and grant him peace, called his relatives to God Almighty, Abu Lahab said: If what my nephew says is true, then I will ransom myself, my wealth, and my children. Then God Almighty revealed:

**His wealth will not avail him** means what will suffice him. It was also said: what will his wealth suffice him for? That is, what will ward off the punishment of God from him, what he has accumulated of money. He was a livestock owner. **And what he has earned** It was said: meaning his children, because a person's children are from his earnings, as it came in the hadith: **The best thing that one of you eats is from his earnings, and his children are from his earnings**.

## Tafsir al-Baidawi

2- **His wealth did not avail him** negation of his wealth availing him when he was destroyed or a question of denial of it and its place is in the accusative. **And what he earned** and what he earned or what was earned by his wealth of results, profits, prestige and followers, or his work which he thought would benefit him or his son Utbah, and a lion devoured him on the road to Damascus and the caravan surrounded him and Abu Lahab died in Al-Adsah a few days after the Battle of Badr, and he was left for three days until he rotted and then they hired some blacks to bury him, so it is report of the unseen that matches its occurrence.

## Surat al-Masad 111:3

He will burn in a Fire of blazing flame.

### Tafsir al-Jalalayn

3 - **He will burn in a fire of flame** meaning it will burn and ignite, and this is the meaning of his nickname, **It will burn his face with radiance and redness.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **He will burn in a blazing Fire**, means: Abu Lahab will burn in a blazing Fire.

### Tafsir al-Qurtubi

God Almighty says: **He will burn in a blazing Fire.**

Any burning and blazing. This has been discussed in Surah Al-Mursalat. The general reading is سبيل with a fat-ha on the yaa. Abu Raja' and Al-A'mash read it with a damma on the yaa. Mahbub narrated it on the authority of Ismail on the authority of Ibn Kathir, and Husayn on the authority of Abu Bakr on the authority of Asim, and it was narrated on the authority of Al-Hasan. Ashhab Al-Uqayli, Abu Samal Al-Adawi, and Muhammad bin Al-Sameefa' read سبيل with a damma on the yaa, a fat-ha on the sad, and a shaddah on the lam. Its meaning is that God will roast him, from His statement: **And roasting in Hellfire** (al-Waqi'ah 56:94). The second is from roasting, meaning God will roast him, from His statement: **So we will roast him in a Fire** (An-Nisa': 30). The first is the preferred reading, due to the consensus of the people on it, and it is from His statement:

**Except for he who is destined for Hellfire.** (al-Saffat 37:163)

### Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, "That the Prophet, may God bless him and grant him peace, went out to Al-Batha' and climbed the mountain and called out: 'O morning!' The Quraysh gathered around him and he said: 'Tell me, if I tell you that the enemy will attack you in the morning or in the evening, will you believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' until the end of it. In another narration, he stood up shaking his hands and saying: 'Perish you for the rest of the day. Is this why you have gathered us?' So God revealed: 'Perish

the hands of Abu Lahab, and perish!' The first is a supplication against him and the second is information about him." This Abu Lahab is one of the uncles of the Messenger of God, may God bless him and grant him peace, and his name is Abd Al-Uzza bin Abd Al-Muttalib, and his nickname is Abu Utaybah. He was only called Abu Lahab because of the radiance of his face, and he was... He greatly harmed the Messenger of God, may God bless him and grant him peace, and hated him, despised him, and disparaged him and his religion.

Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Abd Al-Rahman bin Abi Al-Zinad told us, on the authority of his father, who said: A man called Rabia bin Abbad from Bani Al-Dayl, who was a pre-Islamic Arab and then converted to Islam, told me: "I saw the Prophet, peace and blessings be upon him, in the pre-Islamic era in the market of Dhu Al-Majaz, and he was saying: 'O people, say there is no god but God, and you will be successful.' The people were gathered around him, and behind him was a man with a bright face, cross-eyed, and two braids of hair, saying: 'He is a lying Sabeen,' following him wherever he went. I asked about him and they said: 'This is his uncle Abu Lahab.'" Then he narrated it on the authority of Surayj, on the authority of Ibn Abi Al-Zinad, on the authority of his father, and he mentioned it. Abu Al-Zinad said: I said to Rabia: 'Were you young at that time?' He said: 'No, by God, at that time I was able to understand that I was blowing on a water skin.' Ahmad is the only one to narrate this.

Muhammad ibn Ishaq said: Husayn ibn Abdullah ibn Ubayd God ibn Abbas told me: I heard Rabia ibn Ibad ad-Dailami say: "I saw with my father a young man looking at the Messenger of God (peace and blessings of God be upon him) following the tribes, and behind him was a man with a squint, a bright face, and a long forelock. The Messenger of God (peace and blessings of God be upon him) stood before the tribe and said: 'O sons of so-and-so, I am the Messenger of God to you. I command you to worship God and not associate anything with Him, and to believe me and protect me until I carry out what God has sent me with.' When he finished speaking, the other man behind him said: 'O sons of so-and-so, this man wants you to turn away al-Lat and al-Uzza, and your allies from the jinn from Banu Malik ibn Uqaysh, and go to what he has brought of innovation and misguidance. So do not listen to him and do not follow him.' So I said to my father: 'Who is this?' He said: 'His uncle Abu Lahab.'" Ahmad also narrated it and at-Tabarani with this wording. So the Almighty's statement: 'May the hands of Abu Lahab perish' means he has lost and failed, and his work and effort have been wasted. 'And he perished' means his loss has been realized. And his death.

And the Almighty said: **His wealth and what he has earned will not avail him.** Ibn Abbas and others said: **And what he has earned** means his children. A similar narration was narrated from Aisha, Mujahid, Ata', Al-Hasan and Ibn Sirin. It was reported from Ibn Mas'ud that when the Messenger of God (blessings and peace of God be upon him) called his people to faith, Abu Lahab said: If what my nephew says is true, then I will ransom myself on the Day of Resurrection from the painful torment with my wealth and children.

He will burn in a Fire of blazing flame.

So God the Almighty revealed: **His wealth and what he has earned will not avail him.** And the Almighty said: **He will burn in a Fire of blazing flame**, meaning of blazing flames, sparks and intense burning. **And his wife, the carrier of firewood.** His wife was one of the noble women of Quraysh, and she was Umm Jamil, and her name was Arwa bint Harb ibn Umayya. She was the sister of Abu Sufyan and she was a support to her husband in his disbelief, denial and stubbornness. For this reason, on the Day of Resurrection, she will be a help to him in his torment in the fire of Hell. For this reason, the Almighty said: **A carrier of firewood \*** **Around her neck is a rope of palm fibre.** Meaning, she carries firewood and throws it at her husband so that he may be afflicted more than he is. She is prepared for this and ready for it. **Around her neck is a rope of palm fibre.** Mujahid and Urwah said: From the palm fibre of the fire. And on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Ath-Thawri and As-Suddi, **A carrier of firewood** was walking around spreading gossip. Ibn Jarir chose this.

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The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said: O Messenger of God, she has come and I fear that she may see you. The Messenger of God (peace and blessings of God be upon him) said: **She will not see me.** He recited the

Qur'an to which I held fast, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said: O Abu Bakr, I have been told that your companion has satirized me. He said: No, by the Lord of this House, he has not satirized you. She turned away saying: Quraysh knows that I am the daughter of their master. Al-Walid said in his hadith or another: Umm Jameel stumbled over her cloak while she was circumambulating the Kaaba and she said: **Cursed is the blameworthy one!** Umm Hakim bint Abdul Muttalib said: "I am a horse so I do not speak, and a cultured one so I do not know. We are both cousins, and Quraysh is more knowledgeable."

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed and Ahmad bin Ishaq told us: Abu Ahmad told us, Abd al-Salam bin Harb told us, on the authority of Ata bin al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the verse, **Perish the hands of Abu Lahab**, was revealed, Abu Lahab's wife came while the Messenger of God (peace and blessings of God be upon him) was sitting with Abu Bakr. Abu Bakr said to him, **If you step aside, she will not harm you in any way.** The Messenger of God (peace and blessings of God be upon him) said, **A barrier will come between me and her.** So she came until she stood before Abu Bakr and said, **O Abu Bakr, your companion has insulted us.** Abu Bakr said, **No, by the Lord of this girl, she does not recite poetry nor utter it.** She said, **You are telling the truth.** When she turned away, Abu Bakr said, **What did you see?** He said, **No, an angel kept covering me until she turned away.** Then al-Bazzar said, **We do not know of a narration with a better chain of transmission than this from Abu Bakr may God be pleased with him.** Some scholars have said about the Almighty's saying: **Around her neck is a rope of palm fibre**, meaning around her neck is a rope of Hellfire by which she is raised to its edge and then thrown to its bottom, and so on forever. Abu Al-Khattab bin Dihya said in the Book of Al-Tanwir, and he narrated that and used the word *palm* to refer to the bucket's rope, as Abu Hanifa Al-Dinawari said in the Book of Plants: Every palm fibre is a rope, and he recited in that regard:

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He said: And the hemp is the best. And the other said:

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Scholars said: In this Surah there is a clear miracle and a clear proof of prophethood, for since the words of God Almighty were revealed: "He will burn in a Fire of blazing flame. And his wife, the carrier of firewood. Around her neck will be a rope of palm fibre." Then He informed about their misery and lack of faith, it was not destined for them to believe, not even one of them,

neither inwardly nor outwardly, neither secretly nor openly. So this was one of the strongest dazzling, inner proofs of apparent prophethood. The end of the interpretation of the Surah, and praise and thanks be to God.

### **Fath al-Qadir**

Then He, the Almighty, threatened him with the Fire, saying: 3- **He will burn in a Fire of flame**. The majority read **will be burned** with a fatha on the ya', a sukoon on the sad, and a soft lam: meaning he himself will be burned. Abu Raja', Abu Haywah, Ibn Muqsim, Al-Ashhab Al-Uqayli, Abu Al-Samak, Al-A'mash, and Muhammad Ibn Al-Samee' read it with a damma on the ya', a fatha on the sad, and a shaddah on the lam. This reading was narrated from Ibn Kathir, and the meaning is that God will burn him, and the meaning of **of flame** is of blazing and kindling, and it is the fire of Hell.

### **Tafsir al-Baghawi**

Then he threatened him with Hellfire, saying: 3- **He will burn in a blazing Fire**, meaning a fire that will blaze upon him.

### **Tafsir al-Baidawi**

3- **He will burn in a blazing fire** blazing, meaning the fire of Hell, and there is nothing in it that indicates that he is not a believer, as it is possible that he burned it for immorality. **He will burn** was read with a dammah, lightened, and **He will burn** with a shaddah.

Surat al-Masad 111:4

And his wife, the carrier of firewood.

## Surat al-Masad 111:4

And his wife, the carrier of firewood.

## Tafsir al-Jalalayn

4 - **And his wife** is in apposition to the pronoun *prays*, and the separation is permitted by the object and its description, which is Umm Jameel *carrier* in the nominative and accusative *firewood* thorns and sa'dan, which she throws in the path of the Prophet, may God bless him and grant him peace.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **And his wife, the carrier of firewood**, means: Abu Lahab and his wife, the carrier of firewood, will burn in a blazing fire.

The reciters differed in reading **Hammalat al-Hatab**. The majority of the reciters of Medina, Kufa, and Basra read it **Hammalat al-Hatab** in the nominative case, except for Abdullah bin Abi Ishaq, who read it in the accusative case, according to what was reported to us from him.

There is a difference of opinion about it from Asim, so it was reported from him that it is nominative and accusative, and it is as if the one who nominates it makes it an attribute of the woman, and he made the nominative for the woman what came before from the report, which is **he will be burned**. It may be possible that the one who nominates it is the attribute, and that is his saying **on her neck** and *carrier* is an attribute of the woman. As for the accusative in it, it is for blame, and it may be possible that it is accusative to separate from the woman, because the woman is definite, and the carrier of firewood is indefinite.

The correct reading in this regard, in our view, is to raise the voice, because it is the more eloquent of the two expressions in this regard, and because of the consensus of the authoritative reciters on it.

The people of interpretation differed over the meaning of his saying: **The firewood carrier**. Some of them said: She used to bring thorns and throw them in the path of the Prophet of God, may God bless him and grant him peace, so that they would enter his feet when he went out to pray.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding the statement: **And his wife, the carrier of firewood**, he said: She used to carry thorns and throw them on the road for the Prophet, may God bless him and grant him peace, to hamstring him and his companions. It is said: **A carrier of firewood** means

a transmitter of hadith.

Abu Kurayb told us: We were told by Wakee', on the authority of Israel, on the authority of Abu Ishaq, on the authority of a man from Hamdan called Yazid, that the wife of Abu Lahab used to throw thorns in the path of the Prophet, may God bless him and grant him peace, so the verse **Perish the hands of Abu Lahab and perish him** was revealed, and his wife was the carrier of firewood.

Abu Hurairah Al-Dab'i, Muhammad bin Firas, told me: Abu Aamer told us, on the authority of Qurah bin Khalid, on the authority of Atiyah Al-Jadali, regarding his statement: **carrier of firewood**, he said: She used to place the firewood on the path of the Messenger of God, may God bless him and grant him peace, and it was as if he was stepping on a sand dune with it.

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 his wife, the carrier of firewood**, that she used to carry thorns and throw them on the path of the Prophet of God, may God bless him and grant him peace, to hamstring him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And his wife, the carrier of firewood**, he said: She used to bring thorny branches and throw them at night in the path of the Messenger of God, may God bless him and grant him peace.

Others said: She was called that because she was a woodcutter, she used to gossip, and taunt the Messenger of God, may God bless him and grant him peace, with poverty.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: Abu al-Mu'tamir said: Muhammad claimed that Ikrimah said: **The firewood carrier** was a gossip.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Nujayh, on the authority of Mujahid, **And his wife, the carrier of firewood**, he said: She used to go around spreading gossip.

Abu Kuraib told us: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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

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, **The one who carries firewood** he said: gossip.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And his wife was a carrier of firewood**: meaning she used to carry hadiths from one person to another.



Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Mu'ammār, on the authority of Qatada, **And his wife was a carrier of firewood.** He said: She used to gather firewood and talk and spread gossip. Some of them said: She used to taunt the Messenger of God (peace and blessings be upon him) about the poor, and she used to gather firewood, so she was taunted because she gathered firewood.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And his wife was a carrier of firewood.** He said: She used to go around spreading gossip.

The more correct of the two opinions in this regard, in my opinion, is the opinion of the one who said: The Messenger of God, may God bless him and grant him peace, would carry thorns and throw them in the road, because that is the clearest meaning of it.

Ibn Hamid told us: Mihran told us, on the authority of Isa bin Yazid, on the authority of Ibn Ishaq, on the authority of Yazid bin Zaid - and he was the most committed to Masruq - he said: The verse, **Perish the hands of Abu Lahab**, was revealed to us. Abu Lahab's wife heard that the Prophet, may God bless him and grant him peace, was satirizing you. She said: Why are they satirizing me? Have you ever seen me as Muhammad said? I have put firewood around my neck. **A rope of palm fibre was around her neck.** She paused, then came to him and said: Your Lord has forsaken you and bid you farewell. So God revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He detested you.** (al-Duha 93:1-3)

## Tafsir al-Qurtubi

God Almighty said: **And his wife, the carrier of firewood.**

God the Almighty said: **And his wife** Umm Jameel. Ibn Al-Arabi said: The one-eyed Umm Qabih, and she was one-eyed. **The firewood carrier** Ibn Abbas, Mujahid, Qatadah, and Al-Suddi said: She used to go around spreading gossip among the people. The Arabs would say: So-and-so is gossiping about so-and-so, if he is spreading gossip about him. The poet said:

The Banu Adram, the firewood carriers, are the slanderers, whether pleased or angry.

Damn them and war

Another said:

Of the eggs you did not hunt on the back of a nation, nor did you walk among the neighborhood with wet wood

Meaning: Do not gossip, and make the wood wet to indicate smoking, which is an increase in evil. Aktham bin Saifi said to Baniya: Beware of gossip! It is a burning fire, and the gossipier can do in an hour what a magician cannot do in a month. Some poets took this and said:

Gossip is a burning fire, so flee from it and avoid those who engage in it.

That is why it is said: The fire of hatred never goes out.

It was proven from the Prophet, may God bless him and grant him peace:

**A backbiter will not enter Paradise.** He said:

**A two-faced person will not be respected by God.** The Prophet, peace and blessings be upon him, said:

((The worst of people are the two-faced: the one who comes to some people with one face and to others with another face)) Kaab Al-Ahbar said: A drought struck the Children of Israel, so Moses, peace be upon him, went out with them three times to ask for rain, but they received no rain. Moses said: O God, Your servants! Then God revealed to him: I will not answer you or those with you, because among them is a gossipier who has persisted in gossiping. Moses said: O Lord, who is he that we should remove him from us? He said: **(O Moses, I forbid you from gossiping and I will be a gossipier)** He said: So they all repented and committed sin. Gossiping is a major sin, there is no disagreement about that, so much so that Al-Fudayl ibn Iyad said: Three things destroy righteous deeds, break the fast, and nullify ablution: backbiting, gossiping, and lying. Ata' ibn Al-Sa'ib said: I mentioned to Al-Sha'bi the saying of the Prophet, peace and blessings be upon him:

**No one who spills blood, spreads gossip, or engages in usury will enter Paradise.** I said: O Abu Amr, has the gossipier been equated with the murderer and the usurer? He said: Is blood shed, wealth stolen, and serious matters aroused except because of gossip?

Qatada and others said: She used to taunt the Messenger of God (peace and blessings be upon him) for being poor. Then, despite her great wealth, she used to carry firewood on her back because of her extreme stinginess, so she was taunted for that stinginess. Ibn Zayd and Ad-Dahhak said: She used to carry wild thorns and thorns and throw them at night on the path of the Prophet (peace and blessings be upon him) and his companions. Ibn Abbas also said the same. Ar-Rabi' said: The Prophet (peace and blessings be upon him) would tread on them as one would tread on silk. Marra Al-Hamdani said: Umm Jameel used to come every day with a bundle of thistles and throw them on the path of the Muslims. One day, while she was carrying a bundle, she became exhausted, so she sat on a rock to rest, but the angel pulled her from behind and killed her. Sa'id ibn Jubayr said: **A bearer of sins and transgressions**, from their saying: **So he does not carry firewood on his back.** The evidence for this is the Almighty's saying: **And they shall bear their burdens on their backs** (Al-An'am 6:31). It was also said that the meaning is a bearer of firewood in the Fire, and this is far-fetched. The general reading of *Hamala* is in the nominative case as a predicate, and *wa'imratuhu* is the subject, and **in her neck is a rope of palm fiber** is a sentence in the place of the pronoun in *Hamala*. Or *Hamala al-Hatab* is an adjective for his wife. The predicate is **in her neck is a rope of palm fiber**, so one stops on this at **Dhat al-Lahab**. It is permissible for *wa'imratuhu* to be conjoined with the pronoun in **will be burned**, so one does not stop at **Dhat al-Lahab**. It is permissible for *wa'imratuhu* to be conjoined with the pronoun in **will be burned**, so one does not stop at **Dhat al-Lahab**, but stops at **wa**

Surat al-Masad 111:4

And his wife, the carrier of firewood.

`imratuhu, so **Hamala al-Hatab** is the predicate of a deleted subject. `Aasim read **Hamala al-Hatab** in the accusative case as a censure, as if it was famous for that, so the adjective came for censure and not for specification, like the saying of the Most High:

**Cursed wherever they are found** (al-Ahzab 33:61) Abu Qilabah read **carrier of firewood**.

## Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, "The Prophet, may God bless him and grant him peace, went out to Al-Batha' and climbed the mountain and called out: 'O morning!' The Quraysh gathered around him and he said: 'Tell me, if I tell you that the enemy will attack you in the morning or in the evening, will you believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' until the end of it. In another narration, he stood up shaking his hands and saying: 'Perish you for the rest of the day. Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' The first is a supplication against him and the second is information about him." This Abu Lahab is one of the uncles of the Messenger of God, may God bless him and grant him peace, and his name is Abd Al-Uzza bin Abd Al-Muttalib, and his nickname is Abu Utaybah. He was only called Abu Lahab because of the radiance of his face, and he was... He greatly harmed the Messenger of God, may God bless him and grant him peace, and hated him, despised him, and disparaged him and his religion.

Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Abd Al-Rahman bin Abi Al-Zinad told us, on the authority of his father, who said: A man called Rabia bin Abbad from Bani Al-Dayl, who was a pre-Islamic Arab and then converted to Islam, told me: "I saw the Prophet, peace and blessings be upon him, in the pre-Islamic era in the market of Dhu Al-Majaz, and he was saying: 'O people, say there is no god but God, and you will be successful.' The people were gathered around him, and behind him was a man with a bright face, cross-eyed, and two braids of hair, saying: 'He is a lying Sabeen,' following him wherever he went. I asked about him and they said: 'This is his uncle Abu Lahab.'" Then he narrated it on the authority of Surayj, on the authority of Ibn Abi Al-Zinad, on the authority of his father, and he mentioned it. Abu Al-Zinad said: I said to Rabia: 'Were you young at that time?' He said: 'No, by God, at that time I was able to understand that I was blowing on a water skin.' Ahmad is the only one to narrate this.

Muhammad ibn Ishaq said: Husayn ibn Abdullah ibn Ubayd God ibn Abbas told me: I heard Rabia ibn Ibad ad-Dailami say: "I saw with my father a young man looking at the Messenger of God (peace and blessings

of God be upon him) following the tribes, and behind him was a man with a squint, a bright face, and a long forelock. The Messenger of God (peace and blessings of God be upon him) stood before the tribe and said: 'O sons of so-and-so, I am the Messenger of God to you. I command you to worship God and not associate anything with Him, and to believe me and protect me until I carry out what God has sent me with.' When he finished speaking, the other man behind him said: 'O sons of so-and-so, this man wants you to turn away from al-Lat and al-Uzza, and your allies from the jinn from Banu Malik ibn Uqaysh, and go to what he has brought of innovation and misguidance. So do not listen to him and do not follow him.' So I said to my father: 'Who is this?' He said: 'His uncle Abu Lahab.'" Ahmad also narrated it and at-Tabarani with this wording. So the Almighty's statement: 'May the hands of Abu Lahab perish' means he has lost and failed, and his work and effort have been wasted. 'And he perished' means his loss has been realized. And his death.

And the Almighty said: **His wealth and what he has earned will not avail him**. Ibn Abbas and others said: **And what he has earned** means his children. A similar narration was narrated from Aisha, Mujahid, Ata', Al-Hasan and Ibn Sirin. It was reported from Ibn Mas'ud that when the Messenger of God (blessings and peace of God be upon him) called his people to faith, Abu Lahab said: If what my nephew says is true, then I will ransom myself on the Day of Resurrection from the painful torment with my wealth and children. So God the Almighty revealed: **His wealth and what he has earned will not avail him**. And the Almighty said: **He will burn in a Fire of blazing flame**, meaning of blazing flames, sparks and intense burning. **And his wife, the carrier of firewood**. His wife was one of the noble women of Quraysh, and she was Umm Jamil, and her name was Arwa bint Harb ibn Umayya. She was the sister of Abu Sufyan and she was a support to her husband in his disbelief, denial and stubbornness. For this reason, on the Day of Resurrection, she will be a help to him in his torment in the fire of Hell. For this reason, the Almighty said: **A carrier of firewood \* Around her neck is a rope of palm fibre**. Meaning, she carries firewood and throws it at her husband so that he may be afflicted more than he is. She is prepared for this and ready for it. **Around her neck is a rope of palm fibre**. Mujahid and Urwah said: From the palm fibre of the fire. And on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Ath-Thawri and As-Suddi, **A carrier of firewood** was walking around spreading gossip. Ibn Jarir chose this.

Al-Awfi said on the authority of Ibn Abbas, Atiyah al-Judali, al-Dahhak and Ibn Zayd: She used to place thorns in the path of the Messenger of God (peace and blessings of God be upon him). Ibn Jarir said: She used to taunt the Prophet (peace and blessings of God be upon him) for being poor, and she used to collect firewood, so she was taunted for that. This is how he narrated it, but he did not attribute it to anyone. The correct view is the first, and God knows best. Saeed ibn al-Musayyab said: She had a luxurious necklace, so she said, **I will spend it in enmity against Muhammad**, meaning, God replaced it with a rope around her neck made of fiery spun rope. Ibn Jarir said:

Abu Kurayb told us, Waki' told us, on the authority of Salim, the freed slave of al-Sha'bi, on the authority of al-Sha'bi, who said: **Misred is fiber.** Urwah ibn al-Zubayr said: **Misred is a chain seventy cubits long.** Ath-Thawri said: **It is a necklace of fire seventy cubits long.** Al-Jawhari said: **Misred is fiber.** Masd is also a rope made of fiber or palm fronds, and it may be made of camel hide or hair. **Masdat al-Habtal** means to **twist** a rope if you twist it well.

Mujahid said, **Around her neck is a rope of Masad,** meaning an iron collar. Don't you see that the Arabs call a pulley a Masad? Ibn Abi Hatim said: My father and Abu Zur'ah told us, they said, Abdullah ibn al-Zubayr al-Humaidi told us, Sufyan told us, al-Walid ibn Kathir told us, on the authority of Abu Budrus, on the authority of Asma' bint Abi Bakr, she said: When the verse, **Perish the hands of Abu Lahab,** was revealed, Umm Jamil bint Harb, the one-eyed woman, came wailing and holding a stick in her hand, and she was saying:

We condemn our father, despise his religion, and disobey his command.

The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said: O Messenger of God, she has come and I fear that she may see you. The Messenger of God (peace and blessings of God be upon him) said: **She will not see me.** He recited the Qur'an to which I held fast, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said: O Abu Bakr, I have been told that your companion has satirized me. He said: No, by the Lord of this House, he has not satirized you. She turned away saying: Quraysh knows that I am the daughter of their master. Al-Walid said in his hadith or another: Umm Jameel stumbled over her cloak while she was circumambulating the Kaaba and she said: **Cursed is the blameworthy one!** Umm Hakim bint Abdul Muttalib said: "I am a horse so I do not speak, and a cultured one so I do not know. We are both cousins, and Quraysh is more knowledgeable."

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed and Ahmad bin Ishaq told us: Abu Ahmad told us, Abd al-Salam bin Harb told us, on the authority of Ata bin al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the verse, **Perish the hands of Abu Lahab,** was revealed, Abu Lahab's wife came while the Messenger of God (peace and blessings of God be upon him) was sitting with Abu Bakr. Abu Bakr said to him, **If you step aside, she will not harm you in any way.** The Messenger of God (peace and blessings of God be upon him) said, **A barrier will come between me and her.** So she came until she stood before Abu Bakr and said, **O Abu Bakr, your companion has insulted us.** Abu Bakr said, **No, by the Lord of this girl, she does not recite poetry nor utter it.** She said, **You are telling the truth.** When she turned away, Abu Bakr said, **What did you see?** He said, **No, an angel kept covering me until she turned away.** Then al-Bazzar said, **We do not know of a narration with a**

**better chain of transmission than this from Abu Bakr may God be pleased with him.** Some scholars have said about the Almighty's saying: **Around her neck is a rope of palm fibre,** meaning around her neck is a rope of Hellfire by which she is raised to its edge and then thrown to its bottom, and so on forever. Abu Al-Khattab bin Dihya said in the Book of Al-Tanwir, and he narrated that and used the word *palm* to refer to the bucket's rope, as Abu Hanifa Al-Dinawari said in the Book of Plants: Every palm fibre is a rope, and he recited in that regard:

And a pulley, a squeaking axle, and a gun from the cave of Abqaar

He said: And the hemp is the best. And the other said:

O palm frond, seek refuge from me. If you are gentle and soft, then I am.

Whatever you want from a disheveled, rough-haired man

Scholars said: In this Surah there is a clear miracle and a clear proof of prophethood, for since the words of God Almighty were revealed: "He will burn in a Fire of blazing flame. And his wife, the carrier of firewood. Around her neck will be a rope of palm fibre." Then He informed about their misery and lack of faith, it was not destined for them to believe, not even one of them, neither inwardly nor outwardly, neither secretly nor openly. So this was one of the strongest dazzling, inner proofs of apparent prophethood. The end of the interpretation of the Surah, and praise and thanks be to God.

## Fath al-Qadir

4- **And his wife, the carrier of firewood** is connected to the pronoun in **is burned**, and this is permissible for the sake of separation: that is, his wife will be burned in a blazing fire, and she is Umm Jameel bint Harb, the sister of Abu Sufyan, and she used to carry thorns and thorns and throw them at night on the path of the Prophet, may God bless him and grant him peace. This is what Ibn Zayd, Ad-Dahhak, Ar-Rabi' bin Anas, and Murrah Al-Hamdani said. Mujahid, Qatadah, and As-Suddi said: She used to go around spreading gossip among the people. The Arabs say: So-and-so is burning wood for so-and-so, if he gossips about him, and from this is the saying of the poet:

I am the Banu Adram, the bearers of firewood. They are the informers in pleasure and anger.

Damn them and war

Another said:

He did not hunt eggs on the back of a llama, nor did he walk among people with wet wood.

And the firewood in this house was made moist because of the smoking in it, which increases evil, and is in agreement with spreading gossip. Saeed bin Jubair said: The meaning of the carrier of firewood is the one who carries sins and transgressions, from their saying: So-and-so collects firewood on his back, as in His saying: **And they carry their burdens on their backs.** And it was said that the meaning is: the carrier of

Surat al-Masad 111:4

And his wife, the carrier of firewood.

firewood in the fire. The majority read *Hamala* in the nominative case as a report sentence that is used to inform that Abu Lahab's wife is the carrier of firewood. As for what we mentioned of the conjunction **his wife** on the pronoun in *prays*, then the nominative case of *Hamala* is as an attribute of his wife, and the addition is real because it means the past tense, or as a report of a deleted subject: that is, she is a carrier. Asim read *Hamala* in the accusative case as a blame, or as a state of his wife. Abu Qilabah read **carrier of firewood**.

## Tafsir al-Baghawi

4- **And his wife**, Umm Jamil bint Harb ibn Umayya, sister of Abu Sufyan, **the firewood carrier**. Ibn Zayd and Al-Dahhak said: She used to carry thorns and sticks and throw them in the path of the Messenger of God, may God bless him and grant him peace, and his companions, to hamstring them. This is the narration of Atiyah on the authority of Ibn Abbas.

Qatada, Mujahid, and Al-Suddi said: She used to go around spreading gossip and spreading rumors, sowing enmity among people and igniting its fire like firewood. It is said: So-and-so is spreading gossip against so-and-so, if he is inciting people against him.

Saeed bin Jubair said: The bearer of sins. His evidence is his statement: **And they will bear their burdens on their backs** (al-An'am 6:31).

Asim read *Hamalah* in the accusative case as a censure, like his saying: *cursed*.

Others read it with the nominative case, and this has two meanings: One is that he and his wife, the wood carrier, will burn in the Fire. The second is that his wife, the wood carrier, will also burn in the Fire.

## Tafsir al-Baidawi

4- **And his wife** is an appositive to the hidden word in **will be roasted** or a subject, and she is Umm Jameel, the sister of Abu Sufyan. **The bearer of firewood** means the firewood of Hell, for she used to carry the burdens of opposing the Messenger, may God bless him and grant him peace, and urging her husband to harm him, or gossiping, for she used to kindle the fire of enmity, or a bundle of thorns or thistles, for she used to carry them and scatter them at night in the path of the Messenger of God, may God bless him and grant him peace. Asim read it in the accusative case as an insult.

## Surat al-Masad 111:5

Around her neck is a rope of Masad.

### Tafsir al-Jalalayn

5 - **Around her neck** her neck is a rope of palm fibre, and this sentence is a state of the firewood carrier, which is an attribute of his wife or the predicate of an implied subject.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **Around her neck is a rope of palm fibre.** He means: around her neck. The Arabs call the neck a rope, and from this is the saying of Dhu al-Rummah:

Your eyes are her eyes, your color is her color, and your beauty is not idle

And what we said about that was said by the people of interpretation.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God: **A rope is around her neck**, he said: Around her neck.

His saying: **A rope of palm fibre.** The people of interpretation differed on that. Some of them said: They are ropes that are in Mecca.

Who said that?

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **A rope of palm fibre was tied around her neck**, that it was a rope made of wood, and it was the rope with which she used to gather firewood.

Muhammad ibn Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **A rope of palm fibre.** He said: These are ropes that are found in Mecca. It is said: A palm fibre is the stick that is in the pulley, and it is said: A necklace of palm fibre.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **A rope of Masad**, he said: Ropes of trees that grow in Yemen that have Masad, and they were twisted. And he said, **A rope of Masad**: A rope of fire around her neck.

Others said: The dam is the fiber.

Who said that?

Abu Kurayb told me: We were told by Wakee', on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Yazid, on the authority of Urwah: **Around her neck is a rope of palm fibre.** He said: An iron chain, its length is seventy cubits.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of a man called Yazid, on the authority of Urwah ibn al-Zubayr: **Around her neck is a rope of palm fibre.** He said: A chain whose length is seventy cubits.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Yazid, on the authority of Urwah ibn al-Zubayr, **Around her neck was a rope of palm fibre.** He said: A chain whose length was seventy cubits.

Abu Kurayb told us: We were told by Wakee', on the authority of his father, on the authority of Al-A'mash, on the authority of Mujahid: **Of Masad** means: of iron.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Around her neck is a rope of palm fibre.** He said: A rope around her neck in Hellfire like a necklace, seventy cubits long.

Others said: The iron that is in the pulley.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Around her neck is a rope of palm fibre.** He said: The iron is in the pulley.

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, **A rope of Masad** he said: The pulley's shaft is made of iron.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **A rope of palm fibre.** He said: The iron for the pulley.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Mu'tamir ibn Sulayman told us: Abu al-Mu'tamir said: Muhammad claimed that Ikrimah said: **Around her neck is a rope of palm fibre** meaning the iron in the middle of the pulley.

Others said: It is a necklace that is placed around her neck.

Who said that?

Ibn Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Around her neck is a rope of palm fibre.** He said: A necklace of pearls.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A rope of palm fibre.** He said: A necklace of talismanic thread.

The first and most correct of the sayings in this regard, in my opinion, is the saying of the one who said: It is a rope collected from different types. Therefore, the people of interpretation differed in their interpretation of it in the manner we mentioned. What indicates the correctness of what we said in this regard is the saying of the rajaz poet:



## Surat al-Masad 111:5

Around her neck is a rope of Masad.

And a pistol is more important than a red-haired, pure-blooded, pure-blooded woman with a wasted mind.

So he made it pass through various things, and likewise the rope that was on the neck of Abu Lahab's wife was made of various things, from palm fibre, iron and bark, and he made a necklace around her neck like a necklace of pearl, and from this is the saying of Al-A'sha.

Evening comes and its door closes without us, a creaking sound like the night itself.

It means lions: plural of masad, which are ropes.

## Tafsir al-Qurtubi

God Almighty says: **A rope of palm fibre is around her neck.**

The Almighty said: **On her neck** meaning her neck. Imru' al-Qais said:

Good as the gazelle's neck, neither obscene if she is loyal to him nor inactive

**A rope made of palm fiber**, meaning palm fiber. Al-Nabigha said:

A projectile with a penetrating blow, which makes a sharp sound like a bullet wound in the bottom of the gun.

Another said:

O palm frond, seek refuge from me, if I am gentle with you, for I am

Whatever you want, I will make you disheveled and ugly

It may be made of camel skin or hair. The poet said:

And the matter of the Ayyanq is not with fangs or truths

The plural of *jayd* is *ajyad*, and *masad* is *amsad*. Abu Ubaidah said: It is a rope made of wool. Al-Hasan said: They are ropes made from a tree that grows in Yemen and is called *masad*, and they were twisted. Ad-Dahhak and others said: This is in this world, so she used to taunt the Prophet (peace and blessings of God be upon him) for being poor while she was collecting firewood with a rope made of palm fiber that she put around her neck, so God, the Almighty, strangled her with it and destroyed her. In the Hereafter, it is a rope of fire. Ibn Abbas said in the narration of Abu Salih: **Around her neck is a rope of masad**" He said: A chain seventy cubits long - Mujahid and Urwah ibn Az-Zubayr said: It enters her mouth and exits from below, and the rest of it is wrapped around her neck. Qatada said: (A rope of "masad" He said: A necklace of "wada"). "wada" are white beads that come out of the sea, varying in size and length. The

poet said:

The dream is a dream of a boy passing by the valley

Plural: Wadaat. Al-Hasan: It was a bead around her neck. Saeed bin Al-Musayyab: She had a luxurious necklace of jewels, so she said: By Al-Lat and Al-Uzza, I will spend it in enmity with Muhammad. And that will be a torment on her neck on the Day of Resurrection. It was said: That is a reference to failure, meaning that she is tied away from faith because of her previous misery, like someone tied around his neck with a rope of palm fiber. And palm fiber means killing. It is said: He killed him well, meaning he killed him well. He said:

He strokes the top of his flesh and throws it away.

He says: The grass strengthens and tones this donkey's back. And a beast of black creation: if it is very captive, the poet said:

And a pistol is more important than a purebred, red-haired woman with a weak mind

We have neither fangs nor facts

It is narrated:

Nor are the weak ones doomed to perish

Al-Farraa said: It is raised and the poem is reversed. He says: Rather, their brain is full, raising it as a subject. He said: It is not permissible to mean and for the weak ones who have lost their brain. Just as it is not permissible to say: I passed by a man whose father is standing, in the accusative. Another said: The lost here means the one who has gone, as if he said: Nor the weak ones of their brain, then he returned the lost to the weak. And a man who is black: meaning tangled in creation. And a beautiful girl who is blackened, tied, tied, and tangled, and she is blackened, tied, tied, and tangled. And the masad, on fa'al: is a dialect for masab, and it is us the ghee, and the honeyskin. Al-Jawhari said all of it. An objection was made and it was said: If that was her rope that she gathered firewood with, then how could it remain in the fire? The answer to that is that God, the Almighty, is able to renew it every time it burns. The ruling that Abu Lahab and his wife will remain in the fire is conditional on their remaining in disbelief until death, so when they died in disbelief, the report about them was confirmed. In it is a miracle of the Prophet (peace be upon him). God strangled his wife with her own rope. God shot Abu Lahab with a lion seven nights after the Battle of Badr, after Umm al-Fadl wounded him. When Al-Haisman came to Mecca to deliver the report of Badr, Abu Lahab said: Tell me report of the people. He said: Yes, by God, it was only when we met the people and turned our shoulders to them, they could place their weapons wherever they wanted, and yet I did not touch the people. We met white men on piebald horses. By God, not a single one of us remains. He said: Nothing remains. Abu Rafi said: I was a slave of Al-Abbas, carving cups to measure the well of Zamzam, and Umm al-Fadl was sitting with me. We were pleased with the report that had come to us, so I raised the rope of the room and said: By God, those were the angels. He said: Abu Lahab raised his hand

and struck my face with a terrible blow, and I rebelled against him. I was a weak man, so he carried me, and he threw me to the ground and knelt on my chest, hitting me. Umm al-Fadl advanced to one of the pillars of the room, seized it and said: 'You have made him weak because his master is away from him! She struck him with the pillar on his head, splitting it in two. He stood up, dragging his feet, humiliated. God struck him with the plague, and he died. He remained three days without being buried until he rotted. Then his sons washed him with water, throwing him from a distance, for fear of the plague infection, which the Quraysh avoided as they would the plague. Then they carried him to the top of Mecca, leaned him against a wall, and piled stones on him.

### Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, "That the Prophet, may God bless him and grant him peace, went out to Al-Batha' and climbed the mountain and called out: 'O morning!' The Quraysh gathered around him and he said: 'Tell me, if I tell you that the enemy will attack you in the morning or in the evening, will you believe me?' They said: 'Yes.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' until the end of it. In another narration, he stood up shaking his hands and saying: 'Perish you for the rest of the day. Is this why you have gathered us?' So God revealed: 'Perish the hands of Abu Lahab, and perish!' The first is a supplication against him and the second is information about him." This Abu Lahab is one of the uncles of the Messenger of God, may God bless him and grant him peace, and his name is Abd Al-Uzza bin Abd Al-Muttalib, and his nickname is Abu Utaybah. He was only called Abu Lahab because of the radiance of his face, and he was... He greatly harmed the Messenger of God, may God bless him and grant him peace, and hated him, despised him, and disparaged him and his religion.

Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Abd Al-Rahman bin Abi Al-Zinad told us, on the authority of his father, who said: A man called Rabia bin Abbad from Bani Al-Dayl, who was a pre-Islamic Arab and then converted to Islam, told me: "I saw the Prophet, peace and blessings be upon him, in the pre-Islamic era in the market of Dhu Al-Majaz, and he was saying: 'O people, say there is no god but God, and you will be successful.' The people were gathered around him, and behind him was a man with a bright face, cross-eyed, and two braids of hair, saying: 'He is a lying Sabeen,' following him wherever he went. I asked about him and they said: 'This is his uncle Abu Lahab.'" Then he narrated it on the authority of Surayj, on the authority of Ibn Abi Al-Zinad, on the authority of his father, and he mentioned it. Abu Al-Zinad said: I said to Rabia: 'Were you young at that time?' He said: 'No, by God, at that time I was able to understand that I was blowing on a water skin.' Ahmad is the only one

to narrate this.

Muhammad ibn Ishaq said: Husayn ibn Abdullah ibn Ubayd God ibn Abbas told me: I heard Rabia ibn Ibad ad-Dailami say: "I saw with my father a young man looking at the Messenger of God (peace and blessings of God be upon him) following the tribes, and behind him was a man with a squint, a bright face, and a long forelock. The Messenger of God (peace and blessings of God be upon him) stood before the tribe and said: 'O sons of so-and-so, I am the Messenger of God to you. I command you to worship God and not associate anything with Him, and to believe me and protect me until I carry out what God has sent me with.' When he finished speaking, the other man behind him said: 'O sons of so-and-so, this man wants you to turn away al-Lat and al-Uzza, and your allies from the jinn from Banu Malik ibn Uqaysh, and go to what he has brought of innovation and misguidance. So do not listen to him and do not follow him.' So I said to my father: 'Who is this?' He said: 'His uncle Abu Lahab.'" Ahmad also narrated it and at-Tabarani with this wording. So the Almighty's statement: 'May the hands of Abu Lahab perish' means he has lost and failed, and his work and effort have been wasted. 'And he perished' means his loss has been realized. And his death.

And the Almighty said: **His wealth and what he has earned will not avail him.** Ibn Abbas and others said: **And what he has earned** means his children. A similar narration was narrated from Aisha, Mujahid, Ata', Al-Hasan and Ibn Sirin. It was reported from Ibn Mas'ud that when the Messenger of God (blessings and peace of God be upon him) called his people to faith, Abu Lahab said: If what my nephew says is true, then I will ransom myself on the Day of Resurrection from the painful torment with my wealth and children. So God the Almighty revealed: **His wealth and what he has earned will not avail him.** And the Almighty said: **He will burn in a Fire of blazing flame,** meaning of blazing flames, sparks and intense burning. **And his wife, the carrier of firewood.** His wife was one of the noble women of Quraysh, and she was Umm Jamil, and her name was Arwa bint Harb ibn Umayya. She was the sister of Abu Sufyan and she was a support to her husband in his disbelief, denial and stubbornness. For this reason, on the Day of Resurrection, she will be a help to him in his torment in the fire of Hell. For this reason, the Almighty said: **A carrier of firewood \*** **Around her neck is a rope of palm fibre.** Meaning, she carries firewood and throws it at her husband so that he may be afflicted more than he is. She is prepared for this and ready for it. **Around her neck is a rope of palm fibre.** Mujahid and Urwah said: From the palm fibre of the fire. And on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Ath-Thawri and As-Suddi, **A carrier of firewood** was walking around spreading gossip. Ibn Jarir chose this.

Al-Awfi said on the authority of Ibn Abbas, Atiyah al-Judali, al-Dahhak and Ibn Zayd: She used to place thorns in the path of the Messenger of God (peace and blessings of God be upon him). Ibn Jarir said: She used to taunt the Prophet (peace and blessings of God be upon him) for being poor, and she used to collect firewood, so she was taunted for that. This is how he narrated it, but he did not attribute it to anyone. The correct view is the first, and God knows best. Saeed

Around her neck is a rope of Masad.

ibn al-Musayyab said: She had a luxurious necklace, so she said, **I will spend it in enmity against Muhammad**, meaning, God replaced it with a rope around her neck made of fiery spun rope. Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Salim, the freed slave of al-Sha'bi, on the authority of al-Sha'bi, who said: **Misred is fiber**. Urwah ibn al-Zubayr said: **Misred is a chain seventy cubits long**. Ath-Thawri said: **It is a necklace of fire seventy cubits long**. Al-Jawhari said: **Misred is fiber**. Masd is also a rope made of fiber or palm fronds, and it may be made of camel hide or hair. **Masdat al-Habtal** means **to twist** a rope if you twist it well.

Mujahid said, **Around her neck is a rope of Masad**, meaning an iron collar. Don't you see that the Arabs call a pulley a Masad? Ibn Abi Hatim said: My father and Abu Zur'ah told us, they said, Abdullah ibn al-Zubayr al-Humaidi told us, Sufyan told us, al-Walid ibn Kathir told us, on the authority of Abu Budrus, on the authority of Asma' bint Abi Bakr, she said: When the verse, **Perish the hands of Abu Lahab**, was revealed, Umm Jamil bint Harb, the one-eyed woman, came wailing and holding a stick in her hand, and she was saying:

We condemn our father, despise his religion, and disobey his command.

The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said: O Messenger of God, she has come and I fear that she may see you. The Messenger of God (peace and blessings of God be upon him) said: **She will not see me**. He recited the Qur'an to which I held fast, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil**. So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said: O Abu Bakr, I have been told that your companion has satirized me. He said: No, by the Lord of this House, he has not satirized you. She turned away saying: Quraysh knows that I am the daughter of their master. Al-Walid said in his hadith or another: Umm Jameel stumbled over her cloak while she was circumambulating the Kaaba and she said: **Cursed is the blameworthy one!** Umm Hakim bint Abdul Muttalib said: "I am a horse so I do not speak, and a cultured one so I do not know. We are both cousins, and Quraysh is more knowledgeable."

Al-Hafiz Abu Bakr al-Bazzar said: Ibrahim bin Saeed and Ahmad bin Ishaq told us: Abu Ahmad told us, Abd al-Salam bin Harb told us, on the authority of Ata bin al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the verse, **Perish the hands of Abu Lahab**, was revealed, Abu Lahab's wife came while the Messenger of God (peace and blessings of God be upon him) was sitting with Abu Bakr. Abu Bakr said to him, **If you step aside, she will not harm you in any way**. The Messenger of God (peace and blessings of God be upon him) said, **A barrier will come between me and her**. So she came until she stood before Abu Bakr and said, **O Abu Bakr,**

**your companion has insulted us**. Abu Bakr said, **No, by the Lord of this girl, she does not recite poetry nor utter it**. She said, **You are telling the truth**. When she turned away, Abu Bakr said, **What did you see?** He said, **No, an angel kept covering me until she turned away**. Then al-Bazzar said, **We do not know of a narration with a better chain of transmission than this from Abu Bakr may God be pleased with him**. Some scholars have said about the Almighty's saying: **Around her neck is a rope of palm fibre**, meaning around her neck is a rope of Hellfire by which she is raised to its edge and then thrown to its bottom, and so on forever. Abu Al-Khattab bin Dihya said in the Book of Al-Tanwir, and he narrated that and used the word *palm* to refer to the bucket's rope, as Abu Hanifa Al-Dinawari said in the Book of Plants: Every palm fibre is a rope, and he recited in that regard:

And a pulley, a squeaking axle, and a gun from the cave of Abqaar

He said: And the hemp is the best. And the other said:

O palm frond, seek refuge from me. If you are gentle and soft, then I am.

Whatever you want from a disheveled, rough-haired man

Scholars said: In this Surah there is a clear miracle and a clear proof of prophethood, for since the words of God Almighty were revealed: "He will burn in a Fire of blazing flame. And his wife, the carrier of firewood. Around her neck will be a rope of palm fibre." Then He informed about their misery and lack of faith, it was not destined for them to believe, not even one of them, neither inwardly nor outwardly, neither secretly nor openly. So this was one of the strongest dazzling, inner proofs of apparent prophethood. The end of the interpretation of the Surah, and praise and thanks be to God.

## Fath al-Qadir

5- **Around her neck is a rope of palm fibre**. The sentence is in the accusative case as a state of his wife. The neck is the neck, and palm fibre is the fibre from which ropes are twisted. From this comes the saying of Al-Nabigha:

It was thrown at the bottom of the river and brought down to him by the squeaky squeak of Al-Qa'waa with the cloak

And the other said:

O palm frond, seek refuge from me, if you are gentle and soft, for I am...

Abu Ubaidah said: Al-Masad is a rope made of wool. Al-Hasan said: They are ropes made from a tree that grows in Yemen and are called Al-Masad. Ropes may also be made from camel hide or hair. Ad-Dahhak and others said: This is in this world. She used to taunt the Prophet (peace and blessings of God be upon him) about a poor man while she was collecting firewood, using a rope she would put around her neck, so God weakened her with it and destroyed her. In the

Hereafter, it is a rope of fire. Mujahid and Urwah ibn Az-Zubayr said: It is a chain of fire that goes into her mouth and comes out from below. Qatadah said: It is a necklace of pearls that she had. Al-Hasan said: It was beads around her neck. Saeed ibn Al-Musayyab said: She had a luxurious necklace of pearls, and she said: By Al-Lat and Al-Uzza, I would have spent it in enmity towards Muhammad. So that will be a torment on her body on the Day of Resurrection. Al-Masad is twisted. It is said: Masad rope yamsadu masdan: he twisted it well.

Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas who said: "When the verse, 'And warn your nearest kinsmen' was revealed, the Prophet (peace and blessings of God be upon him) went out until he ascended Safa and shouted, 'O morning!' They gathered around him. He said, 'Tell me, if I were to tell you that cavalry is emerging from the foot of this mountain, would you believe me?' They said, 'We have never known you to lie.' He said, 'Then I am a warner to you before a severe punishment.' Abu Lahab said, 'Perish you! Have you gathered us for this?' Then he stood up and this surah was revealed, 'Perish the hands of Abu Lahab, and perish he!'" 'Abd ibn Humayd, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, 'Perish the hands of Abu Lahab,' he said, 'He has lost.' Ibn Abi Hatim narrated on the authority of 'Aishah who said, 'The best of what a man eats is from his own earnings, and his son is from his earnings.' Then she recited, 'His wealth will not avail him, nor will he earn.' She said, 'And what his son earns.' 'Abd al-Razzaq, al-Hakim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, 'And what he earns,' he said, 'What his son earns.' Ibn Jarir, Al-Bayhaqi in Al-Dala'il, and Ibn Asakir narrated on the authority of Ibn Abbas, regarding his statement: **And his wife, the carrier of firewood**, he said: She used to carry thorns and throw them on the path of the Prophet, may God bless him and grant him peace, to hamstring him and his companions. He said: **The carrier of firewood** is the one who conveys the hadith. **A rope of palm fibre** he said: They are ropes that are found in Mecca. It is said: "A palm fibre is the stick that is in the pulley. It is also said: "A palm fibre is a necklace of pearls." Ibn Abi Hatim and Abu Zur'ah narrated on the authority of Asma' bint Abi Bakr, she said: "When the verse: 'Perish the hands of Abu Lahab,' was revealed, the one-eyed Umm Jamil bint Harb came wailing and had a stick in her hand, and she was saying:

We condemn our father, despise his religion, and disobey his command.

The Messenger of God (peace and blessings of God be upon him) was sitting in the mosque with Abu Bakr. When Abu Bakr saw her, he said, "O Messenger of God, she has come and I am afraid that she will see you." The Messenger of God (peace and blessings of God be upon him) said, **She will not see me**. He recited the Qur'an and held fast to it, as God the Almighty said, **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil**. So she came until she stood before Abu Bakr and did not see the Messenger of God (peace and blessings of God be upon him). She said, **O Abu Bakr, I have been told that your**

**companion has satirized me**. He said, **No, by the Lord of the House, he has not satirized you**. So she turned away saying, **The Quraysh know that I am the daughter of their master**. Al-Bazzar transmitted it with a similar meaning, and said, **We do not know of it being narrated with a better chain of transmission than this**.

## Tafsir al-Baghawi

**5- On her neck**, on her neck, and the plural is ajjad, **a rope of masad**, and they differed about it. Ibn Abbas and Urwah bin Al-Zubayr said: It is an iron chain, seventy cubits long, that goes into her mouth and comes out of her anus, and the rest of it is around her neck. Its origin is from masad, which means twisting, and masad is what is twisted and made tighter than anything, meaning: the chain that is around her neck, so she killed from iron, twisted tightly.

Al-A'mash narrated on the authority of Mujahid: **From masad** meaning iron. Masad is the iron that is in the pulley, and it is called the axis.

Al-Sha'bi and Muqatil said: From palm fibres. Ad-Dahhak and others said: In this world, it is made of palm fibres, and in the hereafter, it is made of fire. The palm fibres are the ropes she used to gather firewood. One day, while she was carrying a bundle of wood, she became exhausted and sat on a rock to rest. Then an angel came to her and pulled her from behind, killing her.

Ibn Zayd said: A rope made from a tree that grows in Yemen and is called Masad.

Qatada said: A necklace of pearls. Al-Hasan said: She had luxurious beads around her neck. Saeed bin Al-Musayyab said: She had a luxurious necklace around her neck, and she said: I will spend it in enmity towards Muhammad, may God bless him and grant him peace.

## Tafsir al-Baidawi

**5- Around her neck is a rope of woven fibres** meaning twisted fibres, and from this comes a man with woven characteristics, meaning braided. It is a metaphor or a depiction of her in the image of a woman carrying a bundle and tying it around her neck to belittle her, or a statement of her condition in the fire of Hell where on her back is a bundle of firewood from Hell like Zaqqum and Dharee' and around her neck is a chain of fire, and the adverbial phrase is in the place of the adverbial phrase or the predicate and a rope is raised with it.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Tabbat, I hope that God will not bring him and Abu Lahab together in one house**.



Surat al-Ikhla 112:1  
Say, "He is God, the One."

## Surat al-Ikhla 112:1

Say, **He is God, the One.**

## Tafsir al-Jalalayn

1 - **Say, He is God, the One** God is the predicate of He, and One is a substitute for it or a second predicate.

## Tafsir al-Suyuti

Al-Tirmidhi, Al-Hakim, and Ibn Khuzaymah narrated on the authority of Abu Al-Aaliyah on the authority of Ubayy ibn Ka'b that the polytheists said to the Messenger of God, may God bless him and grant him peace, **Give us the lineage of your Lord.** So God revealed, **Say, 'He is God, the One,'** to the end of it. Al-Tabarani and Ibn Jarir narrated something similar on the authority of Jabir ibn Abdullah, and used it as evidence that the surah was Meccan.

Ibn Abi Hatim narrated on the authority of Ibn Abbas that the Jews came to the Prophet, may God bless him and grant him peace, among them Ka'b ibn al-Ashraf and Huyayy ibn Akhtab, and they said: O Muhammad, describe to us your Lord who sent you. So God revealed: **Say: He is God, the One,** to the end of it. Ibn Jarir narrated on the authority of Qatadah and Ibn al-Mundhir on the authority of Sa'id ibn Jubayr something similar. This is evidence that it was revealed in Medina.

And Ibn Jarir narrated on the authority of Abu Al-Aaliyah, who said: Qatada said: The confederates said: Tell us the lineage of your Lord. So Gabriel came to him with this Surah. This is what is meant by the polytheists in the hadith of Abu, so the Surah is Medinan, as indicated by the hadith of Ibn Abbas, and the contradiction between the two hadiths is negated. However, Abu Al-Sheikh narrated in the Book of Al-Azmah, on the authority of Aban, on the authority of Anas, who said: The Jews of Khaybar came to the Prophet, may God bless him and grant him peace, and said: O Abu Al-Qasim, God created the angels from the light of the veil, and Adam from black mud, and Iblis from the flame of fire, and the sky from smoke, and the earth from the foam of water, so tell us about your Lord. But he did not answer them, so Gabriel came to him with this Surah: **Say: He is God, the One.**

## Tafsir al-Tabari

It is mentioned that the polytheists asked the Messenger of God, may God bless him and grant him peace, about the lineage of the Lord of Glory, so God revealed this Surah as an answer to them. Some of them said: Rather, it was revealed because the Jews asked him, saying to him: God created creation, so who created God? So it was revealed as an answer to them.

It was mentioned that it was revealed in response to the polytheists who asked him to attribute the Lord, Blessed and Exalted be He, to them.

Ahmad bin Mani' al-Marwazi and Mahmoud bin Khidash al-Talaqani told us: Abu Saeed al-San'ani told us: Abu Ja'far al-Razi told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-Aliyah, on the authority of Ubayy bin Ka'b, who said: The polytheists said to al-Nabli, may God bless him and grant him peace: Tell us the lineage of your Lord. So God revealed: "Say: He is God, the One. God, the Self-Sufficient."

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, who said: The polytheists said: O Messenger of God, tell us about your Lord. Describe to us your Lord, who He is and what He is. So God revealed: **Say, 'He is God, the One,'** to the end of the surah.

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, "Say, 'He is God, the One. God, the Self-Sufficient.'" He said: The leaders of the parties said that: Tell us the lineage of your Lord, so Gabriel brought him this.

Muhammad bin Awf told me, he said: Shureih told us, he said: Ismail bin Mujalid told us, on the authority of Al-Sha'bi, on the authority of Jabir, he said: The polytheists said: Tell us the lineage of your Lord, so God revealed: "Say: He is God, the One."

It was mentioned that this was revealed because of the Jewish issue.

Ibn Humayd narrated: Salamah narrated: Ibn Ishaq narrated: Muhammad narrated: Sa'id said: A group of Jews came to the Prophet (peace and blessings of God be upon him) and said: O Muhammad, God created the creation, but who created Him? The Prophet (peace and blessings of God be upon him) became so angry that his face turned pale, and then his anger for the sake of his Lord overwhelmed them. Then Gabriel, peace be upon him, came to him and calmed him down, saying: Lower your wing, O Muhammad. Then the answer to what they had asked Him came to him from God. He said: God says: "Say: He is God, the One. God, the Self-Sufficient. He neither begets nor is begotten. Nor is there to Him any equivalent." So when the Prophet, may God bless him and grant him peace, recited to them: **Describe to us your Lord, how He created him, how He bit him, and how He strengthened him.** The Prophet, may God bless him and grant him peace, became more angry than the first time, and his anger was agitated with them. Then Gabriel came to him and said to him the same thing he had said, and he came to him with the answer to what they had asked him: "And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him, and He is far above what they associate with Him." (al-Rum 30:67)

Ibn Hamid told us, he said: Natha Mihran, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, he said: Some Jews came to the Prophet, may God bless him and grant him peace, and they said: Tell us the lineage of your Lord, so **Say, He is**



**God, the One** was revealed until the end of the surah.

The interpretation of the statement, if the matter is as we have described, is: Say, O Muhammad, to those who ask you about the lineage of your Lord, His attributes, and His creation: The Lord about whom you have asked me is God, to whom all things are to be worshipped. Worship is only due to Him, and is not appropriate for anything other than Him.

The Arab scholars differed about the subject of the nominative *one*. Some of them said: The one who raises it is *God*, and *He* is a pillar, like the letter ha' in His statement: **Indeed, I am God, the Exalted in Might, the Wise** (al-Naml 27:9). Another of them said: Rather, *He* is the nominative, even if it is indefinite by resumption, like his statement: This is my husband, an old man. And he said: He is God, in response to the statement of some people who said to him: What do you worship? He said: He is God. Then he was asked: What is He? He said: He is One.

Others said: *Ahad* means *one*. They denied that the pillar was renewed with it, unless it was preceded by a letter of doubt, such as *thought* and its sisters, *was* and its siblings, or *in* and the like. This second statement is more similar to the Arabic language.

The reciters differed in their reading of this. The majority of reciters of the regions read it **Ahad God as-Samad** with the tanween *Ahad* except for Nasr bin Asim and Abdullah bin Abi Ishaq, as it was narrated from them that they omitted the tanween **Ahad God**. It seems that whoever reads it like this said: The nun of i'rab, if it is preceded by the alif and lam or a silent letter, is sometimes deleted, as the poet said.

How can I sleep on the bed while a fierce raid covers the Levant?

The old man is astonished by his sons and is ignorant of the servants of the Virgin Mary.

He wants: about the servants of Aqila.

The correct opinion in this regard, in our view, is: Tanween, for two meanings: One of them is that it is the more eloquent of the two languages, the more famous of the two expressions, and the better of them among the Arabs. The second is the consensus of the jurists among the reciters of the regions on choosing Tanween in it, so in that regard it is sufficient without citing evidence of its correctness from anything else. We have already explained the meaning of his saying *one* in a way that makes it unnecessary to repeat it in this place.

## Tafsir al-Qurtubi

It was revealed in Mecca according to Ibn Masoud, Al-Hasan, Ata', Ikrimah, and Jabir. It was revealed in Medina according to one of the opinions of Ibn Abbas, Qatada, Ad-Dahhak, and As-Suddi. It consists of four verses.

The Almighty said: **Say, 'He is God, the One.'** That is, the One, the Odd, who has no likeness, no peer, no companion, no son, and no partner. The root of *ahad*

is *wahhad*, and the *waw* was changed to a hamza. An example of this is the saying of Al-Nabigha:

In the great one on Mustanas alone

The difference between one and one has been mentioned in Surah Al-Baqarah, and in the book Al-Asna, in the explanation of the beautiful names of God, it is also fully explained. Praise be to God. *Ahad* is in the nominative case, meaning: He is one. It was said: The meaning is: Say: The matter and the affair: God is one. It was said: *Ahad* is a substitute for his saying: *God*. A group read **Ahad God** without a tanween, seeking lightness, and avoiding the meeting of two quiescent letters. From this is the saying of the poet:

I do not remember God except a little

## Tafsir Ibn Kathir

Interpretation of Surat Al-Ikhlās

### Mention the reason for its revelation and its merit

Imam Ahmad said: Abu Saeed Muhammad bin Maysar Al-Sagani told us, Abu Jaafar Al-Razi told us, Al-Rabi bin Anas told us, on the authority of Abu Al-Aliyah, on the authority of Ubayy bin Ka'b, that the polytheists said to the Prophet, peace and blessings be upon him: **O Muhammad, tell us the lineage of your Lord.** So God, the Most High, revealed: "Say, 'He is God, the One. God, the Eternal Refuge. He neither begets nor was born. Nor is there to Him any equivalent.'" This is how At-Tirmidhi and Ibn Jarir narrated it on the authority of Ahmad bin Mani'. Ibn Jarir and Mahmoud bin Khidash added on the authority of Abu Saeed Muhammad bin Maysar. Ibn Jarir added, and At-Tirmidhi said, *As-Samad* means He who neither begets nor was begotten, because nothing is born except that it will die, and nothing dies except that it will be inherited, and God, the Almighty, neither dies nor is inherited. **And there is none comparable to Him**, meaning He has no likeness or equal, and there is nothing like Him. It was narrated by Ibn Abi Hatim on the authority of Abu Saeed Muhammad bin Maysar, then Al-Tirmidhi narrated it on the authority of Abd bin Hamid, on the authority of Ubaid God bin Musa, on the authority of Abu Jaafar, on the authority of Al-Rabi', on the authority of Abu Al-Aliyah, and he mentioned it as a mursal hadith, then he did not mention **He told us**. Then Al-Tirmidhi said: This is more authentic than the hadith of Abu Saeed.

**Another hadith with the same meaning** Al-Hafiz Abu Ya'la Al-Mawsili said: Surayj bin Yunus told us, Ismail bin Mujalid told us, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Jabir, may God be pleased with him, that a Bedouin came to the Prophet, may God bless him and grant him peace, and said: Tell us the lineage of your Lord. So God Almighty revealed, "Say: He is God, the One," to the end of it, with a close chain of transmission. Ibn Jarir narrated it on the authority of Muhammad bin Auf on the authority of Surayj, and he mentioned it. More than one of the early Muslims narrated it without a chain of transmission. Ubayd bin Ishaq Al-Attar narrated on the

Surat al-Ikhla 112:1  
Say, "He is God, the One."

authority of Qays bin Al-Rabi' on the authority of Asim, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, may God be pleased with him, who said: Quraysh said to the Messenger of God, may God bless him and grant him peace: Tell us the lineage of your Lord. So this surah was revealed, "Say: He is God, the One." Al-Tabarani said: Al-Firyabi and others narrated it on the authority of Qays on the authority of Abu Asim, on the authority of Abu Wa'il, without a chain of transmission. Then Al-Tabarani narrated from the hadith of Abd Al-Rahman bin Uthman Al-Taraifi, on the authority of Al-Waze' bin Nafi', 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: Peace be upon him: Everything has a proportion, and God's proportion is "Say, 'He is God, the One. God, the Eternal Refuge.'" And the Eternal Refuge is not hollow.

**Another hadith about its merits** Al-Bukhari said: Muhammad al-Dhuhli told us, Ahmad ibn Salih told us, Ibn Wahb told us, Amr told us, on the authority of Ibn Abi Hilal, that Abu al-Rijal Muhammad ibn Abd al-Rahman told him, on the authority of his mother, Umm al-bint Abd al-Rahman, who was in the care of Aisha, the wife of the Prophet, may God bless him and grant him peace, on the authority of Aisha, may God be pleased with her, "The Prophet, may God bless him and grant him peace, sent a man on a military expedition, and he used to recite to his companions in their prayers, ending with Qul Huwa Allahu Ahad. When they returned, they mentioned that to the Prophet, may God bless him and grant him peace, and he said: Ask him why he does that. So they asked him, and he said: Because it is an attribute of the Most Gracious, and I like to recite it. The Prophet, may God bless him and grant him peace, said: Tell him that God Almighty loves him." This is how he narrated it in the Book of Monotheism. Some of them omit the mention of Muhammad al-Dhuhli and include it among his narrations on the authority of Ahmad ibn Salih. Muslim and al-Nasa'i also narrated it on the authority of Abdullah ibn Wahb on the authority of Amr ibn al-Harith, on the authority of Sa'id ibn Abi Hilal.

**Another hadith** Al-Bukhari said in the Book of Prayer, and Ubaydullah said on the authority of Thabit on the authority of Anas, may God be pleased with him, who said: A man from the Ansar used to lead them in prayer in the Quba Mosque. Whenever he began to recite a surah to them in prayer, he would begin with Qul Huwa Allahu Ahad, until he finished it. Then he would recite another surah with it. He used to do that in every rak'ah. His companions spoke to him and said: You begin with this surah, then you do not think that it is sufficient for you until you recite another. Either recite it or leave it and recite another. He said: I will not abandon it. If you like me to lead you in prayer with that, I will do it, and if you do not like it, I will leave you. They thought that he was one of the best of them and they did not like anyone else to lead them in prayer. When the Prophet, may God bless him and grant him peace, came to them, they told him the story. He said: **O so-and-so, what prevents you from doing what your companions command you to do, and what made you stick to this surah in every rak'ah?** He said: **I like it.** He

said: **Your love for it has brought you into Paradise.**

This is how Al-Bukhari narrated it with a definitive chain of transmission. Abu Isa Al-Tirmidhi narrated it in his Jami' on the authority of Al-Bukhari on the authority of Ismail bin Abi Uways on the authority of Abd al-Aziz bin Muhammad Al-Darawardi on the authority of Ubaidullah bin Umar, and he mentioned the same with his chain of transmission. Then Al-Tirmidhi said: It is strange from the hadith of Ubaidullah on the authority of Thabit. He said: Mubarak bin Fadalah narrated on the authority of Thabit on the authority of Anas that a man said: "O Messenger of God, I love this Surah 'Say, He is God, the One.' He said: 'Your love for it will admit you into Paradise.'" This which Al-Tirmidhi narrated with a definitive chain of transmission was narrated by Imam Ahmad in his Musnad with a continuous chain of transmission. He said: Abu Al-Nadr narrated to us, Mubarak bin Fadalah narrated to us on the authority of Thabit on the authority of Anas **may God be pleased with him** who said: "A man came to the Messenger of God (peace and blessings of God be upon him) and said: 'I love this Surah 'Say, He is God, the One.' The Messenger of God (peace and blessings of God be upon him) said: 'Your love for it will admit you into Paradise.'"

**Hadith about it being equal to a third of the Qur'an** Al-Bukhari said: Ismail told us, Malik told us, on the authority of Abd al-Rahman ibn Abd God ibn Abd al-Rahman ibn Abi Sa'sa'ah, on the authority of his father, on the authority of Abu Sa'id, that a man heard a man reciting **Say, He is God, the One** and repeating it. When morning came, he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, as if the man was repeating it slowly. The Prophet, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, it is equal to a third of the Qur'an.** Ismail ibn Ja'far added, on the authority of Malik, on the authority of Abd al-Rahman ibn Abd God, on the authority of his father, on the authority of Abu Sa'id, who said: My brother Qatadah ibn al-Nu'man told me, on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari also narrated it on the authority of Abdullah ibn Yusuf and al-Qa'nabi, and Abu Dawud narrated it on the authority of al-Qa'nabi and al-Nasa'i on the authority of Qutaybah, all of them on the authority of Malik on this authority. The hadith of Qatadah ibn al-Nu'man was transmitted by al-Nasa'i through two chains of narration on the authority of Ismail ibn Ja'far on the authority of Malik on this authority.

**Another Hadith** Al-Bukhari said: Umar ibn Hafs told us, my father told us, Al-A'mash told us, Ibrahim and Al-Dahhak Al-Mashriqi told us on the authority of Abu Sa'id **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said to his companions: **Is one of you unable to recite a third of the Qur'an in one night?** This was difficult for them and they said: Who among us can do that, O Messenger of God? He said: God, the One, the Self-Sufficient, is a third of the Qur'an. Al-Bukhari is the only one to narrate it on the authority of Ibrahim ibn Yazid Al-Nakha'i and Al-Dahhak ibn Shurahbil Al-Hamadani Al-Mashriqi, both on the

authority of Abu Sa'id. Al-Farbari said: I heard Abu Ja'far Muhammad ibn Abi Hatim, the paper-maker of Abu Abdullah, say: Abu Abdullah Al-Bukhari said on the authority of Ibrahim, it is a mursal hadith, and on the authority of Al-Dahhak, it is a chain of transmission.

**Another hadith** Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Al-Harith bin Yazid, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: Qatada bin Al-Nu'man spent the whole night reciting Qul Huwa Allahu Ahad. He mentioned that to the Prophet, may God bless him and grant him peace, and he said: **By the One in whose hand is my soul, it is equivalent to half of the Qur'an - or a third of it.**

**Another hadith** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told us, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, that Abu Ayyub al-Ansari was in a gathering and he was saying: **Can't any of you stand in prayer to recite a third of the Qur'an every night?** They said: **Can anyone do that?** He said: "Say: He is God, the One" is a third of the Qur'an. Then the Prophet, may God bless him and grant him peace, came while he was listening to Abu Ayyub and said: **Abu Ayyub has spoken the truth.**

**Another Hadith** Abu Isa Al-Tirmidhi said: Muhammad bin Bashir told us, Yahya bin Saeed told us, Yazid bin Kaysan told us, Abu Hazim told me on the authority of Abu Hurairah **may God be pleased with him** who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Gather, for I will recite to you a third of the Qur'an.' So those who gathered gathered, then the Prophet of God (peace and blessings of God be upon him) came out and recited 'Say: He is God, the One.' Then he came back and some of us said to one another: The Messenger of God (peace and blessings of God be upon him) said: 'For I will recite to you a third of the Qur'an.' I see this as report that has come from the heavens. Then the Prophet of God (peace and blessings of God be upon him) came out and said: 'I said that I will recite to you a third of the Qur'an, and behold, it is equal to a third of the Qur'an.'" Muslim narrated it thus in his Sahih on the authority of Muhammad bin Bashir. Al-Tirmidhi said: It is good, authentic, and rare. Abu Hazim's name is Salman.

**Another hadith** Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, on the authority of Zaydah ibn Qudamah, on the authority of Mansur, on the authority of Hilal ibn Yasaf, on the authority of al-Rabi' ibn Khaitham, on the authority of Amr ibn Maymun, on the authority of Abd al-Rahman ibn Abi Layla, on the authority of a woman from the Ansar, on the authority of Abu Ayyub, on the authority of the Prophet, may God bless him and grant him peace, who said: **Is one of you unable to recite a third of the Qur'an in one night? Whoever recites 'Say, He is God, the One, \* God, the Eternal Refuge' in one night has recited that night a third of the Qur'an.** This is a hadith with a chain of transmission of nine from Imam Ahmad. It was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of Muhammad ibn Bashir Bin Dar. Al-Tirmidhi and Qutaybah added it, both on the

authority of Abd al-Rahman ibn Mahdi, so it became ten for them. In al-Tirmidhi's narration, on the authority of the wife of Abu Ayyub, on the authority of Abu Ayyub, and he authenticated it. Then he said: There are narrations on this topic on the authority of Abu al-Darda', Abu Sa'id, Qatadah ibn al-Nu'man, Abu Hurayrah, Anas, Ibn Umar, and Abu Mas'ud. This is a hasan hadith, and we do not know of anyone who narrated this hadith better than Zaydah. He was followed in his narration by Isra'il and al-Fudayl ibn Ayyad, and Shu'bah and more than one trustworthy person narrated this hadith on the authority of Mansur, and they were confused about it.

**Another hadith** Ahmad said: Hisham told us, on the authority of Hisin, on the authority of Hilal ibn Yasaf, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Abi ibn Ka'b or a man from the Ansar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'Say, He is God, the One,' it is as if he recited a third of the Qur'an.** An-Nasa'i narrated it in Al-Yawm wa'l-Laylah from the hadith of Hisham, on the authority of Hisin, on the authority of Ibn Abi Laila, with this chain of transmission. Hilal ibn Yasaf was not included in his narration.

**Another hadith** Imam Ahmad said: We were told by Wakee', on the authority of Sufyan, on the authority of Abu Qais, on the authority of Amr ibn Maymun, on the authority of Masoud, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Say, 'He is God, the One' is equal to one-third of the Qur'an.'" Ibn Majah narrated it in this way on the authority of Ali ibn Muhammad al-Tanafisi on the authority of Wakee'. Al-Nasa'i narrated it in Al-Yawm wa al-Laylah through other chains of transmission on the authority of Amr ibn Maymun, with both chains of transmission traceable back to the Prophet and to the Companions.

**Another hadith** Imam Ahmad said: Buhaiz told us, Bakir bin Abi Al-Sumait told us, Qatada told us, on the authority of Salim bin Abi Al-Ja'd, on the authority of Abi Ma'dan bin Abi Talhah, on the authority of Abi Al-Darda', may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: Is one of you unable to recite a third of the Qur'an every day? They said: Yes, O Messenger of God, we are weaker than that and more unable. He said: God divided the Qur'an into three parts, so Qul Huwa Allahu Ahad is a third of the Qur'an. Muslim and Al-Nasa'i narrated it on the authority of Qatada with it.

**Another Hadith** Imam Ahmad said: Umayyah ibn Khalid told us, Muhammad ibn Abdullah ibn Muslim ibn Akhi ibn Shihab told us, on the authority of his paternal uncle Az-Zuhri, on the authority of Humayd ibn Abd ar-Rahman, who is Ibn Awf, on the authority of his mother, who is Umm Kulthum bint Uqbah ibn Abi Mu'ayt, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Say: He is God, the One' is equal to one-third of the Qur'an." An-Nasa'i also narrated it in Al-Yawm wa'l-Laylah on the authority of Amr ibn Ali, on the authority of Umayyah ibn Khalid, on his authority. Then he narrated it on the authority of Malik, on the authority of Az-Zuhri, on the authority of Humayd ibn Abd ar-Rahman, his

Surat al-Ikhla 112:1  
Say, "He is God, the One."

statement. An-Nasa'i also narrated it in Al-Yawm wa'l-Laylah from the hadith of Muhammad ibn Ishaq, on the authority of Al-Harith ibn al-Fudayl al-Ansari, on the authority of Az-Zuhri, on the authority of Humayd ibn Abd ar-Rahman, that a group of the companions of Muhammad, may God bless him and grant him peace, told him, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Say: He is God, the One" is equal to one-third of the Qur'an for the one who prays with it.

**Another hadith about its recitation making Paradise obligatory** Imam Malik bin Anas said, on the authority of Ubaidullah bin Abd al-Rahman, on the authority of Ubaid bin Hunayn, who said: I heard Abu Hurairah say: I came with the Prophet, may God bless him and grant him peace, and he heard a man reciting Qul Huwa Allahu Ahad. The Messenger of God, may God bless him and grant him peace, said: **Paradise is obligatory.** I said: **What is it obligatory?** He said: **Paradise is obligatory.** It was narrated by al-Tirmidhi and al-Nasa'i from the hadith of Malik. Al-Tirmidhi said: It is hasan sahih gharib, and we do not know it except from the hadith of Malik. The hadith **Your love for it will admit you to Paradise** came before.

**Hadith about repeating its recitation** Al-Hafiz Abu Ya'la Al-Mawsili said: Qatar bin Bashir told us, Isa bin Maymun Al-Qurashi told us, Yazid Al-Raqashi told us on the authority of Anas, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Can't one of you recite Qul Huwa Allahu Ahad three times in one night, for it is equal to a third of the Qur'an?** This is a weak chain of transmission, and there is something better than it.

**Another Hadith** Abdullah bin Imam Ahmad said: Muhammad bin Abi Bakr Al-Muqaddami told us, Ad-Dahhak bin Mukhallad told us, Ibn Abi Dhi'b told us, on the authority of Asid bin Abi Asid, on the authority of Mu'adh bin Abdullah bin Khubayb, on the authority of his father, who said: We were afflicted with thirst and darkness, so we waited for the Messenger of God (peace and blessings of God be upon him) to lead us in prayer. He came out and took my hand and said: *Say. I was silent. He said: Say. I said: What should I say?* He said: "Say: 'He is God, the One,' and the two Mu'awwidhat when you go to bed and when you wake up three times. They will suffice you twice a day." Abu Dawud, At-Tirmidhi and An-Nasa'i narrated it from the hadith of Ibn Abi Dhi'b with this chain of transmission. At-Tirmidhi said: It is hasan sahih gharib from this chain of transmission. An-Nasa'i narrated it from another chain of transmission on the authority of Mu'adh bin Abdullah bin Khubayb, on the authority of his father, on the authority of 'Uqbah bin 'Aamir, and he mentioned it with the wording: **They will suffice you for everything.**

**Another hadith on this subject** Imam Ahmad said: Ishaq bin Isa told us, Laith bin Saad told me, Al-Khalil bin Murrah told me, on the authority of Al-Azhar bin Abdullah, on the authority of Tamim Al-Dari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

"Whoever says, 'There is no god but God, One, Unique, Self-Sufficient, He has not taken a wife or a son, and there is none comparable to Him,' ten times, God will write for him forty million good deeds." Ahmad and Al-Khalil bin Murrah were the only ones to narrate it. Al-Bukhari and others declared it weak once.

**Another hadith** Imam Ahmad also said: Hasan ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Faydah told us, on the authority of Sahl ibn Mu'adh ibn Anas al-Juhani, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever recites Qul Huwa Allahu Ahad until he completes it ten times, God will build for him a palace in Paradise.** Umar said: **Then we will increase our number, O Messenger of God.** The Messenger of God, may God bless him and grant him peace, said: **God is more and better.** Ahmad alone narrated it, and Abu Muhammad al-Darimi narrated it in his Musnad, and he said: Abdullah ibn Zayd told us, Haywah told us, Abu Uqayl Zuhrah ibn Ma'bad told us. Al-Darimi said: And one of the righteous ones heard Sa'id ibn al-Musayyab say: The Prophet of God, may God bless him and grant him peace, said: "Whoever recites Qul Huwa Allahu Ahad ten times, God will build for him a palace in Paradise. Whoever recites it twenty times, God will build for him two palaces in Paradise. Whoever recites it thirty times, God will build for him three palaces in Paradise." Umar ibn al-Khattab said: **Then we will increase our palaces.** The Messenger of God, may God bless him and grant him peace, said: **God is more comprehensive than that** This is a good message.

**Another hadith** Al-Hafiz Abu Ya'la Al-Mawsili said: Nasr bin Ali told us, Noah bin Qais told me, Muhammad Al-Attar told me, Umm Kathir Al-Ansariyyah told me, 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: **Whoever recites Qul Huwa Allahu Ahad fifty times, God will forgive him the sins of fifty years.** Its chain of transmission is weak.

**Another hadith** Abu Ya'la said: Abu al-Rabi' told us: Hatim ibn Maymun told us: Thabit told us on the authority of Anas, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever recites Qul Huwa Allahu Ahad two hundred times in a day, God will write for him one thousand five hundred good deeds, unless he is in debt.'" The chain of transmission is weak. Hatim ibn Maymun was classed as weak by al-Bukhari and others. At-Tirmidhi narrated it on the authority of Muhammad ibn Marzuq al-Basri on the authority of Hatim ibn Maymun with this chain of transmission. Its wording is: 'Whoever recites Qul Huwa Allahu Ahad two hundred times in a day, God will erase for him the sins of fifty years, unless he is in debt.'

Al-Tirmidhi said: With this chain of transmission, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever wants to sleep on his bed and sleeps on his right, then recites Qul Huwa Allahu Ahad one hundred times, then on the Day of Resurrection the Lord, the Almighty and Majestic, will



say to him: O My servant, enter Paradise on your right.” Then he said: It is strange from the hadith of Thabit, although it has been narrated from him through other chains of transmission. Abu Bakr al-Bazzar said: Sahl ibn Bahr told us, Habban ibn Aghlab told us, my father 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: ‘Whoever recites Qul Huwa Allahu Ahad two hundred times, God will remove from him the sins of two hundred years.’” Then he said: We do not know of anyone who narrated it from Thabit except al-Hasan ibn Abi Ja’far and al-Aghlab ibn Tamim, and they are close in their poor memory.

**Another hadith** about supplication with what it includes of names. An-Nasa’i said in its interpretation: Abdur-Rahman bin Khalid told us, Zaid bin Al-Hubab told us, Malik bin Mughul told us, Abdullah bin Buraidah told us, on the authority of his father, that he entered the mosque with the Messenger of God (blessings and peace of God be upon him), and there was a man praying and supplicating, saying: O God, I ask You because I bear witness that there is no god but You, the One, the Self-Sufficient, Who neither begets nor is begotten, and to Whom there is none comparable. He said: **By the One in Whose hand is my soul, he asked Him by His Greatest Name, by which if He is asked, He gives, and if He is called upon by it, He answers.** The rest of the Sunan compilers narrated it through various chains of narration on the authority of Malik bin Mughul, on the authority of Abdullah bin Buraidah, on the authority of his father, with this same chain of narration. At-Tirmidhi said: Hasan Gharib.

**Another Hadith** Regarding reciting it ten times after the obligatory prayer. Al-Hafiz Abu Ya’la Al-Mawsili said: Abd Al-A’la told us, Bishr bin Mansour told us, on the authority of Umar bin Shaiban, on the authority of Abu Shaddad, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: “There are three things, whoever performs them along with faith will enter Paradise through whichever of its gates he wishes, and will marry a woman from the wide-eyed houris wherever he wishes, whoever pardons his killer, whoever pays a hidden debt, and whoever recites ten times after every obligatory prayer: Qul Huwa Allahu Ahad.” Abu Bakr said: **Or one of them, O Messenger of God?** He said: **Or one of them.**

*Hadith* On reciting it upon entering a house. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Abdullah ibn Bakr al-Siraj al-Askari narrated to us, Muhammad ibn al-Faraj narrated to us, Muhammad ibn al-Zubayr narrated to us, on the authority of Marwan ibn Salim, on the authority of Abu Zur’ah, on the authority of Amr ibn Jarir, on the authority of Jarir ibn Abdullah, who said: “The Messenger of God, may God bless him and grant him peace, said: ‘Whoever recites Qul Huwa Allahu Ahad upon entering his home, poverty will be banished from the people of that home and the neighbors.’” Its chain of transmission is weak.

*Hadith* On reciting it frequently in all circumstances. Al-Hafiz Abu Ya’la said: Muhammad ibn Ishaq al-Maseebi told us, Yazid ibn Harun told us, on the authority of al-Ala’ Abu Muhammad al-Thaqafi. He said: I heard Anas ibn Malik say: “We were with the

Messenger of God (peace and blessings of God be upon him) in Tabuk, and the sun rose with a brightness, radiance, and light, the like of which we had never seen it rise before. Then Gabriel came to the Prophet (peace and blessings of God be upon him) and said: ‘O Gabriel, why do I see the sun rise today with a brightness, radiance, and light, the like of which I have never seen it rise before?’ He said: ‘That is Mu’awiyah ibn Mu’awiyah al-Laythi. He died in Medina today, so God sent seventy thousand angels to pray for him.’ He said: ‘And why is that?’ He said: ‘He used to recite Surah ‘Say, He is God, the One’ frequently at night and during the day, while walking, standing, and sitting. Would you like me, O Messenger of God, to seize the earth for you so that you may pray for him?’ He said: ‘Yes.’ So he prayed for him.” This is how al-Hafiz Abu Bakr al-Bayhaqi narrated it in his book, ‘Evidence of Prophethood,’ on the authority of Yazid ibn Harun, on the authority of al-Ala’ ibn Muhammad, who is accused of fabricating. And God knows best.

**Another chain of transmission** Abu Ya’la said: Muhammad ibn Ibrahim al-Shami Abu Abdullah told us: Uthman ibn al-Haytham, the muezzin of the congregational mosque in Basra, told us, in my possession, on the authority of Mahmud Abu Abdullah, on the authority of Ata’ ibn Abi Maymunah, on the authority of Anas, who said: “Gabriel came down to the Prophet, may God bless him and grant him peace, and said: ‘Mu’awiyah ibn Mu’awiyah al-Laythi has died. Would you like to pray over him?’ He said: ‘Yes.’ So he struck the ground with his wing, and there was not a tree or a hillock that did not crumble. Then his bed was raised, and he looked at it and said: ‘God is most great’ over it, and behind it were two rows of angels, in each row seventy thousand angels. So the Prophet, may God bless him and grant him peace, said: ‘O Gabriel, how did he attain this status with God Almighty?’ He said: ‘Because of his love for ‘Say: He is God, One,’ and his reciting it while going and coming, standing and sitting, and in every state.” Al-Bayhaqi narrated it on the authority of Uthman ibn al-Haytham al-Mu’adhdhin, on the authority of Mahbub ibn Hilal, on the authority of Ata’ ibn Abi Maymunah, on the authority of Anas, and he mentioned it. This is correct. Abu Hatim al-Razi said that Mahbub ibn Hilal is not well-known. This has been narrated through other chains of transmission which we have left out for the sake of brevity, and all of them are weak.

**Another hadith** about its merits along with the two Mu’awwidhat. Imam Ahmad said: Abu al-Mughira told us, Muadh ibn Rifa’ah told us, Ali ibn Yazid told me, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of Uqbah ibn Amir, who said: “I met the Messenger of God, may God bless him and grant him peace, and I initiated it. I took him by the hand and said: ‘O Messenger of God, what is the salvation of the believer?’ He said: ‘O Uqbah, keep your tongue silent, and let your home suffice you, and weep over your sins.’ Then the Messenger of God, may God bless him and grant him peace, met me and initiated it. He took my hand and said: ‘O Uqbah ibn Amir, shall I not teach you the three best Surahs revealed in the Torah, the Gospel, the Psalms, and the Noble Qur’an?’ I said: ‘Yes, may God make me your ransom.’ He said: ‘So he recited to me: “Say, ‘He is God, the One,’” **Say, ‘I seek refuge in the Lord of the**



Surat al-Ikhla 112:1  
Say, "He is God, the One."

**daybreak,** and "Say, 'I seek refuge in the Lord of mankind.' Then he said: 'O Uqbah, do not forget them and do not spend a night until you have recited them.' I have not forgotten them since he said, 'Do not forget them,' and I have never spent a night until I have recited them.' Uqbah said: Then I met the Messenger of God, may God bless him and grant him peace, and I initiated it. I took his hand and said: 'O The Messenger of God (peace and blessings of God be upon him) informed me of the best of deeds and said: "O Uqbah, maintain ties with those who have severed ties with you, give to those who have deprived you, and turn away from those who have wronged you." At-Tirmidhi narrated part of it in Az-Zuhd from the hadith of Ubayy God ibn Zuhri on the authority of Ali ibn Yazid, and he said: This is a good hadith. Ahmad narrated it from another chain of transmission: Husayn ibn Muhammad told us, Ibn Ayyash told us, on the authority of Asid ibn Abd al-Rahman al-Khathami, on the authority of Farwah ibn Mujahid al-Lakhmi, on the authority of Uqbah ibn Amir, on the authority of the Prophet (peace and blessings of God be upon him), and he mentioned something similar, but Ahmad was the only one to narrate it.

**Another hadith** on seeking healing through them. Al-Bukhari said: Qutaybah told us, Al-Mufaddal told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aisha, "When the Prophet, may God bless him and grant him peace, went to bed every night, he would bring his hands together, blow into them, and recite into them 'Say, He is God, the One,' 'Say, I seek refuge in the Lord of the daybreak,' and 'Say, I seek refuge in the Lord of mankind,' then he would wipe with them whatever he could of his body, beginning with his head and face and the front of his body, and he would do that three times." And this is how the people of Sunnah narrated it from the hadith of Aqeel.

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

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One,'** meaning, He is the One and Only who has no peer, minister, equal, similar, or equal. This word is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. And His statement, **God, the Self-Sufficient, the Eternal**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom all creatures turn in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and

leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaqiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation**. Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed**. Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks**. Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity**. This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, \* And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a

thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, 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: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

## Fath al-Qadir

And it is four verses

It is Meccan according to Ibn Masoud, Al-Hasan, Ata', Ikrimah and Jabir, and Medinan according to one of the two opinions of Ibn Abbas, Qatadah, Ad-Dahhak and As-Suddi. Ahmad, Al-Bukhari in his History, At-Tirmidhi, Ibn Jarir, Ibn Khuzaymah, Ibn Abi Asim in As-Sunnah, Al-Baghawi in his Mu'jam, Ibn Al-Mundhir, Abu Al-Shaykh in Al-Azmah, and Al-Hakim narrated it, and Al-Bayhaqi authenticated it in Al-Asma' wa'l-Sifat on the authority of Ubayy ibn Ka'b: "The polytheists said to the Prophet, may God bless him and grant him peace: 'O Muhammad, tell us the lineage of your Lord.' So God revealed: 'Say: He is God, the One. God, the Self-Sufficient. He neither begets nor is born.' etc. Nothing is born but will die, and nothing dies but will be inherited. God does not die nor is inherited. 'And there is none comparable to Him.' He said: He has no likeness or equal, and there is nothing like Him." At-Tirmidhi narrated it through another chain of transmission on the authority of Abu Al-Aliyah, without mentioning Ubayy. Then he said: This is more authentic. Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, al-Tabarani in al-Awsat, Abu Nu'aym in al-Hilyah, and al-Bayhaqi narrated on the authority of Jabir that he

said: "A Bedouin came to the Prophet (peace and blessings of God be upon him) and said: 'Tell us the lineage of your Lord.' So God revealed, 'Say: He is God, the One.' until the end of the Surah." Al-Suyuti classified its chain of transmission as hasan. Al-Tabarani and Abu al-Shaykh narrated in al-Azmah on the authority of Ibn Mas'ud that he said: "The Quraysh said to the Messenger of God (peace and blessings of God be upon him): 'Tell us the lineage of your Lord.' So this Surah was revealed: 'Say: He is God, the One.'" Ibn Abi Hatim, Ibn 'Adi, and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn 'Abbas that the Jews came to the Prophet (peace and blessings of God be upon him), among them Ka'b ibn al-Ashraf and Huyayy ibn Akhtab, and they said: 'O Muhammad, describe to us your Lord who sent you.' So God revealed, 'Say: He is God, the One. God, the Eternal Refuge. He does not beget.' So a child comes from Him, and He was not begotten, so something comes from Him." Abu Ubaid narrated in his Fadhal, Ahmad, al-Nasa'i in al-Yawm wa'l-Laylah, Ibn Mani', Muhammad ibn Nasr, Ibn Mardawayh and al-Dhiya' in al-Mukhtara on the authority of Ubayy ibn Ka'b who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites 'Say, He is God, the One' it is as if he recited one-third of the Qur'an.** Ibn al-Durais, al-Bazzar and al-Bayhaqi narrated in al-Shu'ab on the authority of Anas on the authority of the Prophet (peace and blessings of God be upon him): **Whoever recites 'Say, He is God, the One' two hundred times, God will forgive him the sins of two hundred years.** al-Bazzar said: We do not know of anyone who narrated it on the authority of Anas except al-Hasan ibn Abi Ja'far and al-Aghlab ibn Tamim, and they were close in their poor memory. Ahmad, al-Tirmidhi, Ibn al-Durais and al-Bayhaqi narrated in his Sunan on the authority of Anas who said: "A man came to the Messenger of God (peace and blessings of God be upon him) and said: 'I love this Surah, 'Say, He is God, the One.' The Messenger of God (peace and blessings of God be upon him) said: 'Your love for it will admit you into Paradise.'" Ibn Ad-Durais, Abu Ya'la and Ibn Al-Anbari narrated in Al-Masahif on the authority of Anas who said: I heard the Messenger of God (peace and blessings of God be upon him) say: **Can't one of you recite 'Say, He is God, the One' three times in one night? That is equivalent to one-third of the Qur'an.** Its chain of transmission is weak. Muhammad ibn Nasr and Abu Ya'la narrated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) said: **Whoever recites 'Say, He is God, the One' fifty times will have the sins of fifty years forgiven.** Its chain of transmission is weak. At-Tirmidhi, Ibn 'Adi and Al-Bayhaqi narrated in Al-Shu'ab on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites 'Say, He is God, the One' two hundred times, God will record for him one thousand five hundred good deeds and will erase from him the sins of fifty years, unless he owes a debt.** Its chain of transmission includes Hatim ibn Maymun, who was declared weak by Al-Bukhari and others. Al-Tirmidhi's wording is: **Whoever recites 'Say, He is God, the One' two hundred times in one day, the sins of fifty years will be erased from him, unless he owes a debt.** Its chain of transmission includes Hatim ibn Maymun, who was

Surat al-Ikhla 112:1  
Say, "He is God, the One."

classed as weak by Al-Bukhari and others. At-Tirmidhi, Muhammad ibn Nasr, Abu Ya'la, Ibn 'Adi, and Al-Bayhaqi narrated on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: "Whoever wants to sleep on his bed at night, and sleeps on his right side, then recites 'Say, He is God, the One' one hundred times, then on the Day of Resurrection the Lord will say to him: 'O My servant, enter Paradise on your right.'" Also in its chain of transmission is the aforementioned Hatim ibn Maymun. At-Tirmidhi said after recording it: It is strange from an authentic hadith. It has been narrated from him through other chains of transmission. Ibn Saeed, Ibn Al-Durais, Abu Ya'la, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Anas that he said: "The Prophet, may God bless him and grant him peace, was in Ash-Sham, or in another version: in Tabuk, when Gabriel descended and said: 'O Muhammad, Mu'awiyah ibn Mu'awiyah Al-Muzani has died. Would you like to pray over him?' He said: 'Yes.' Gabriel struck the ground with his wing and everything trembled before him. He stuck to the ground and his bed was raised for him and he prayed over him. The Prophet, may God bless him and grant him peace, said: 'How did Mu'awiyah get this virtue that two rows of angels prayed over him, six thousand angels in each row?' He said: 'Because of the recitation of 'Say, He is God, the One.'" He would recite it standing, sitting, coming, going, and sleeping.' In its chain of transmission is Al-Ala' ibn Muhammad Al-Thaqafi, who is accused of fabrication. It was narrated from him through another chain of transmission that is longer than this, and in its chain of transmission is this accused person. There are hadiths with this meaning and others in this chapter." It has been narrated from other sources that it is equivalent to a third of the Qur'an, and in it is what is authentic and in it is what is good. Among that is what was narrated by Muslim and al-Tirmidhi, who authenticated it, and others, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Gather, for I will recite to you a third of the Qur'an.** So whoever gathered gathered, then the Prophet of God, may God bless him and grant him peace, came out and recited.

**Say, He is God, the One.** Then he entered, and some of us said to one another: The Messenger of God (peace and blessings of God be upon him) said, **I will recite to you a third of the Qur'an.** Then the Prophet of God (peace and blessings of God be upon him) came out and said, **I said, 'I will recite to you a third of the Qur'an.' Behold, it is equal to a third of the Qur'an.** Ahmad, al-Bukhari, and others narrated on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said, **By the One in Whose Hand is my soul, it is equal to a third of the Qur'an,** meaning **Say, He is God, the One.** Ahmad, al-Bukhari, and others narrated on the authority of Abu Sa'id that the Messenger of God (peace and blessings of God be upon him) said to his companions, **Is any of you unable to recite a third of the Qur'an in one night?** This was difficult for them, and they said, **Which of us can do that?** He said: **God, the One, the Self-Sufficient, is one-third of the Qur'an.**

Muslim and others narrated a similar hadith from Abu al-Darda'. Something similar to this has been narrated with a saheeh isnad from the hadith of Abu Hurayrah, the hadith of Ibn Mas'ud, and the hadith of Umm Kulthum bint Uqbah ibn Abi Mu'ayt. Something similar to this has been narrated from others with isnads, some of which are hasan and some of which are weak. Even if nothing had been reported about the virtue of this surah except the hadith of Aishah, as reported by al-Bukhari, Muslim, and others, "The Prophet, may God bless him and grant him peace, sent a man on a military expedition, and he would recite to his companions in their prayers, ending with 'Say, He is God, the One.' When they returned, they mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: 'Ask him why he does that?' They asked him, and he said: Because it is an attribute of the Most Gracious, and I love to recite it. He said: Tell him that God loves him. This is the wording of Al-Bukhari in the Book of Tawhid. Al-Bukhari also included in the Book of Prayer from the hadith of Anas, who said: "A man from the Ansar used to lead them in prayer in the Quba Mosque. Whenever he began a surah and recited it to them in prayer, he would begin with Qul Huwa Allahu Ahad until he finished it. Then he would recite another surah along with it. He used to do that in every rak'ah. His companions spoke to him and said: You begin with this surah, but you do not think that it is sufficient for you until you recite another one. Either recite it or leave it and recite another one. He said: I will not abandon it. If you like me to lead you in it, I will do it, and if you do not like it, I will leave you. They thought that he was one of the best of them, so they did not like anyone else to lead them in prayer. When the Prophet (peace and blessings of God be upon him) came to them, they told him what had happened. He said: O so-and-so, what prevents you from doing what your companions command you to do, and what made you stick to this surah in every rak'ah?" He said: I love her. He said: Your love for her will admit you into Paradise. This wording has been narrated from other sources other than Al-Bukhari.

His saying: 1- "Say, He is God, the One." The pronoun may refer to what is understood from the context, based on what we have already stated of the reason for revelation, and that the polytheists said: O Muhammad, describe your Lord for us. So it is the subject, and God is the second subject, and Ahad is the predicate of the second subject, and the sentence is the predicate of the first subject. It is also possible for God to be a substitute for He, and the predicate is Ahad. It is also possible for God to be the first predicate, and Ahad is the second predicate, or it is possible for Ahad to be the predicate of a deleted subject: that is, He is One. It is also possible for He to be a pronoun of respect because it is a place of glorification, and the sentence after it explains it and is a predicate of it, but the first is more appropriate. Al-Zajaj said: It is a metaphor for the remembrance of God, and the meaning is: If you ask to clarify His lineage, He is God, the One. It was said that the hamza of Ahad is a substitute for the waw, and its root is Wahd. Abu al-Baqa' said: The hamza of Ahad is an

original on its own and not inverted. He mentioned that Ahad indicates generality, not one. What helps to differentiate between them is what Al-Azhari said: No one can be described as One except God, and one does not say **a man is one** or **a dirham is one**, just as one says **one man** and **one dirham**. It was said that *one* is included in *one* and *one* is not included in it. So if you say **one cannot resist Him**, it is permissible to say **but two resist Him**, unlike when you say **no one can resist Him**. Tha'lab differentiated between *one* and *one* in that *one* is included in the number, and *one* is not included in it. Abu Hayyan responded to him by saying *twenty-one* and the like, for the number has entered into it, and this is as you see. Among those who say the heart is Al-Khalil. The majority read **Say, He is God, the One** with the affirmation of *Say*. Abdullah ibn Mas'ud and Abu God read it without *Say*. Al-A'mash read **Say, He is God, the One**, and the majority read it with the tanween of *one*, which is the original. Zayd ibn Ali, Aban ibn Uthman, Ibn Abi Ishaq, Al-Hasan, Abu Al-Sammak, and Abu Amr, in a narration from him, read it without the tanween by lightness, as in the poet's saying:

Amr who broke the porridge for his people and the men of Mecca were old and lean

It has been said that the tanween was omitted because it meets the lam of etiquette, so the omission was to avoid the meeting of two sukoon letters. The response to this is that the escape from the meeting of two sukoon letters occurred with the tanween by moving the first of them with a kasra.

## Tafsir al-Baghawi

1- **Say, 'He is God, the One.'** Abu Al-Aaliyah narrated on the authority of Abi bin Ka'b that the polytheists said to the Messenger of God, may God bless him and grant him peace: **Tell us the lineage of your Lord.** So God Almighty revealed this Surah.

Abu Dhabiyan and Abu Saleh narrated on the authority of Ibn Abbas: "Amir ibn al-Tufayl and Arbad ibn Rabi'ah came to the Prophet, may God bless him and grant him peace, and Amer said: 'To what do you call us, O Muhammad?' He said: 'To God.' He said: 'Describe it to us. Is it made of gold? Or silver? Or iron? Or wood?' So this Surah was revealed. So God destroyed Arbad with a thunderbolt and Amer ibn al-Tufayl with a plague." We have mentioned this in Surah al-Ra'd.

Ad-Dahhak, Qatada and Muqatil said: "Some of the Jewish rabbis came to the Prophet, may God bless him and grant him peace, and said: 'Describe your Lord to us, O Muhammad, so that we may believe in you. God has revealed His description in the Torah. Tell us what He is made of? Does He eat and drink? Who inherits from Him?' So God revealed this Surah."

**Say, He is God, the One** means one, and there is no difference between *one* and *one*, as indicated by Ibn Masoud's reading: **Say, He is God, the One.**

## Tafsir al-Baidawi

1- "Say, He is God, the One." The pronoun indicates the matter, as in your saying: He is Zaid leaving, and its nominative case is the subject and its predicate is the sentence, and there is no need for the pronoun because it is He, or because he was asked about it, may God bless him and grant him peace, meaning that what you asked me about is God, as it was narrated that the Quraysh said: O Muhammad, describe to us your Lord to whom you call us, so it was revealed. And one instead or a second predicate indicates the collection of the attributes of majesty, just as God indicates all the attributes of perfection, since the true One is that which is free of all types of composition and multiplicity, and that which necessitates one of them, such as corporeality, location, and participation in the truth and its properties, such as the necessity of existence, intrinsic power, and perfect wisdom that necessitates divinity. And it was read, **He is God**, without *Say*, with the agreement that it is necessary in **Say, O you disbelievers**, and it is not permissible in *Tabat*, and perhaps that is because Surat al-Kafirun is the opposition of the Messenger or his truce with them, and *Tabat* is the rebuke of his uncle, so it is not appropriate for it to be from him. As for this, it is monotheism that he speaks of sometimes and is commanded to call to it at other times.



Surat al-Ikhla 112:2  
God is the Eternal Refuge.

## Surat al-Ikhla 112:2

God is the Eternal Refuge.

## Tafsir al-Jalalayn

2 - **God, the Eternal Refuge** subject and predicate, meaning the one who is always sought in needs

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **God is the Eternal Refuge**. The Almighty says: The One who is worshipped and to whom none is worthy of worship except Him is the Eternal Refuge.

The interpreters differed about the meaning of As-Samad. Some of them said: He is the One who is not hollow, and does not eat or drink.

Who said that?

Abdul Rahman bin Al-Aswad told us: 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: As-Samad is the One who is not hollow.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, he said: As-Samad is the solid that has no cavity.

Abu Kurayb told me: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

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, he said: As-Samad is the solid that has no cavity.

Ibn Bashar told us: Abd al-Rahman and Waki' told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: As-Samad is the One who has no cavity.

Abu Kurayb told us, he said: Waki' told us, and Ibn Hamid told us, he said: Mihran told us both, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Al-Rabi' bin Muslim told us, on the authority of al-Hasan, he said: As-Samad is the One who has no cavity.

He said: Al-Rabi' bin Muslim narrated to us, on the authority of Ibrahim bin Maisarah, who said: Mujahid sent me to Sa'id bin Jubayr to ask him about As-Samad, and he said: He who has no cavity.

Ibn Bashar told us, he said: Yahya told us, he said:

Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, he said: As-Samad is the one who does not eat food.

Yaqoub told us: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Sha'bi, who said: As-Samad is the one who does not eat food nor drink.

Abu Kurayb and Ibn Bashar told us: We were told by Wakee', on the authority of Samla bin Nabit, on the authority of Ad-Dahhak, who said: As-Samad is the One who has no cavity.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ismail, on the authority of Amer, who said: As-Samad is the one who does not eat food.

Ibn Bashar and Zaid bin Akhzam told us: Ibn Dawud told us, on the authority of Al-Mumstaqim bin Abdul-Lak, on the authority of Saeed bin Al-Musayyab, who said: As-Samad is the One who has no padding.

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, *As-Samad*. He who has no cavity.

Al-Abbas bin Abi Talib told me, he said: Muhammad bin Amr bin Rumi told us, on the authority of Ubaidullah bin Saeed Qaid Al-A'mash, he said: Saleh bin Hayyan told me, on the authority of Abdullah bin Buraidah, on the authority of his father, he said: I do not know it except that it has been elevated. He said: The Eternal is He who has no cavity.

Ibn Abd al-A'la told us: Bishr ibn al-Mufaddal told us, on the authority of al-Rabi' ibn Muslim, who said: I heard al-Hasan say: As-Samad is the One who has no cavity.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ikrimah, who said: As-Samad is the One who has no cavity.

Others said: It is the one from which nothing comes out.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah said, regarding His statement, *As-Samad*. He from whom nothing has emerged, and from whom He did not give birth, and from whom He was not born.

Ibn Bashar told us: Hamad bin Jaafar told us: Shu'bah told us, on the authority of Abu Raja' Muhammad bin Yusuf, on the authority of Ikrimah, who said: As-Samad is the One from whom nothing comes out.

Others said: He is the One who neither begets nor was begotten.

Who said that?

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, who said: As-Samad is the One who neither begets nor is begotten, because nothing



begets except that it will beget, and nothing is begotten except that it will die. So the Most High informed them that He does not inherit nor does He die.

Ahmad ibn Mani' and Mahmud ibn Khidash told us: Abu Sa'id al-San'ani told us: The polytheists said to the Prophet, may God bless him and grant him peace: **Tell us about your Lord.** So God revealed: "Say, 'He is God, the One. God, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him.'" Because there is nothing but that it will die, and there is nothing that has a heavenly body but that it will flourish. God, may His praise be glorified, neither dies nor is born. **And there is none comparable to Him** means He has no likeness or equal, and there is nothing like Him.

Abu Kurayb told us: Waki' told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b: As-Samad is the One who neither begets nor was begotten, and there is none comparable to Him.

Others said: He is the master whose leadership has ended.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told me, on the authority of Al-A'mash, on the authority of Shuqayq, who said: The deaf is the master whose leadership has reached its peak.

Abu Kurayb, Ibn Bashir and Ibn Abd Al-A'la told us: Waki' told us, on the authority of Al-A'mash, on the authority of Abu Wa'il, who said: As-Samad is the master who has completed his leadership. Abu Kurayb and Ibn Abd Al-A'la did not say **his leadership**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Wa'il, similarly.

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, *As-Samad*, he said: The Master who has perfected his leadership, the Noble who has perfected his nobility, the Great who has become great in his greatness, the Forbearing who has perfected his forbearance, the Rich who has perfected his richness, the Compeller who has perfected his power, the All-Knowing who has perfected his knowledge, the Wise who has perfected his wisdom. He is the One who has perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is not appropriate for anyone but Him.

Others said: Rather, it is the everlasting that does not perish.

Mention who said that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "Say, 'He is God, the One. God, the Eternal. He neither begets nor is born.'" He said: Al-Hasan and Qatada used to say, **The One who remains after His creation**. He said: This is a pure surah, in which there is no mention of anything of the affairs of this world or the hereafter.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada, who said: As-Samad is the Eternal.

Abu Jaafar said: As-Samad, among the Arabs, is the master to whom one turns, above whom there is no one. This is also the name given to their nobles, and from this is the poet's saying:

Ala Bakr Al-Naie, the mourner of the best of Banu Asad, Amr bin Saud, and Sayyid Al-Samad

Al-Zubayr said:

There is no hostage but the steadfast master

If that is the case, then the one who is more deserving of interpreting the word is the known meaning of the speech of the one in whose tongue the Qur'an was revealed. If the hadith of Ibn Buraydah, on the authority of his father, were authentic, then it would be the most deserving of authenticity, because the Messenger of God, may God bless him and grant him peace, is more knowledgeable about what God Almighty meant and what was revealed to him.

## Tafsir al-Qurtubi

The Almighty's saying: **God is As-Samad** meaning the One to whom one turns in times of need. This is what Ad-Dahhak narrated on the authority of Ibn Abbas, who said: The One to whom one turns in times of need, as the Almighty said: **Then when harm touches you, to Him you cry for help** (al-Nahl 16:53). Linguists said: As-Samad is the Master to whom one turns in times of calamities and disasters. He said:

O Bakr Al-Na'i, the mourner of the best of Banu Asad, Amr ibn Masoud, the master Al-Samad

Some people said: As-Samad is the Eternal, the Everlasting, the One who has always existed and will never cease to exist. It was also said that its interpretation is what comes after it.

## Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his

## Surat al-Ikhla 112:2

### God is the Eternal Refuge.

greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: '*God* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said:

**As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, \* And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among

His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, 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: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.''" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

### Fath al-Qadir

**2- God, the Eternal Refuge** The noble name is the subject, and As-Samad is its predicate. As-Samad is the one to whom needs are directed: that is, they are sought because He is able to fulfill them. It is a verb in the sense of a passive participle, like Al-Qabd in the sense of what is seized because it is directed towards: that is, sought out. Al-Zajaj said: As-Samad is the support to whom leadership has ended, so there is no master above him. The poet said:

O Bakr Al-Na'i, the mourner of the best of Banu Asad,  
Amr ibn Mas'ud, and the master Samad

It was said that the meaning of As-Samad is: The Everlasting, the Everlasting, Who has never ceased and will never cease. It was also said that the meaning of As-Samad is what was mentioned after it, that He is the One who neither begets nor was begotten. It was also said that He is the One who is independent of everyone, and whom everyone needs. It was also said

that He is the One sought after in desires and sought for help in calamities, and these two sayings go back to the meaning of the first saying. It was also said that He is the One who does whatever He wills and rules as He desires. It was also said that He is the Perfect One who has no flaw. Al-Hasan, Ikrimah, Ad-Dahhak, Saeed ibn Jubayr, Saeed ibn Al-Musayyab, Mujahid, Abdullah ibn Buraydah, Ata', Atiyah Al-Awfi and As-Suddi said: As-Samad is the solid One who has no cavity, and from this is the saying of the poet:

Shihab Haroub's horses are still gloomy, they are chewing on the steadfast Shakim

This does not contradict the first statement, which is that it is permissible for this to be the original meaning of As-Samad, and then it was used to refer to the master to whom needs are directed. For this reason, the linguists and the majority of commentators agreed on the first statement, including the poet's saying:

I lifted it up with a sword and then said to him, **Take it, Hudhayf, for you are the master, the Eternal Refuge.**

Al-Zubayr ibn Badr said:

Walk all at midnight and rely on no hostage except the master Samad

The repetition of the sublime name indicates that whoever is not described with this is far removed from deserving divinity. The conjunction was omitted from this sentence because it is like a result of the first sentence. It was said that As-Samad is an attribute of the noble name and the predicate is what comes after it. The first is more appropriate because the context requires the independence of each sentence.

## Tafsir al-Baghawi

**2- God is the Eternal Refuge.** Ibn Abbas, Mujahid, Al-Hasan, and Saeed bin Jubair said: **The Eternal Refuge** is the One who has no cavity.

Al-Shaabi said: The one who does not eat or drink.

It was said: Its interpretation is what follows. Abu Al-Aaliyah narrated on the authority of Abi bin Kaab, who said: *As-Samad* is the One who did not give birth and was not born, because whoever is born will die, and whoever inherits will inherit from him.

Abu Wa'il Shaiq ibn Salamah said: He is the master whose mastery has reached its peak. This is the narration of Ali ibn Abi Talha on the authority of Ibn Abbas, who said: He is the master who has been perfected in all types of mastery. Sa'id ibn Jubayr also said: He is perfect in all his attributes and actions. It was said: He is the master who is sought after in needs. Al-Suddi said: He is the one sought after in desires and called upon in times of calamity. The Arabs say: I sought so-and-so, I sought him out, and the one sought is: samadu, with a fatha on the m.

Qatada said: *As-Samad* means the One who remains after His creation perishes. Ikrimah said: *As-Samad* means the One above whom there is no one, and this is the opinion of Ali. Al-Rabi' said: The One who is not

afflicted by defects. Muqatil ibn Hayyan said: The One in whom there is no defect.

## Tafsir al-Baidawi

**2- God, the Eternal Refuge** is the Master, the One to whom all needs are directed. From *Samad* means to which one intends, and He is described by it absolutely, for He is independent of others absolutely, and everything other than Him is in need of Him in all aspects. And His definition is based on their knowledge of His Eternal Refuge, unlike His Oneness, and the repetition of the word *God* to indicate that whoever is not described by it does not deserve divinity, and to empty the sentence of the conjunction because it is like a result of the first or evidence of it.

Surat al-Ikhla 112:3

He neither begets nor was begotten.

### Surat al-Ikhla 112:3

He neither begets nor was begotten.

### Tafsir al-Jalalayn

3 - **He did not give birth** because of the lack of similarity to Him and **He was not born** because of the lack of occurrence from Him

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **He did not give birth** means: He is not perishable, because nothing gives birth except that it is perishable and will perish. **And He did not give birth** means: He is not an event that did not exist and then came into being, because everything that is born only came into being after it did not exist, and came into being after it did not exist. But He, the Most High, is eternal and has not ceased to exist, and eternal and has not come into being, and will not disappear or perish.

### Tafsir al-Qurtubi

The Almighty said: **He neither begets nor was begotten**. Abi bin Kaab said: As-Samad is the One who neither begets nor is begotten, because there is nothing that will not die, and there is nothing that dies that will not be inherited. Ali, Ibn Abbas, Abu Wa'il, Shuqaiq bin Salamah, and Sufyan also said: As-Samad is the master whose leadership has reached the highest levels of honor and leadership. From this comes the poet's saying:

I lifted it up with a sword and then said to him, **Take it, Hudhayfah, for you are the master, the Eternal Refuge**.

Abu Hurairah said: He is the One who is independent of everyone, and whom everyone needs. Al-Suddi said: He is the One sought after in desires, and the One sought for help in times of calamity. Al-Husayn ibn al-Fadl said: He is the One who does whatever He wills and rules as He desires. Muqatil said: He is the Perfect One in whom there is no fault, and from this is the saying of Az-Zubayr ibn Qayyim:

They all went out at midnight and relied on the hostage except the master Samad

Al-Hasan, Ikrimah, Al-Dahhak and Ibn Jubayr said: As-Samad is the solid that has no cavity. The poet said:

Shihab Haroub's horses are still gloomy, but they are still stubborn

I said: We have already mentioned these sayings based on Surat Al-Ikhlās, in Kitāb Al-Asnā, and the

correct one is that which is supported by derivation, which is the first saying, mentioned by Al-Khattabi. He who is distanced and disgraced by God, and whose abode and place is Hell, has been omitted from this Surah, and he recites **God, the One, the Eternal Refuge** in prayer, while the people are listening, so he omitted **Say, He is**, and claimed that it is not from the Qur'an. He changed the word *Ahad* and claimed that this is correct, and what the people are following is false and impossible, so he invalidated the meaning of the verse, because the people of interpretation said: The verse was revealed in response to the polytheists when they said to the Messenger of God (peace and blessings of God be upon him): **Describe to us your Lord, is He made of gold, copper, or brass?** So God, the Almighty, said in response to them: **Say, He is God, the One**. In *Hu* there is an indication of the place of response and the place of answer, so if it is omitted, the meaning of the verse is invalidated, and it is correct to slander God, the Almighty, and to belie His Messenger (peace and blessings of God be upon him). Al-Tirmidhi narrated on the authority of Ubayy ibn Ka'b:

The polytheists said to the Messenger of God, may God bless him and grant him peace: Tell us the lineage of your Lord. So God Almighty revealed: "Say: He is God, the One. God, the Self-Sufficient." And Self-Sufficient is the One who neither begets nor is begotten, because nothing is born except that it will die, and nothing dies except that it will be inherited, and God Almighty neither dies nor is inherited.

### Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaqiq, on the authority of

Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, \* And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a

complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, 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: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

### Fath al-Qadir

3- **He neither begets nor was begotten** means that He did not produce a son, nor did He produce anything, because nothing is of the same nature as Him, and because it is impossible for Him to be pre- or post-nonexistent. Qatada said: The polytheists of Arabia said: The angels are daughters of God. And the Jews said: Aziz is the son of God. The Christians said: The Messiah is the son of God, but God denied them by saying: **He neither begot nor was begotten.** Al-Razi said: The mention of the denial of a son was brought forward, even though a son is given priority because of what the unbelievers among the polytheists used to say: The angels are the daughters of God, and the Jews: Aziz is the son of God, and the Christians: The Messiah is the son of God. No one claimed that he had a father, so for this reason he began with the most important thing and said: **He did not beget**, then he pointed to the argument and said: **And he was not begotten**, as if it was said that the evidence for the impossibility of a son is our agreement that he was not the son of anyone else. Rather, the Almighty expressed it with what indicates the denial of his not having begotten nor been begotten in the past, and He did not mention what indicates the denial of his being so in the future, because it came in response to their saying: God begot, as God related from them in His saying: **Unquestionably, they say, out of their falsehood, 'God begot.'** So since the purpose of this verse was to refute their saying, and they only said that with a wording that indicates denial in the past, the verse came to refute their saying.



Surat al-Ikhla 112:3

He neither begets nor was begotten.

### **Tafsir al-Baghawi**

3- **He did not give birth, nor was He born.**

### **Tafsir al-Baidawi**

3- **He did not give birth** because He did not become one and did not need anything to help Him or replace Him, because need and annihilation are impossible for Him. Perhaps the economy in the past tense is because it came in response to what was said about the angels being daughters of God, or Christ being the son of God, or to match His saying: **And He did not give birth** because He does not need anything and is not preceded by nonexistence.

## Surat al-Ikhla 112:4

And there is none comparable to Him.

### Tafsir al-Jalalayn

4 - **And there is none comparable to Him** meaning equal or similar. And *for* is related to *comparable* and was presented before it because it is the focus of the negation. And *one* was delayed, and it is a noun that is different from its predicate, in order to take into account the comma.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And there is none comparable to Him.** The people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is: And there is none similar or comparable to Him.

Who said that?

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, regarding his statement: **And there is none comparable to Him:** He has no likeness, nor equal, and there is nothing like Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Amr ibn Ghailan al-Thaqafi, who was the governor of Basra, on the authority of Ka'b, he said: God, the Most High, established the seven heavens and the seven earths on this surah: **He neither begets nor was born, \* And there is none comparable to Him.** And God has not been equal to any of His creation.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And there is none comparable to Him.** Say: There is nothing like Him, so glory be to God, the One, the Subduer.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Jurayj: **And there was none comparable to Him** is a proverb.

Others said: This means that he did not have a companion.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abd al-Malik ibn Abjar, on the authority of Talha, on the authority of Mujahid, regarding his statement: **And there was none comparable to Him,** he said: His companion.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Ibn Abjar, on the authority of Talha, on the authority of Mujahid, the same.

Abu Kuraib told us: Ibn Idris told us, on the authority of Abdul Malik, on the authority of Talha, on the authority of Mujahid, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Ayjar, on the authority of a man, on the authority of Mujahid: **And there was none comparable to Him.** He said: A companion.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Abd al-Malik ibn Abjar, on the authority of Talha ibn Masraf, on the authority of Mujahid: **And there was none comparable to Him.** He said: His companion.

Abu Al-Sa'ib told us: Ibn Idris told us, on the authority of Abdul-Malik, on the authority of Talha, on the authority of Mujahid, something similar. In Arabic, *al-Kaf'u equal*, *al-Kafi the equivalent*, and *al-Kafa' the equivalent* are one and the same, and they mean the same or similar. From this is the saying of Nabigha of Banu Dhubyah:

Do not throw me into a corner that has no equal, even if the burdens burden you with support

Meaning: He has no equal.

The reciters differed in their reading of his saying *kafwa*, so the majority of the Basra reciters read it *kafwa* with a damma on the kaf and the fa.

Some readers read it with a sukoon on the fa and a hamza on it *kafa'an*.

The correct thing to say about this is: They are two well-known readings and two famous languages, so whichever one the reader recites, he is correct.

### Tafsir al-Qurtubi

The Almighty said: **And there is none comparable to Him.** He said: He has no likeness or equal, and there is nothing like Him. It was narrated on the authority of Abu Al-Aaliyah: The Prophet, may God bless him and grant him peace, mentioned their gods and they said: Tell us the lineage of your Lord. He said: Then Gabriel came to him with this Surah: "Say: He is God, the One." He mentioned something similar, but he did not mention it on the authority of Ubayy ibn Ka'b, and this is more authentic, as stated by Al-Tirmidhi.

I said: In this hadith is confirmation of the phrase **Say, He is God, the One** and the interpretation of *As-Samad*, which has been mentioned previously. And from Ikrimah something similar. Ibn Abbas said: **He did not beget** as Mary gave birth, and He was not begotten as Jesus and Aziz were born. This is a refutation of the Christians and those who said: Aziz is the son of God. **And there is none comparable to Him,** meaning there is none like Him. And in it there is an inversion, the meaning is: And there was none comparable to Him. So the predicate of *kana* was mentioned before its subject, so that the endings of the verses would follow one rhyme. And it was read *kafwan ahad*, so the predicate of *kana* was mentioned before its subject, so that the endings of the verses would follow one rhyme. And it was read *kafwan* with a damma and a sukoon on the fa. It was mentioned previously in *Al-Baqarah* that every name with three letters, the first letter of which has a damma, then it is permissible for it to be a damma or a sukoon on its root, except for the saying of

And there is none comparable to Him.

God the Most High:

**And they assigned to Him a portion of His servants** (al-Zukhruf 43:15) for the reason mentioned above. Hafs read *kafwa* with a damma on the fa' and no hamza. All of these are eloquent languages.

Discussing the hadiths on the virtues of this Surah, which include three issues:

First: **It was proven in Sahih Al-Bukhari on the authority of Abu Saeed Al-Khudri:**

**A man heard another man reciting "Say, He is God, the One" repeatedly.** When morning came, he came to the Prophet, may God bless him and grant him peace, and mentioned that to him. The man was repeating it, so the Messenger of God, may God bless him and grant him peace, said: **By the One in whose hand is my soul, it is equal to a third of the Qur'an.** And on his authority, he said:

The Prophet (peace and blessings of God be upon him) said to his companions: **Is any one of you unable to recite a third of the Qur'an in one night?** This was difficult for them and they said: **Who among us can do that, O Messenger of God?** He said: **God, the One, the Eternal Refuge, is a third of the Qur'an.** Muslim narrated it with a similar meaning from the hadith of Abu Darda'. It was also narrated from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Gather, for I will recite to you a third of the Qur'an.' So those who gathered gathered, then the Prophet of God (peace and blessings of God be upon him) came out and recited 'Say, He is God, the One.' Then he came back and some of us said to one another: 'I think this is report that has come to him from the heavens, and that is what brought him in.' Then he came out and said: 'I told you that I will recite to you a third of the Qur'an. Indeed, it is equal to a third of the Qur'an.'" Some scholars said: It is equal to a third of the Qur'an because of this name, which is *Al-Samad*, because it is not found in any other surah. The same applies to *Ahad*. It was said: The Qur'an was revealed in three parts, one third of which is rulings, one third of which is promises and threats, and two thirds of which are names and attributes. **Say, He is God, the One** brings together one of the three parts, which are the names and attributes. This interpretation is indicated by what is in Sahih Muslim, from the hadith of Abu al-Darda' on the authority of the Prophet, may God's prayers and peace be upon him, who said:

**God, the Almighty, the Majestic, divided the Qur'an into three parts, and made Say, He is God, the One a part of the Qur'an.** This is a clear text, and this is the meaning behind Surat Al-Ikhlās, and God knows best.

Second: Muslim narrated on the authority of Aisha:

The Messenger of God, may God bless him and grant him peace, sent a man on a military expedition, and he used to recite to his companions in their prayers, and he would end with **Say, He is God, the One**. When they returned, they mentioned that to the Prophet, may God bless him and grant him peace, and he said: **Ask him why he does that?** So they asked him, and he said:

**Because it is an attribute of the Most Gracious, and I like to recite it.** The Messenger of God, may God bless him and grant him peace, said: **Tell him that God, the Almighty, loves him.** Al-Tirmidhi narrated on the authority of Anas ibn Malik, who said:

A man from the Ansar was leading them in prayer in the Quba Mosque. Whenever he began to recite a surah to them in prayer, he would begin with **Say, 'He is God, the One'** until he finished it. Then he would recite another surah with it. He used to do that in every rak'ah. So he spoke to his companions and said: "You recite this surah, then you do not think that it will suffice you until you recite another surah. So either you recite it or leave it and recite another surah?" He said: I will not abandon it, and if you like me to lead you in it, I will, and if you dislike it, I will leave you. They considered him the best of them, and they disliked that anyone other than him lead them in prayer. When the Prophet (peace and blessings of God be upon him) came to them, they told him the story. He said: **O so-and-so, what prevents you from what your companions command? What makes you recite this surah in every rak'ah?** He said: **O Messenger of God, I love it.** The Messenger of God (peace and blessings of God be upon him) said: **Loving it will admit you into Paradise.** He said: A good, strange, and authentic hadeeth. Ibn al-Arabi said: "This was evidence that it is permissible to repeat a surah in every rak'ah. I saw at Bab al-Asbat, near it, an imam from among the twenty-eight imams, who used to lead the Tarawih prayers in Ramadan with the Turks. He would recite in every rak'ah *unit* 'Al-Hamdulillah' and 'Say: He is God, the One' until he completed the Tarawih prayers, to make it easier for him and to encourage its virtue. It is not from the Sunnah to complete the Qur'an in Ramadan."

I said: This is the text of Malik's statement. Malik said: Completing the Qur'an in mosques is not a Sunnah.

Third: Al-Tirmidhi narrated on the authority of [Abu Hurairah] who said:

I came with the Prophet, may God bless him and grant him peace, and he heard a man reciting **Say, He is God, the One**. The Messenger of God, may God bless him and grant him peace, said, **It is due**. I said, **What is due?** He said, *Paradise*. He said, **This is a good and authentic hadith**. At-Tirmidhi said, "Muhammad ibn Marzuq al-Basri told us, Hatim ibn Maymun Abu Sahl told us, on the authority of Thabit al-Bunani, on the authority of Anas ibn Malik, on the authority of the Prophet, may God bless him and grant him peace, who said:

**Whoever recites "Say, He is God, the One" two hundred times every day, will have fifty years of sins erased from him, unless he is in debt.** And with this chain of transmission on the authority of the Prophet, may God's prayers and peace be upon him, he said: (Whoever wants to sleep on his bed, and sleeps on his right, then recites **Say, He is God, the One** one hundred times, then on the Day of Resurrection the Lord will say: O My servant, enter Paradise on your right.) He said: This is a strange hadith from a hadith proven on the authority of Anas. And in the Musnad of

Abu Muhammad al-Darimi, on the authority of Anas ibn Malik, he said: The Messenger of God, may God's prayers and peace be upon him, said:

**Whoever recites Say, He is God, the One fifty times, his sins of fifty years will be forgiven.** He said: Abdullah bin Yazid told us: Haywah told us: Abu Aqil told me: He heard Saeed bin Al-Musayyab say:

The Prophet of God, may God bless him and grant him peace, said: **Whoever recites Say, He is God, the One** ten times, a palace will be built for him in Paradise. Whoever recites it twenty times, two palaces will be built for him in Paradise. Whoever recites it thirty times, three palaces will be built for him in Paradise. Umar ibn al-Khattab said: By God, O Messenger of God, then we will increase our palaces. The Messenger of God, may God bless him and grant him peace, said: God is more spacious than that. Abu Muhammad said: Abu Aqil Zuhrah ibn Ma'bad, and they claimed that he was one of the righteous. Abu Nu'aym al-Hafiz mentioned from the hadith of Abu al-Ala Yazid ibn Abdullah ibn al-Shakheer on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said:

(Whoever recites **Say, He is God, the One** during his dying illness, will not be tested in his grave. He will be safe from the pressure of the grave. The angels will carry him on the Day of Resurrection in their palms until they cross him over the Sirat to Paradise.) He said: This is a strange hadith from the hadith of Yazid, and Nasr ibn Hammad al-Bajali is the only one who narrated it. Abu Bakr Ahmad ibn Ali ibn Thabit al-Hafiz mentioned on the authority of Isa ibn Abi Fatima al-Razi that he heard Malik ibn Anas say: When the bell is rung, the wrath of the Most Merciful becomes intense, so the angels descend and take hold of the ends of the earth, and they do not cease reciting **Say, He is God, the One** until His wrath, glory be to Him, subsides. And it was narrated from the hadith of Muhammad ibn Khalid al-Jundi on the authority of Malik on the authority of Nafi' on the authority of Ibn Umar that he said: The Messenger of God, may God bless him and grant him peace, said:

"Whoever enters the mosque on Friday and prays four rak'ahs, reciting in each rak'ah the Opening Chapter of the Book, 'Say, He is God, the One' fifty times - that is two hundred times in four rak'ahs - will not die until he sees his home in Paradise or it is seen for him." Abu 'Umar, the client of Jarir ibn 'Abdullah al-Bajali, said on the authority of Jarir that he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'Say, He is God, the One' when he enters his home, poverty will be banished from the people of that home and from the neighbors.** Anas said: The Messenger of God, may God bless him and grant him peace, said:

Whoever recites **Say, He is God, the One** once, will be blessed. Whoever recites it twice, will be blessed upon him and his family. Whoever recites it three times, will be blessed upon him and all his neighbors. Whoever recites it twelve times, God will build for him twelve palaces in Paradise. The guardian angels will say, **Let us go and look at our brother's palace.** If he recites it one hundred times, God will expiate for him the sins of fifty years, excluding bloodshed and wealth. If he

recites it four hundred times, God will expiate for him the sins of one hundred years. If he recites it one thousand times, he will not die until he sees his place in Paradise or it is seen for him." Sahl ibn Sa'd al-Sa'idi said:

A man complained to the Messenger of God, may God bless him and grant him peace, about poverty and the difficulty of living. The Messenger of God, may God bless him and grant him peace, said to him: "When you enter a house, greet it if there is someone in it, and if there is no one in it, greet me and recite 'Say: He is God, the One' once." So the man did that, and God bestowed upon him provision until it was abundant for his neighbors. Anas said:

"We were with the Messenger of God, may God bless him and grant him peace, in Tabuk, and the sun rose white with rays and light. I had never seen it rise like that before. Then Gabriel came, and the Messenger of God, may God bless him and grant him peace, said to him, 'O Gabriel, why do I see the sun rise white with rays I have never seen it rise like that before?' He said, 'That is because Mu'awiyah ibn Mu'awiyah al-Laythi died in Medina today, and God sent seventy thousand angels to pray for him.' He said, 'And why is that?' He said, 'He used to recite 'Say, He is God, the One' frequently during the night and during the day, while walking, standing, and sitting. Would you like, O Messenger of God, for me to seize the earth for you so that you may pray for him?' He said, 'Yes.' So he prayed for him, then he returned." Al-Tha'labi mentioned this, and God knows best.

## Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shagiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority

of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, \* And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a

complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, 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: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlas, praise and thanks be to God.

## Fath al-Qadir

4- **And there is none comparable to Him.** This sentence confirms the meaning of what preceded it, because if He, Glory be to Him, is described by the aforementioned attributes, then He is described by the fact that no one has equaled Him, nor is He similar to Him, nor shares anything with Him. He put the noun *kana* last to maintain separation, and His saying: **To Him** is connected to His saying: **equal to Him**, He put it before it to maintain emphasis, because the intended meaning is to negate equal to Himself. It was said that it is in the accusative case as a state, and the definite article is more appropriate. Al-Mubarrad responded to Sibawayh with this verse because Sibawayh said: If the adverbial phrase comes before it, then it is the predicate, and here it was not made the predicate with its coming before it. Al-Mubarrad was responded to with two points of view: One of them is that Sibawayh did not make that inevitable, but rather allowed it. The second is that we do not accept that the adverbial here is not a predicate, rather it is permissible for it to be a predicate and for *kafan* to be in the accusative case as a state. It was narrated in al-Kashshaf on the authority of Sibawayh that the eloquent Arabic speech is to delay the adverbial which is nonsense and not stable. In this narration, he limited himself to conveying the first words of Sibawayh and did not look at the end of it, as he said at the end of his words: And the advancement, delay, cancellation and stability are good and abundant Arabic. End. The majority read *kafwan* with a damma on the kaf and the fa' and



facilitating the hamzah. Al-A'raj, Sibawayh and Nafi' in a narration from him read with a sukun on the fa'. This was narrated from Hamzah with him replacing the hamzah with a waw in connection and according to. Nafi' in a narration from him read kafa' with a kasra on the kaf and a fatha on the fa' without elongation. Sulayman ibn Ali ibn Abdullah ibn Abbas read it likewise with elongation, and he recited the words of al-Nabigha:

Don't throw me into a corner that has no match

In the Arabic language, *al-kaf'a* means **the equal**. He says, **This is your equal**, meaning **your equal**. The noun is *al-kaf'a* with a fat-ha.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Muhammali in his Amali, al-Tabarani, and Abu al-Shaykh in al-Azmah have narrated on the authority of Burayd, and I do not know of any other chain of transmission that he attributed to the Prophet (peace and blessings of God be upon him), who said: *As-Samad* means the One who has no cavity. This chain of transmission is not valid in the nominative case. Ibn al-Mundhir and Ibn Abi Hatim have narrated on the authority of Ibn Mas'ud, who said: *As-Samad* means the One who has no cavity. In another version: He has no entrails. Ibn Abi Asim, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in al-Asma' wa'l-Sifat have narrated something similar on the authority of Ibn Abbas. Ibn al-Mundhir has narrated on his authority that he said: *As-Samad* means the One who does not eat, and He is the One who is sealed. He said: Have you not heard the mourner say:

The eulogist announced the death of the best of Banu Asad, Amr ibn Masoud, and Sayyid al-Samad.

He would not eat during battle. It has been narrated from him that he is the one who is turned to in times of need, and that he recited the verse and used it as evidence for this meaning, and it is more evident in praise and more honorable, and there is not much meaning in describing him as not eating during battle. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-Azmah, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas, who said: *As-Samad* is the Master who has perfected his leadership, the Noble who has perfected his honor, the Magnificent who has perfected his greatness, the Forbearing who has perfected his patience, the Rich who has perfected his wealth, the Compeller who has perfected his power, the All-Knowing who has perfected his knowledge, the Wise who has perfected his wisdom, and He is the One who has perfected all types of honor and leadership, and He is God, the Most High. This is an attribute that is only fitting for Him, He has no equal and there is nothing like Him." Ibn Abi Hatim, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi narrated on the authority of Ibn Masoud, who said: *As-Samad* is the master whose mastery has reached its peak, and there is nothing worse than him. Ibn Abi Hatim and Abu al-Shaykh narrated in al-Azmah on the authority of Ibn Abbas, who said: *As-Samad* is the one to whom people turn when a calamity or affliction befalls them. Ibn Jarir narrated through various chains of transmission on his authority, regarding His statement: **And there is none comparable to Him**, he said: He has no equal or peer.

## Tafsir al-Baghawi

**4- And there is none comparable to Him.** Hamza and Ismail read: *competent* with a silent *fa* and a hamza. Hafs read it on the authority of Asim with a damma on the *fa* without a hamza. The others read it with a damma on the *fa* and a hamza. All of these are correct languages, and its meaning is: the example, i.e., he is one.

It was said: on the basis of advancement and delay, its meaning is: and there was no one equal to him, i.e. similar.

Muqatil said: The polytheists of the Arabs said: The angels are the daughters of God. The Jews said: Ezra is the son of God. The Christians said: The Messiah is the son of God. God denied them and denied that He had birth or a likeness to Himself.

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, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his lying about Me, it is his saying: He will not restore me as He began me, and the first creation is not easier for Me than its restoration. As for his insulting Me, it is his saying: God has taken a son, while I am the One, the Self-Sufficient, who did not give birth, nor was I born, and there is none comparable to Me."

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us / Abu Ali 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 'Abd al-Rahman ibn 'Abdullah ibn 'Abd al-Rahman ibn Abi Sa'sa'ah al-Ansari, on the authority of his father, on the authority of Abu Sa'id al-Khudri, "A man heard a man reciting: 'Say: He is God, the One,' and repeating it. When morning came, he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, as if the man was repeating it slowly. The Messenger of God, may God bless him and grant him peace, said to him: 'By the One in Whose Hand is my soul, it is equal to a third of the Qur'an.'"

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Bakr Muhammad bin Al-Hasan Al-Isfahani told us, Abdullah bin Ja'far bin Ahmad bin Faris told us, Yunus bin Habib told us, Abu Dawud Al-Tayalisi told us, Shu'bah told us, on the authority of Qatada: I heard Salim bin Abi Al-Ja'd narrating on the authority of Ma'dan bin Abi Talhah on the authority of Abu Al-Darda' that the Prophet, may God bless him and grant him peace, said: **Is one of you unable to recite a third of the Qur'an in one night?** I said: **O Messenger of God, who is able to do that?** He said: **Recite Qul Huwa Allahu Ahad.**

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad

Surat al-Ikhla 112:4

And there is none comparable to Him.

told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ubayd God ibn 'Abd al-Rahman, on the authority of Ubayd ibn Jubayr, the freed slave of Zayd ibn al-Khattab, that he said: I heard Abu Hurayrah say: "I came with the Messenger of God (peace and blessings of God be upon him) and he heard a man reciting: 'Say: He is God, the One. God, the Eternal Refuge. He neither begets nor was born. And there is none comparable to Him.' The Messenger of God (peace and blessings of God be upon him) said: 'It is granted.' I asked him: 'What is it, O Messenger of God?' He said: 'Paradise.' Abu Hurayrah said: 'I wanted to go to the man and give him good report, but I was afraid of missing lunch with the Messenger of God (peace and blessings of God be upon him), so I preferred lunch. Then he went to the man and found that he had already left."

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Husayn al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn Munib told us, Yazid ibn Harun told us, al-Mubarak ibn Fadala told us, on the authority of Thabit, on the authority of Anas, who said: "A man said to the Messenger of God, may God bless him and grant him peace: 'I love this surah: "Say, He is God, the One.'" He said: 'Your love for it will admit you into Paradise."

## Tafsir al-Baidawi

4- **And there was none comparable to Him** meaning, there was no one who could match or equal Him, whether a female companion or otherwise. The original purpose was to delay the adverbial phrase because it is the relative clause of *kafwan*, but since the intended meaning was to negate any compensation from Himself, the Almighty, it was brought forward to what is more important. It is also possible that it is a state of what is implied in *kafwan* or a predicate, and *kafwan* is a state of *ahad*. Perhaps the connection of the three sentences with the conjunction is because the intended meaning is to negate any types of compensation, so it is like a single sentence drawn attention to by the sentences. Hamzah, Ya'qub, and Nafi' read in one narration *kafwan* with a light vowel, and Hafs read *kafwan* with a vowel and changed the hamzah to a waw. Since these surahs, despite their brevity, include all the divine knowledge and refute those who blaspheme them, the hadith states, **They are considered a third of the Qur'an**. Its objectives are limited to explaining beliefs, rulings, and stories, and whoever equates it with all of it considers the intended meaning in itself.

On the authority of the Prophet, may God bless him and grant him peace, "He heard a man reciting it and said: It is due. It was said: O Messenger of God, what is due? He said: Paradise is due for him."

## Surat al-Falaq 113:1

Say, I seek refuge in the Lord of the daybreak.

### Tafsir al-Jalalayn

1 - (Say: I seek refuge in the Lord of the daybreak)  
Al-Fajr

### Tafsir al-Suyuti

And Al-Bayhaqi narrated in **Dala'il Al-Nubuwwah** on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, fell seriously ill, and two angels came to him. One of them sat at his head and the other at his feet. The one at his feet said to the one at his head: **What do you see?** He said: *Medicine*. He said: **What is magic?** He said: **Who cast magic on him?** He said: **Labid bin Al-A'sam the Jew.** He said: **Where is he?** He said: "In the well of the family of so-and-so, under a rock in a well. So go to the well and draw out its water, lift the rock, then take the well and burn it. When morning came, the Messenger of God, may God bless him and grant him peace, sent Ammar bin Yasir with a group of people, and they went to the well. Its water was like the water of henna. They drew out the water, lifted the rock, took out the well, and burned it. In it was a string with eleven knots. These two Surahs were revealed to him, and whenever he recited a verse, a knot would be undone. "Say, 'I seek refuge in the Lord of the daybreak'" and **Say, 'I seek refuge in the Lord of mankind'** for its origin is witnessed in the Sahih without the revelation of the two Surahs. And it has a witness. By their descent

Abu Naim narrated in Al-Dala'il, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Anas bin Malik, who said: The Jews did something to the Messenger of God, may God bless him and grant him peace, and he suffered from severe pain. His companions entered upon him and thought that it was because of what was wrong with him. Then Gabriel came to him with the two Mu'awwidhat and he treated him with them, and he went out to his companions healthy.

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, I seek refuge in the Lord of the daybreak from the evil of what He has created of creation.

The interpreters differed about the meaning of Al-Falaq. Some of them said: It is a prison in Hell called by this name.

Who said that?

Al-Husayn bin Yazid Al-Tahan told me: Abd Al-Salam bin Harb told us, on the authority of Ishaq bin Abdullah, on the authority of someone who told him, on the authority of Ibn Abbas, who said: Al-Falaq is a prison in Hell.

Ibn Bashar told us, he said: Abu Ahad Al-Zubayri told us, he said: Abd Al-Salam bin Harb told us, on the authority of Ishaq bin Abdullah bin Abi Farwa, on the authority of a man, on the authority of Ibn Abbas, regarding his statement *al-Falaq 113*: a prison in Hell.

Yaqub told me, he said: Hisham told us, he said: Al-Awam bin Al-Julani told us, he said: A man from among the companions of the Messenger of God, may God bless him and grant him peace, came to Ash-Sham. He said: He looked at the homes of the People of the Covenant, and what they were living in of prosperity and prosperity, and what was provided for them in their worldly life. He said: May you have no father, is there not the dawn behind them? It was said: What is the dawn? He said: A house in Hell, when it is opened, the people of Hell will be destroyed.

Ibn Bashar told us: Ubayd al-Rahman told us: Sufyan told us: I heard al-Suddi say: Al-Falaq is a well in Hell.

Ali bin Hassan Al-Azdi told me: Al-Ashja'i told us on the authority of Sufyan, on the authority of Al-Suddi, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan and al-Suddi, the same.

Ishaq bin Wahb Al-Wasiti told me: Masoud bin Musa bin Shakan Al-Wasiti told us: Nasr bin Khuzaymah Al-Khurasani told us, on the authority of Shu'ayb bin Safwan, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell.**

Ibn Al-Barqi told us: Ibn Abi Maryam told us: Nafi' bin Yazid told us: Yahya bin Abi Asid told us, on the authority of Ibn Ajlan, on the authority of Abi Ubaid, on the authority of Ka'b, that he entered a church and was impressed by its beauty, so he said: The best of deeds and the most astray people, I have chosen for you the dawn. It was said: What is the dawn? He said: It is a house in Hell. If it is opened, all the people of Hell cry out from the intensity of its heat.

Others said: It is one of the names of Hell.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: I heard Khaitham bin Abdullah say: I asked Abu Abd al-Rahman al-Habli about al-Falaq, he said: It is Hell.

Others said: Al-Falaq is the dawn.

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, **I seek refuge in the Lord of the daybreak.** He said: The daybreak is the dawn.

Ibn Bashar told us, he said: Ibn Abi Uday told us, he said: Aouf told us, on the authority of Al-Hasan, regarding this verse, **Say, 'I seek refuge in the Lord of the daybreak.'** He said: The daybreak is the morning.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Salim al-Aftas, on the authority of Saeed bin Jubair, he said: Al-Falaq is the dawn.

## Surat al-Falaq 113:1

Say, "I seek refuge in the Lord of the daybreak."

Abu Kurayb told us, he said: Waki' told us, and Ibn Hamid told us, he said: Mihran told us both, on the authority of Sufyan, on the authority of Salim Al-Aftas, on the authority of Sa'id Ibn Jubayr, the same.

Ali bin Al-Hasan Al-Azdi told me: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Salim, on the authority of Saeed bin Jubair, the same.

Abu Kuraib told us: Waki' told us, on the authority of Al-Hasan bin Saleh, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir, who said: Al-Falaq is the dawn.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Al-Hasan bin Saleh told us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir bin Abdullah, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told us, on the authority of Al-Qurazi, that he used to say regarding this verse, **Say, 'I seek refuge in the Lord of the daybreak,'** meaning: the splitter of the seed and the date stone. He said: the splitter of the dawn.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Say, 'I seek refuge in the Lord of the daybreak,'** he said: The dawn.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "Say: I seek refuge in the Lord of the daybreak." He said: The daybreak is the break of day.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Falaq is the break of dawn.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Say, 'I seek refuge in the Lord of the daybreak.'** He was asked, **The daybreak?** He said, *Yes.* And he recited, **The Cleaver of the dawn and made the night for rest.** (Al-An'am: 96)

Others said: Al-Falaq means creation, and the meaning of the words is: Say, I seek refuge in the Lord of creation.

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 dawn**, meaning creation.

The correct thing to say about this is that God, the Most High, commanded His Prophet Muhammad, peace and blessings be upon him, to say, **Say, 'I seek refuge in the Lord of the daybreak.'** In Arabic, **the daybreak** means the break of dawn. The Arabs say, **It is more evident than the break of dawn and from the difference of dawn.** It is possible that there is a prison in Hell called **the daybreak.** If that is the case, and if God, the Most High, had not placed an indication that

He meant by His saying, **the Lord of the daybreak**, some of what is called **the daybreak** and not others, and since God, the Most High, is the Lord of everything He created, then it must be that He means everything whose name is **the daybreak**, if He is the Lord of all of that.

## Tafsir al-Qurtubi

It is Meccan, according to Al-Hasan, Ikrimah, Ata', and Jabir. It is Medinan, according to one of the opinions of Ibn Abbas and Qatada. It consists of five verses.

This Surah, Surah An-Nas, and Surah al-Ikhla 112:the Messenger of God (peace and blessings of God be upon him) sought refuge with them when the Jews bewitched him, as will be mentioned later. It was said that the two Mu'awwidhat were called Al-Muqashqishta, because they prove that he is innocent of hypocrisy. This has been mentioned before. Ibn Mas'ud claimed that they are a supplication that he sought refuge with, and that they are not from the Qur'an. In doing so, he contradicted the consensus of the Companions and the Ahlul Bayt. Ibn Qutaybah said: "Abdullah ibn Mas'ud did not write the two Mu'awwidhat in his copy of the Qur'an because he used to hear the Messenger of God (peace and blessings of God be upon him) seeking refuge with them from Al-Hasan and Al-Husayn **may God be pleased with them.** So he estimated that they were like the verse: 'I seek refuge for you both in the perfect words of God, from every devil and pest, and from every evil eye.'" Abu Bakr Al-Anbari said: "This is rejected by Ibn Qutaybah, because the two Mu'awwidhat are from the words of the Lord of the Worlds, which are miraculous for all of creation, while 'I seek refuge for you both in the perfect words of God' is from the words of a human being." The speech of the Creator, which is a sign for Muhammad, may God bless him and grant him peace, the Seal of the Prophets, and an enduring proof for Him against all the disbelievers, is not confused with the speech of human beings, for the likes of Abdullah ibn Masoud, who was eloquent in tongue, knowledgeable in language, and familiar with the types of speech and the various forms of expression. Some people said: Abdullah did not write the two Mu'awwidhat because he was sure they would not be forgotten, so he omitted them.

He memorized them, just as he omitted the Opening of the Book from his copy of the Qur'an, and there is no doubt about his memorization and mastery of it. He responded to this statement and argued against it by saying that he had written: **When the victory of God and the conquest comes,** "Indeed, We have given you al-Kawthar," and **Say, He is God, the One.** These are like the two Mu'awwidhat in that they are not long, memorization is quicker, and forgetting them is safe. All of them differ from the Opening of the Book, as prayer is not complete without reciting it. The way in every rak'ah is for the opening to be before what is recited after it. So omitting the Opening of the Book from the Qur'an, based on the belief that it will remain memorized and that one will be safe from forgetting it,

is correct. There are no surahs that have this meaning, nor can they be followed in this way. This meaning has already been mentioned in Surat al-Fatihah. Praise be to God.

It contains nine issues:

First: Al-Nasa'i narrated on the authority of Uqbah bin Amir, who said:

I came to the Prophet, may God bless him and grant him peace, while he was riding, and I placed my hand on his foot and said: Recite to me Surah Hud. Recite to me Surah Yusuf. He said to me: You will not recite anything more eloquent in the sight of God than **Say, 'I seek refuge in the Lord of the daybreak.'** And it was narrated that he said:

"While I was walking with the Prophet (peace and blessings of God be upon him) between Al-Juhfah and Al-Abwa', a strong, dark wind enveloped us. The Messenger of God (peace and blessings of God be upon him) began to seek refuge with 'I seek refuge in the Lord of the daybreak' and 'I seek refuge in the Lord of mankind' and he said: 'O Uqbah, seek refuge with them, for no one has sought refuge with anything like them.' He said: I heard him recite them in prayer." Al-Nasa'i narrated on the authority of Abdullah who said:

We were struck by darkness and rain, so we waited for the Messenger of God, may God bless him and grant him peace, to come out. Then he mentioned a statement, the meaning of which was: The Messenger of God, may God bless him and grant him peace, came out to lead us in prayer. He said: What should I say? He said: (Say: He is God, the One, and the two Mu'awwidhat when you go to bed and when you wake up, three times, and it will suffice you against everything.)" On the authority of Uqbah bin Amir al-Juhani, he said:

The Messenger of God, may God bless him and grant him peace, said to me: *Say*. I said: **What should I say?** He said: "Say: 'Say: He is God, the One.' Say: I seek refuge in the Lord of the daybreak.' Say: I seek refuge in the Lord of mankind." So the Messenger of God, may God bless him and grant him peace, recited them and then said: **People have not sought refuge with anything like them, or people do not seek refuge with anything like them.** And in the hadith of Ibn Abbas:

(Say: I seek refuge in the Lord of the daybreak and say: I seek refuge in the Lord of mankind, these two surahs) And in Sahih Al-Bukhari and Muslim on the authority of Aisha:

"Whenever the Prophet (peace and blessings of God be upon him) felt ill, he would recite the two Mu'awwidhat over himself and blow on his nose. When his pain became severe, I would recite over him and wipe his nose with my hand, hoping for its blessing." Blowing: blowing without saliva.

Second: It was proven in the two Sahihis from the hadith of Aisha:

"The Prophet, may God bless him and grant him peace, was bewitched by a Jew from the Jews of Banu Zura'iq, whose name was Labid ibn al-A'sam, until he made

him think that he was doing something when he was not. He remained like that for as long as God willed him to remain - in a hadith other than the Sahih: a year - then he said: 'O Aisha, do you know that God has given me a fatwa regarding what I asked Him for? Two angels came to me, one of them sat at my head and the other at my feet. The one at my head said to the one at my feet: What is the matter with this man? He said: He has been bewitched. He said: And from whom has he been bewitched? He said: Labid ibn al-A'sam. He said: For what? He said: A comb, a comb, and the dried skin of a male palm tree, under a well in Dhu Awaran. So he came to the well and extracted it." End of the Sahih.

Ibn Abbas said: **Didn't you feel, O Aisha, that God the Almighty has informed me of my illness?** Then he sent Ali, Az-Zubayr, and Ammar ibn Yasir. They drained the water from that well, which was like henna infusions. Then they lifted the rock, which is the Ra'ufah - a rock left at the bottom of the well for the water-lender to stand on. They took out the bowl, and there was a human comb, and teeth from a comb, and a string with eleven knots stuck in it with needles. Then God the Almighty revealed these two Surahs, eleven verses, the same number as those knots, and commanded that one should seek refuge in them. Every time he recited a verse, a knot would be undone, and the Prophet (peace and blessings of God be upon him) felt light, until the last knot was undone, and it was as if he had been freed from a shackle. He said: **There is nothing wrong with him.** Gabriel began to recite ruqyah over the Messenger of God (peace and blessings of God be upon him), saying: **In the name of God I recite ruqyah over you, from everything that harms you, from the evil of an envier and an evil eye, and God will heal you.** They said: **O Messenger of God, should we not kill the evil one?** He said: **As for me, God has healed me, and I hate to stir up evil among people.**

Al-Qushayri mentioned in his interpretation that it was mentioned in the Sahih: A Jewish boy used to serve the Prophet, peace and blessings be upon him, so the Jews sneaked to him and they continued with him until he took the comb from the Prophet's head, peace and blessings be upon him. The comb **with a damma on the m** is what falls from the hair when combing. He took a number of the teeth of his comb and gave them to the Jews, so they bewitched him with them. The one who was in charge of that was Labid bin al-A'sam the Jew. He mentioned something similar to what was mentioned above from Ibn Abbas.

Third: The discussion of magic and its reality, the pain and harm that results from it, and the ruling on the magician was presented in Surat Al-Baqarah, so there is no point in repeating it.

Fourth: The Almighty's saying: *Al-Falaq* There is a difference of opinion about it. Some say it is a prison in Hell, as Ibn Abbas said. Abi bin Kaab said: A house in Hell, if it is opened, the people of Hell cry out from its heat. Al-Habli Abu Abd al-Rahman said: It is one of the names of Hell. Al-Kalbi said: A valley in Hell. Abdullah bin Omar said: A tree in Hell. Saeed bin Jubayr said: A well in Hell. An-Nahhas said: When the earth is calm, it is called *falaq*, and this is the correct statement. Jaber bin Abdullah, Al-Hasan, Saeed bin Jubayr also said: Al-Falaq is the morning. Ibn Abbas said the same. The



## Surat al-Falaq 113:1

Say, "I seek refuge in the Lord of the daybreak."

Arabs say: It is more evident than the crack of dawn and the separation of dawn. The poet said:

Oh, a night I did not sleep in, I spent the night watching the stars until the light of dawn

It was said: al-Falaq 113:Mountains and rocks split by water, meaning they crack. It was also said: It is the splitting between mountains and rocks, because they crack out of fear of God Almighty. Zuhair said:

I keep watching them even when the passengers' hands bring them down from the raqs falqa

Al-Raks: the valley floor. This is also the case in Al-Nabigha's saying:

He came to me and told me to sleep

Al-Raks is also: Al-Hadi, which is the bull in the middle of the threshing floor, around which the bulls circle in threshing.

It was said: The womb splits with the animal. It was also said: It is everything that splits from all that was created from animals, morning, grain, date stones, and everything from plants and other things. This was said by Al-Hasan and others. Ad-Dahhak said: The splitting is all of creation. He said:

Whispers calls upon the Lord of the dawn secretly, and He has prepared the punishment of the grave.

I said: This statement is supported by its derivation, as falaq is splitting. To slit something means to split it, and falaq is similar. It is said: I split it and it split and it split. So everything that splits to reveal something, such as an animal, morning, seed, date stone, or water, is a falaq. God the Most High said: {The Cleaver of the dawn} (Al-An'am: 96) He said: {The Cleaver of the seed and the date stone} (Al-An'am: 95). And Dhu al-Rumma said, describing the wild bull:

Until when his face is revealed, he splits his guide in the last parts of the night, standing upright.

What is meant by *al-Falaq* here is: the dawn itself. Al-Falaq is also: the calm part of the earth between two hills, and its plural is falaqan, like khalq and khalqan. And they may say: that was at such-and-such a cleft, meaning the sloping place between the two hills. Al-Falaq is also the jailer's distillery. As for al-Falaq **with a kasra**, it is the disaster. Al-Falaq is also: a rod that is split in two, to make a bow from it, each of which is called a falaq. And their saying, you came with a leech that is a falaq. And he passed by splitting in his enemy, meaning he came with wonder from his strength.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Falaq

Imam Ahmad said: Affan told us, Hammad ibn Salamah told us, Asim ibn Bahdalah told us, on the authority of Zur ibn Hubaish, who said: "I said to Ubayy ibn Ka'b that Ibn Mas'ud did not write the two

Mu'awwidhat in his copy of the Qur'an. He said: 'I bear witness that the Messenger of God (peace and blessings of God be upon him) informed me that Gabriel (peace be upon him) said to him: "Say: I seek refuge in the Lord of the daybreak." So I said it. He said: "Say: I seek refuge in the Lord of mankind." So I said it. So we say what the Prophet (peace and blessings of God be upon him) said.'" Abu Bakr al-Humaydi narrated it in his Musnad on the authority of Sufyan ibn 'Uyaynah, 'Abdah ibn Abi Lubabah and 'Asim ibn Bahdalah told us that they heard Zur ibn Hubaish say: I asked Ubayy ibn Ka'b about the two Mu'awwidhat, and I said: O Abu al-Mundhir, your brother Ibn Mas'ud recites the two Mu'awwidhat from the Qur'an. He said: 'I asked the Messenger of God (peace and blessings of God be upon him), and he said to me: **I was told to say, so I said.** So we say what the Messenger of God (peace and blessings of God be upon him) said. Ahmad said: Waki' told us, Sufyan told us, on the authority of Asim, on the authority of Zur, who said: I asked Ibn Mas'ud about the two Mu'awwidhat, and he said: I asked the Prophet, may God bless him and grant him peace, about them, and he said: **It was said to me, so I said to you, so say it.** My father said: The Prophet, may God bless him and grant him peace, said to us, so we say it.

Al-Bukhari said: Ali ibn Abdullah narrated to us, Sufyan narrated to us, Abdah ibn Abi Lubabah narrated to us, on the authority of Zur ibn Hubaish, and Asim narrated to us, on the authority of Zur, who said: I asked Ubayy ibn Ka'b, saying: O Abu al-Mundhir, your brother Ibn Mas'ud says such and such. He said: I asked the Prophet (peace and blessings of God be upon him), and he said: **I was told, so I said,** so we say as the Messenger of God (peace and blessings of God be upon him) said. Al-Bukhari and al-Nasa'i also narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah on the authority of Abdah and Asim ibn Abi al-Najud, on the authority of Zur ibn Hubaish, on the authority of Ubayy ibn Ka'b. Al-Hafiz Abu Ya'la said: Al-Azraq ibn Ali narrated to us, Hassan ibn Ibrahim narrated to us, Al-Salt ibn Bahram narrated to us on the authority of Ibrahim on the authority of Alqamah, who said: Abdullah used to recite the two Mu'awwidhatayn from the Qur'an and he would say: The Messenger of God (peace and blessings of God be upon him) only commanded us to seek refuge with them. Abdullah did not recite them. Abdullah bin Ahmad narrated it from the hadith of Al-A'mash, from Abu Ishaq, from Abdur-Rahman bin Yazid, who said: Abdullah used to recite the two Mu'awwidhat from his copies of the Qur'an and say: They are not from the Book of God. Al-A'mash said: And Asim told us, from Zur bin Hubaish, from Ubayy ibn Ka'b, who said: We asked the Messenger of God (peace and blessings of God be upon him) about them. He said: **I was told, so I said.** This is well-known among many of the reciters and jurists, that Ibn Mas'ud did not write the two Mu'awwidhat in his copies of the Qur'an. Perhaps he did not hear them from the Prophet (peace and blessings of God be upon him), and they were not transmitted to him in successive generations. Then perhaps he changed his opinion and accepted the opinion of the group, because the Companions **may**

**God be pleased with them** included them in the correct copies of the Qur'an and transmitted them to all regions in the same way. All praise and thanks are due to God. Muslim narrated in his Sahih: Qutaybah told us, Jarir told us, on the authority of Bayan, on the authority of Qays ibn Abi Hazim, on the authority of Uqbah ibn Amir, who said: The Messenger of God, may God bless him and grant him peace, said: "Have you not seen the verses that were revealed tonight, the likes of which have never been seen before? 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind'." Ahmad and Muslim also narrated it, as did al-Tirmidhi and al-Nasa'i, on the authority of Ismail ibn Abi Khalid, on the authority of Qays ibn Abi Hazim, on the authority of Uqbah, with it. Al-Tirmidhi said: Hasan Sahih.

**Another chain of transmission** Imam Ahmad said: Al-Walid bin Muslim told us, Ibn Jabir told us, on the authority of Al-Qasim Abu Abd Al-Rahman, on the authority of Uqbah bin Amir, who said: "While I was leading the Messenger of God (peace and blessings of God be upon him) through one of those passes, he said to me: 'O Uqbah, why don't you ride?' I was afraid that it might be a sin. So the Messenger of God (peace and blessings of God be upon him) got off and I rode for a while, then he rode again and said: 'O Uqbah, shall I not teach you two of the best surahs recited by the people?' I said: 'Yes, O Messenger of God.' So he recited to me: 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind.' Then the prayer was called, and the Messenger of God (peace and blessings of God be upon him) came forward and recited them, then he passed by me and said: 'What do you think, O Uqbah? Recite them whenever you sleep and whenever you get up.'" Al-Nasa'i narrated it from the hadith of Al-Walid bin Muslim and Abdullah bin Mubarak, both of them from Ibn Jabir, on his authority. Abu Dawud and Al-Nasa'i also narrated it from the hadith of Ibn Wahb, on the authority of Maymun bin Salih, on the authority of Al-Ala' bin Al-Harith, on the authority of Al-Qasim bin Abd Al-Rahman, on the authority of Uqbah, on his authority.

**Another chain of transmission** Ahmad said: Abu Abd al-Rahman told us, Sa'id ibn Abi Ayyub told us, Yazid ibn Abd al-Aziz al-Ra'ini and Abu Marhum told me on the authority of Yazid ibn Muhammad al-Qurashi on the authority of Ali ibn Rabah on the authority of Uqbah ibn Amir, who said: "The Messenger of God, may God bless him and grant him peace, commanded me to recite the Mu'awwidhat after every prayer." It was narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i through various chains of transmission on the authority of Ali ibn Rabah, and al-Tirmidhi said: It is strange.

**Another way** Ahmad said: Muhammad ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Mishrah ibn Ha'an, on the authority of Uqbah ibn Amir, who said: "The Messenger of God, may God bless him and grant him peace, said to me: 'Recite the two Mu'awwidhat, for you will not recite anything like them.'" Ahmad alone transmitted it.

**Another chain of transmission** Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Buhayr ibn Sa'd told us, on the authority of Khalid ibn Ma'dan, on the

authority of Jubayr ibn Nufayr, on the authority of Uqbah ibn Amir, that he said: "The Messenger of God, may God bless him and grant him peace, was given a gray mule as a gift, so he rode it. Uqbah led it for him, and the Messenger of God, may God bless him and grant him peace, said: 'Recite, "Say, I seek refuge in the Lord of the daybreak." He repeated it to him until he had recited it, and he realized that I was not very happy about it, so he said: 'Perhaps you have been careless with it? You have never prayed with anything like it.'" An-Nasa'i narrated it on the authority of Amr ibn Uthman, on the authority of Baqiyah, on his authority. An-Nasa'i also narrated it on the authority of Ath-Thawri, on the authority of Mu'awiyah ibn Salih, on the authority of Abd al-Rahman ibn Nufayr, on the authority of his father, on the authority of Uqbah ibn Amir, that he asked the Messenger of God, may God bless him and grant him peace, about the two Mu'awwidhat, and he mentioned something similar.

**Another way** Al-Nasa'i said: Muhammad bin Abdul-A'la told us, Al-Mu'tamir told us, I heard Al-Nu'man on the authority of Ziyad Abu Al-Asad on the authority of Uqbah bin Amir, "that the Messenger of God, may God bless him and grant him peace, said: People have not sought refuge with anything like these two: 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind.'"

**Another chain of transmission** Al-Nasa'i said: Qutaybah told us, Al-Layth told us, on the authority of Abu Ajjan, on the authority of Sa'id Al-Maqburi, on the authority of Uqbah bin Amir, who said: "I was walking with the Messenger of God, may God bless him and grant him peace, and he said: 'O Uqbah, say.' I said: 'What should I say?' He was silent, then he said: 'Say.' I said: 'What should I say, O Messenger of God?' He said: 'Say: I seek refuge in the Lord of the daybreak.' So I recited it until I reached the end of it, then he said: 'Say.' I said: 'What should I say, O Messenger of God?' He said: 'Say: I seek refuge in the Lord of mankind.' So I recited it, then I reached the end of it. Then the Messenger of God, may God bless him and grant him peace, said at that time: 'No questioner has asked anything like it, and no seeker of refuge has sought refuge with anything like it.'"

**Another way** Al-Nasa'i said: Muhammad bin Bashir told us, Abd al-Rahman told us, Mu'awiyah told us, on the authority of al-Ala' bin al-Harith, on the authority of Makhul, on the authority of Uqbah bin Amir, "that the Messenger of God, may God bless him and grant him peace, recited them in the dawn prayer."

**Another way** Al-Nasa'i said: Qutaybah told us, Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Abu Imran Aslam, on the authority of Uqbah bin Amir, who said: "I followed the Messenger of God, may God bless him and grant him peace, while he was riding, and I placed my hand on his feet and said: Recite to me Surat Hud or Surat Yusuf. He said: You will not recite anything more beneficial to God than 'Say, I seek refuge in the Lord of the daybreak.'"

**Another hadith** Al-Nasa'i said: Mahmud bin Khalid told us, Al-Walid told us, Abu Amr Al-Awza'i told us, on the authority of Yahya, on the authority of Ibn Abi Katheer, on the authority of Muhammad bin Ibrahim bin

Say, "I seek refuge in the Lord of the daybreak."

Al-Harith, on the authority of Abu Abdullah, on the authority of Ibn A'ish Al-Juhani, "that the Prophet, may God bless him and grant him peace, said to him: O Ibn A'ish, shall I not guide you to the best thing with which those seeking refuge can seek refuge? He said: Yes, O Messenger of God. He said: Say: I seek refuge in the Lord of the daybreak and say: I seek refuge in the Lord of mankind, these two surahs." These are chains of transmission from Uqbah, as mutawatir from him, which indicate certainty according to many of the scholars of hadith.

It was mentioned in the narration of Sadi bin Ajlan and Furwa bin Mujahid on his authority: "Shall I not teach you three surahs the likes of which were not revealed in the Torah, the Gospel, the Psalms, or the Criterion? Say, 'He is God, the One,' 'Say, I seek refuge in the Lord of the daybreak,' and 'Say, I seek refuge in the Lord of mankind.'"

**Another hadith** Imam Ahmad said: Ismail told us, Al-Jariry told us, on the authority of Abu Al-Ala', who said: A man said, "We were with the Messenger of God, may God bless him and grant him peace, on a journey, and the people were following one another, and it was noon when the Messenger of God, may God bless him and grant him peace, was supposed to stop and I was supposed to stop. He caught up with me and struck my shoulder and said, 'Say, "I seek refuge in the Lord of the daybreak." The Messenger of God, may God bless him and grant him peace, recited it, and I recited it with him. Then he said, "Say, 'I seek refuge in the Lord of mankind.' The Messenger of God, may God bless him and grant him peace, recited it, and I recited it with him. He said, 'When you pray, recite them both.'" It appears that this man is Uqbah ibn Amir, and God knows best. An-Nasa'i narrated it on the authority of Ya'qub ibn Ibrahim, on the authority of Ibn Ulayyah, with this chain of transmission.

**Another hadith** Al-Nasa'i said: Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, on the authority of Abdullah ibn Sa'id, Yazid ibn Ruman told me, on the authority of Uqbah ibn Amir, on the authority of Abdullah al-Aslami - he is Ibn Unais - that the Messenger of God, may God bless him and grant him peace, placed his hand on his chest and then said: Say. I did not know what to say. Then he said to me: Say. I said: **He is God, the One.** Then he said to me: Say. I said: **I seek refuge in the Lord of the daybreak \* from the evil of what He created** until I finished it. Then he said to me: Say. I said: **I seek refuge in the Lord of mankind** until I finished it. Then the Messenger of God, may God bless him and grant him peace, said: Seek refuge like this, and those who seek refuge have never sought refuge with anything like them.

**Another hadith** Al-Nasa'i said: Amr ibn Ali Abu Hafs informed us, Badal told us, Shaddad ibn Sa'id Abu Talha told us, on the authority of Sa'id al-Jariri, Abu Nadrah told us, on the authority of Jabir ibn Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said to me: 'Recite, O Jabir.' I said: 'What should I recite, may my father and mother be sacrificed for you?' He said: 'Recite: "Say, 'I seek refuge in the Lord of the daybreak'" and **Say, 'I seek**

**refuge in the Lord of mankind.'** So I recited them, and he said: **Recite them, and you will not recite anything like them.** The hadith of Aisha was presented: "The Messenger of God, may God bless him and grant him peace, used to recite them, blow into his hands, and wipe his head, face, and the front of his body with them." Imam Malik said, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aisha: "When the Messenger of God, may God bless him and grant him peace, was ill, he would recite the two Mu'awwidhat over himself and blow. When his pain became severe, I would recite the Mu'awwidhat over him and wipe his hand over it, hoping for their blessing." Al-Bukhari narrated it on the authority of Abdullah ibn Yusuf. Muslim narrated from Yahya ibn Yahya, Abu Dawud narrated from al-Qa'nabi, al-Nasa'i narrated from Qutaybah, and from the hadith of Ibn al-Qasim, 'Eesa ibn Yunus, and Ibn Majah from the hadith of Ma'n and Bishr ibn 'Umar, all eight of them from Malik with it. It was mentioned at the end of Surah Nun from the hadith of Abu Nadrah from Abu Sa'id, "The Messenger of God, may God bless him and grant him peace, used to seek refuge from the eyes of the jinn and the eyes of humans. When the two Mu'awwidhat were revealed, he took them and abandoned everything else." Narrated by al-Tirmidhi, al-Nasa'i, and Ibn Majah. Al-Tirmidhi said: It is a hasan saheeh hadith.

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

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad al-Zubayri told us, Hasan ibn Salih told us, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: Al-Falaq is the morning. Al-Awfi said, on the authority of Ibn Abbas: *Al-Falaq* is the morning. It was narrated on the authority of Mujahid, Saeed ibn Jubayr, Abdullah ibn Muhammad ibn Aqil, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Ibn Zayd, and Malik, on the authority of Zayd ibn Aslam, something similar to this. Al-Qurazi, Ibn Zayd, and Ibn Jarir said: It is like the saying of God Almighty: **The Cleaver of the Dawn.** Ali ibn Abi Talha said on the authority of Ibn Abbas: *Al-Falaq* means creation. Ad-Dahhak said the same: God commanded His Prophet to seek refuge from all of creation. Ka'b al-Ahbar said: *Al-Falaq* is a house in Hell. If it is opened, all the people of Hell will cry out from the intensity of its heat. Ibn Abi Hatim narrated it, then he said: My father told us, Suhayl ibn Uthman told us, on the authority of a man who named him, on the authority of al-Suddi, on the authority of Zayd ibn Ali, on the authority of his forefathers that they said: *Al-Falaq* is a well at the bottom of... Hell has a cover over it. When it is removed, fire emerges from it, from which Hell roars with the intensity of the heat that comes out of it. This is also narrated on the authority of Amr ibn Unbasa, Ibn Abbas, al-Suddi, and others.

A strange hadith has been reported on this subject. Ibn Jarir said: Ishaq ibn Wahb al-Wasiti told me, Mas'ud ibn Musa ibn Mishkan al-Wasiti told us, Nasr ibn Khuzaymah al-Khurasani told us, on the authority of Shu'ayb ibn Safwan, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah,

on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered well in Hellfire.** Its chain of transmission is strange and its attribution to the Prophet is not authentic. Abu 'Abd al-Rahman al-Habli said: *Al-Falaq* is one of the names of Hellfire. Ibn Jarir said: The correct opinion is the first one, which is that it is the break of dawn. This is the correct view, and it is the preferred view of al-Bukhari in his Sahih, may God have mercy on him. God the Almighty said: **From the evil of that which He has created** meaning from the evil of all creatures. Thabit Al-Bunani and Al-Hasan Al-Basri said: Hell, Satan and his offspring are among those He has created. **And from the evil of the darkening when it comes** Mujahid said: The darkening of the night is when the sunset comes. Al-Bukhari narrated it from him, and Ibn Abi Nujayh narrated it likewise from him. Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Al-Dahhak, Khasif, Al-Hasan and Qatadah also said: When the night comes with its darkness. Al-Zuhri said: **And from the evil of the darkening when it comes** meaning the sun when it sets. And from Atiyah and Qatadah: When the night comes when it goes. Abu Al-Muhzam said from Abu Hurayrah: **And from the evil of the darkening when it comes** meaning the star. Ibn Zayd said: The Arabs used to say *Al-Ghasiq* is the falling of the Pleiades, and diseases and plagues would become greater when they occur and would disappear when they rise.

Ibn Jarir said: And among the narrations of these people is what Nasr bin Ali narrated to me, Bakkar bin Abdullah bin my nephew Hammam narrated to me, Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin A'waf narrated to us from his father from Abu Salamah from Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said: **And from the evil of the darkening star when it sets I said:** This hadith cannot be traced back to the Prophet, may God bless him and grant him peace. Ibn Jarir said: And others said: It is the moon. **I said:** The main support of the proponents of this opinion is what Imam Ahmad narrated: Abu Dawud al-Hafri narrated to us from Ibn Abi Dhi'b from al-Harith bin Abi Salamah who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, took my hand and showed me the moon when it rose and said: **Seek refuge in God from the evil of this darkening star when it sets.** At-Tirmidhi and al-Nasa'i narrated it in their two books of interpretation in their Sunans from the hadith of Muhammad bin Abdul Rahman bin Abi Dhi'b from his maternal uncle, al-Harith bin Abdul Rahman, on his authority. Al-Tirmidhi said: It is a good and authentic hadith. Its wording is: **Seek refuge in God from the evil of this darkening when it comes.** Al-Nasa'i's wording is: **Seek refuge in God from the evil of this, this darkening when it comes.** The proponents of the first opinion said: It is a sign of the night when it comes. This does not contradict our opinion because the moon is a sign of the night and has no power except in it. Similarly, the stars do not shine except at night, so it goes back to what we said, and God knows best.

God the Almighty said: {And from the evil of those who blow on knots} Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak said: meaning witches. Mujahid said: When they recite incantations and blow on knots. Ibn

Jarir said: Ibn Abd Al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammal, on the authority of Ibn Tawus, on the authority of his father, who said: There is nothing closer to polytheism than the incantations of snakes and madmen. In another hadith: "Gabriel came to the Prophet (peace and blessings of God be upon him) and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I recite incantations over you from every illness that afflicts you, and from the evil of every envier and evil eye. May God heal you. Perhaps this was part of his (peace and blessings of God be upon him) complaint when he was bewitched, then God cured him and restored the plot of the envious Jewish sorcerers to their heads, and made their destruction in their plotting and exposing them. Despite this, the Messenger of God (peace and blessings of God be upon him) never rebuked him for a single day, rather God sufficed him and healed and cured him." Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Yazid ibn Hibban, on the authority of Zayd ibn Arqam, who said: "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he complained of it for several days. Then Gabriel came to him and said: 'A Jewish man cast a spell on you and tied you to such-and-such a well. Send someone to bring it to him.' So the Messenger of God (peace and blessings of God be upon him) sent someone who extracted it and brought it to him, and he undid it. Then the Messenger of God (peace and blessings of God be upon him) stood up as if he had been freed from a shackle." He did not mention that to the Jew, nor did he see it on his face until he died. An-Nasa'i narrated it on the authority of Hunad, on the authority of Abu Mu'awiyah Muhammad ibn Hazim al-Darir.

Al-Bukhari said in the Book of Medicine in his Sahih: Abdullah bin Muhammad told us: I heard Sufyan bin Uyaynah say: The first one to tell us about it was Ibn Jurayj who said: The family of Urwah told me on the authority of Urwah, so I asked Hisham about it, so he told us on the authority of his father on the authority of Aisha who said: The Messenger of God, may God bless him and grant him peace, was bewitched until he thought he was having intercourse with women but he was not. Sufyan said: This is the worst kind of magic when it happens like this. He said: O Aisha, do you know that God has given me a fatwa regarding what I asked Him about? Two men came to me, one of them sat at my head and the other at my feet. The one at my head said to the other: What is the matter with this man? He said: He has been bewitched. He said: Who bewitched him? Labid bin A'sam said: A man from Banu Zuraiq, an ally of the Jews, was a hypocrite. He said: And for what? He said: With a comb and tongs. He said: And where? He said: In the skin of a male palm tree under a hump in the well of Dharwan. She said: So he went to the well until he extracted it and said: This is the well that you showed me and its water is as if... Henna infusion, as if its palm trees were the heads of devils. He said: So it was extracted. I said: Will it not spread? He said: As for God, He has healed me, and I hate to stir up evil against anyone.

And he supported it from the hadith of Isa bin Yunus, Abu Damrah, Anas bin Ayyad, Abu Usamah, and Yahya al-Qattan, and in it she said: Until he thought that he had done something when he had not, and with



Say, "I seek refuge in the Lord of the daybreak."

him he ordered the well to be buried. And he mentioned that Ibn Abi al-Zinad and al-Layth bin Sa'd also narrated it from Hisham. Muslim narrated it from the hadith of Abu Usamah, Hammad bin Usamah and Abdullah bin Numayr, and Ahmad narrated it from Affan from Wahib from Hisham with it. And Imam Ahmad also narrated it from Ibrahim bin Khalid from Muammar from Hisham from his father from Aisha who said: "The Prophet (peace and blessings of God be upon him) remained for six months, thinking that he would come but would not come. Then two angels came to him, one of them sat at his head and the other at his feet. One of them said to the other: What is the matter with him? He said: He has been bewitched. He said: Who bewitched him? He said: Labid bin al-A'sam, and he mentioned the rest of the hadith." Al-Tha'labi, the interpreter, said in his interpretation: Ibn Abbas and Aisha, may God be pleased with them, said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace. The Jews crept towards him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of the teeth of his comb. He gave them to the Jews and they cast a spell on him with them.

The one who took charge of that was a man from among them called Ibn A'sam. Then he hid it in a well belonging to the Banu Zuraiq called Dhirwan. The Messenger of God (peace and blessings of God be upon him) fell ill and his hair fell out. He remained there for six months, thinking that he was having intercourse with women but was not. He began to melt away and did not know what was wrong with him. While he was sleeping, two angels came to him, one of them sat at his head and the other at his feet. The one at his feet said to the one at his head, **What is the matter with this man?** He said, **He was a doctor.** He said, **What was he a doctor with?** He said, *Bewitchment.* He said, **Who bewitched him?** He said, **Labid ibn al-A'sam the Jew.** He said, **And with what did he treat him?** He said, **With a comb and a raker.** He said, **Where is he?** He said, **In the stump of a male palm tree under a hump in the well of Dhirwan.** The jaf is the husk of the date palm, and the ra'ufah is a protruding stone at the bottom of the well on which the healer stands. The Messenger of God, may God bless him and grant him peace, woke up terrified and said: **O Aisha, did you not realize that God had informed me of my illness?** Then the Messenger of God, may God bless him and grant him peace, sent Ali, Al-Zubayr, and Ammar ibn Yasir. They drained the water from the well, which was like henna infusion. Then they lifted the rock and took out the jaf. In it was his comb and the teeth of his comb, and in it was a string with twelve knots stuck in it with needles. Then God, the Most High, revealed the two Surahs, and whenever he recited a verse, a knot would be undone. The Messenger of God, may God bless him and grant him peace, felt light when the last knot was undone. He stood up as if he had been freed from a shackle, and Gabriel, peace be upon him, said: "In the name of God, I recite ruqyah over you from everything that harms you, from the envy and the evil eye. May God heal you." They said: "O Messenger of God, may God bless

him and grant him peace, should we not take the evil one and kill him?" The Messenger of God, may God bless him and grant him peace, said: **As for me, God has healed me, and I hate to...** "Evil was stirred up against the people." This is how he mentioned it without a chain of transmission, and it contains strangeness, and some of it is extremely objectionable, and some of it has evidence from what was mentioned above, and God knows best.

## Fath al-Qadir

It is five verses

It is Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir, and Medinan according to one of the two opinions of Ibn Abbas and Qatadah. Ahmad, Al-Bazzar, Al-Tabarani and Ibn Mardawayh transmitted it through various chains of narration. Al-Suyuti said: It is authentic on the authority of Ibn Mas'ud that he used to recite the two Mu'awwidhat in the Mushaf, saying: Do not mix the Qur'an with what is not part of it, for they are not from the Book of God. Rather, the Prophet (peace and blessings of God be upon him) commanded that one should seek refuge with them. Ibn Mas'ud did not recite them. Al-Bazzar said: None of the Companions narrated from Ibn Mas'ud. It is authentically reported on the authority of the Prophet (peace and blessings of God be upon him) that he recited them in prayer and they are recorded in the Mushaf. Ahmad, Al-Bukhari, Al-Nasa'i and others narrated on the authority of Zur ibn Hubaish who said: "I came to Madinah and met Ubayy ibn Ka'b and said to him: 'O Abu al-Mundhir, I saw Ibn Mas'ud not writing the two Mu'awwidhatayn in his copy of the Qur'an.' He said: 'By Him Who sent Muhammad with the truth, I asked the Messenger of God (peace and blessings of God be upon him) about them, and no one has asked me about them since I asked him except you.' He said: 'It was said to me: Say.' I said: 'Then say it,' and we will say as the Messenger of God (peace and blessings of God be upon him) said." At-Tabarani narrated on the authority of Ibn Mas'ud that the Prophet (peace and blessings of God be upon him) was asked about these two Surahs, and he said: 'It was said to me,' and I said: 'Then say it as you say.'" Muslim, Al-Tirmidhi, Al-Nasa'i and others narrated on the authority of Uqbah ibn Amir who said: The Messenger of God (peace and blessings of God be upon him) said: "Verses were revealed to me tonight the likes of which I have never seen before: 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind.'" Ibn Ad-Durais, Ibn Al-Anbari, Al-Hakim **who authenticated it**, and Ibn Mardawayh in Ash-Shu'ab narrated on the authority of Uqbah ibn Amir who said: "I said, 'O Messenger of God, recite to me Surah Yusuf and Surah Hud.' He said, 'O Uqbah, recite 'Say, I seek refuge in the Lord of the daybreak', for you will not recite a surah more beloved to God and more effective than it. So if you can avoid missing it, then do so.'" Ibn Sa'd, Al-Nasa'i, Al-Baghawi and Al-Bayhaqi narrated on the authority of Abu Habis Al-Juhani that the Messenger of God (peace and blessings of God be upon him) said: "O Abu Habis, may I inform you of the best thing with



which those seeking refuge seek refuge?' He said, 'Yes, O Messenger of God.' He said, 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind' - they are the two Mu'awwidhat." At-Tirmidhi narrated - and authenticated it - Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Sa'id Al-Khudri who said: "The Messenger of God, may God bless him and grant him peace, used to seek refuge from the evil eye of the jinn and the evil eye of humans. When the two Mu'awwidhat were revealed, he took them and abandoned everything else." Abu Dawud, An-Nasa'i and Al-Hakim narrated - and authenticated it - on the authority of Ibn Mas'ud that "The Prophet, may God bless him and grant him peace, disliked ten things, among them that he disliked incantations except with the two Mu'awwidhat." Ibn Mardawayh narrated on the authority of Umm Salamah who said: The Messenger of God, may God bless him and grant him peace, said:

**The most beloved surahs to God are 'Say, I seek refuge in the Lord of the daybreak' and 'Say, I seek refuge in the Lord of mankind.'** An-Nasa'i, Ibn Ad-Durais, Ibn Hibban in his Sahih, Ibn Al-Anbari, and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah that he said: "He took hold of the shoulders of the Messenger of God (peace and blessings be upon him) and said, 'Recite.' I said, 'What should I recite? May my father and mother be sacrificed for you?' He said, 'Say, I seek refuge in the Lord of the daybreak.' Then he said, 'Recite, may my father and mother be sacrificed for you, what should I recite?' He said, 'Say, I seek refuge in the Lord of mankind.' And you have not recited anything like them." Malik narrated in Al-Muwatta' on the authority of Ibn Shihab on the authority of Urwah on the authority of Aishah that "when the Messenger of God (peace and blessings be upon him) felt ill, he would recite the two Mu'awwidhat over himself and blow. When his pain became severe, I would recite over him and wipe his hand over him, hoping for their blessing." Al-Bukhari and Muslim narrated it in their Sahih through Malik with the aforementioned chain of transmission. Abd bin Hamid narrated in his Musnad on the authority of Zaid bin Arqam who said, "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he fell ill. Gabriel came to him and revealed the two Mu'awwidhat to him, saying, 'A Jewish man cast a spell on you, and the spell is in the well of so-and-so.' Gabriel sent Ali to bring him and ordered him to untie the knots and recite a verse and then untie them until the Prophet (peace and blessings of God be upon him) stood up as if he had been freed from shackles." Ibn Mardawayh and Al-Bayhaqi narrated it in full from the hadith of Aisha. Ibn Mardawayh also narrated it from the hadith of Ibn Abbas. There are many hadiths about the merits of the two Mu'awwidhat and about the Prophet (peace and blessings of God be upon him) reciting them in prayer and elsewhere, and what we have mentioned is sufficient. Al-Tabarani narrated in Al-Saghir on the authority of Ali bin Abi Talib, who said: "The Prophet, may God bless him and grant him peace, was stung by a scorpion while he was praying. When he finished, he said: 'May God curse the scorpion. It does not spare a praying person or anyone else.' Then he called for water and salt and began to wipe it and recite: 'Say: O you disbelievers,' 'Say: He is God, One,'

'Say: I seek refuge in the Lord of the daybreak,' and 'Say: I seek refuge in the Lord of mankind.'"

1- *Al-Falaq* means dawn. It is said: It is clearer than the dawning of the morning. It is called *Falaq* because the night splits from it. It is a verb in the sense of a passive participle. Al-Zajjaj said: Because the night splits from it the dawn. It is in the sense of a passive participle. It is said: It is clearer than the dawning of the morning, and from the separation of the dawn. This is the opinion of the majority of commentators, and from it is the opinion of Dhu al-Rummah:

Until when his face is revealed, he splits into two calm regions, standing upright in the last parts of the night.

And the other said:

Oh night I did not complete, I spent the night watching the stars, for me the light of dawn

It was said that it is a prison in Hell, and it was said that it is one of the names of Hell, and it was said that it is a tree in the fire, and it was said that it is the mountains and rocks, because they split with water, i.e. they crack, and it was said that it is the splitting between the mountains, because they split out of fear of God. An-Nahhas said: Everything that is flat on the earth is called *falaq*, and from this is the saying of Zuhair:

I keep watching them even when the passengers' hands bring them down from the raqs falqa

Al-Raks: the valley floor, and similar to it is the saying of Al-Nabigha:

Donnie Rax in the beds

It was said that it is the womb that splits with the animal, and it was also said that it is everything that splits from everything that God created of animals, morning, grain, stone, and everything from plants and other things. This was said by Al-Hasan and Ad-Dahhak. Al-Qurtubi said: This statement is supported by the splitting, because the splitting is the slitting. So, I split something, and the splitting is the same. It is said, **I split it, so it split and it split**, so everything that splits from something from an animal, morning, grain, stone, or water is a split. God the Almighty said, **The Cleaver of the dawn** and He said, **The Cleaver of the grain and stone**. The first statement is better because even though the meaning is more general and broader than what it includes, it is what comes to mind when it is used generally. It has been said that the reason for specifying the daybreak is to allude to the fact that the One who is able to remove this intense darkness from this entire world is also able to remove from the one seeking refuge everything that he fears and dreads. It has also been said that the rising of the morning is like an example of the coming of joy, so just as a person at night awaits the rising of the morning, so too the one who fears is awaiting the rising of the morning of success. Other things have been said that are merely a statement of an occasion that does not contain much benefit related to interpretation.

Surat al-Falaq 113:1

Say, "I seek refuge in the Lord of the daybreak."

## Tafsir al-Baghawi

1- **Say, 'I seek refuge in the Lord of the daybreak.'** Ibn Abbas and Aisha - may God be pleased with them - said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace, and the Jews came to him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of teeth from his comb, and gave them to the Jews, who cast a spell on him with them. Labid bin Al-A'sam, a Jewish man, was in charge of that, and the two Surahs were revealed about him:

Abu Hamid Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas Muhammad ibn Yaqub al-Asamm told us, Muhammad ibn Abdullah ibn Abd al-Hakam told us, Anas ibn Ayyad told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, "The Prophet, may God bless him and grant him peace, was treated with a cure until it seemed to him that he had done something when he had not done it, and that he had called upon his Lord. Then he said: 'Do you feel that God Almighty has given me a fatwa regarding what I asked Him about?' Aisha said: 'And what is that, O Messenger of God?' He said: 'Two men came to me, one of them sat at my head and the other at my feet. One of them said to his companion: 'What ails the man?' The other said: 'He has been bewitched.' He said: 'Who treated him?' Labid ibn al-A'sam said: 'In what?' He said: 'In a comb, a comb, and the dried skin of a male palm tree.' He said: 'Where is it?' He said: 'In Dharwan' - and Dharwan is a well in Bani Zuraq.' Aisha said: 'So the Messenger of God, may God bless him and grant him peace, came to it, then returned to Aisha and said: 'By God, its water is as if it were a squirt.'" Henna, and its palm trees were like the heads of devils. She said: So I said to him: O Messenger of God, why didn't you remove it? He said: As for me, God has healed me, so I hated to stir up evil among the people because of it.

It was narrated that he was under a rock in the well, so they lifted the rock and took out the dried date palm, and in it was his comb and the teeth of his comb:

Al-Mutahhar bin Ali Al-Farsi told us, Muhammad bin Ibrahim Al-Salihani told us, Abdullah bin Muhammad bin Jaafar Abu Al-Shaykh Al-Hafiz told us, Ibn Abi Asim told us, Abu Bakr bin Abi Shaybah told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Yazid bin Haban bin Arqam, who said: "A Jewish man cast a spell on the Prophet, may God bless him and grant him peace. He complained of this for several days, and Gabriel came to him and said: 'A Jewish man cast a spell on you and tied a knot for you.' So the Messenger of God, may God bless him and grant him peace, sent Ali to extract it and bring it back. Every time he untied a knot, he felt lighter. Then the Messenger of God stood up as if he had been freed from shackles. He did not mention this to the Jews, nor did they ever see it on his face."

Muqatil and Al-Kalbi said: It was on a string with eleven knots tied around it. It was also said: The knots

were stuck with a needle. Then God revealed these two Surahs, which were eleven verses: Surah Al-Falaq, five verses, and Surah An-Nas, six verses. Whenever a verse was recited, a knot was undone, until all the knots were undone. Then the Prophet, may God bless him and grant him peace, stood up as if he had been freed from shackles.

It was narrated that he stayed there for six months and was in severe pain for three nights, so the two Mu'awwidhat were revealed:

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Bishr bin Hilal Al-Sawaaf told us, Abdul Warith told us, Abdul Aziz bin Suhaib told us, on the authority of Abi Nadhra, on the authority of Abu Saeed: "Gabriel, peace be upon him, came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, are you ill? He said: Yes. So he said: In the name of God I perform ruqyah over you from everything that is harming you, from the evil of every soul or envious eye. May God heal you. In the name of God I perform ruqyah over you, and may God heal you."

The Almighty said: "Say: I seek refuge in the Lord of the daybreak." By **the daybreak**, he meant the dawn. This is the opinion of Jabir ibn Abdullah, al-Hasan, Sa'id ibn Jubayr, Mujahid, Qatadah, and most of the commentators. It is the narration of al-'Awfi on the authority of Ibn Abbas, based on his saying, **the Cleaver of the dawn**.

It was narrated on the authority of Ibn Abbas that he was imprisoned in Hell. Al-Kalbi said: A valley in Hell.

Ad-Dahhak said: He means creation, and this is the narration of Al-Walabi on the authority of Ibn Abbas, and the first is the well-known one.

## Tafsir al-Baidawi

1- **Say, 'I seek refuge in the Lord of the daybreak.'** That which splits apart, i.e., is separated, as in the verb 'to separate', meaning 'to separate', and it includes all possibilities, for He, the Most High, split the darkness of non-existence with the light of creation from it, especially that which produces what has an origin, such as springs, rain, plants, and children. It is specifically known as the morning, and that is why He made it special. It is specific to what it contains of a change in state and the exchange of the desolation of the night with the joy of the light and the imitation of the opening of the Day of Resurrection, and the notification that He who is able to remove the darkness of the night from this world is also able to remove from the one who seeks refuge in Him what he fears. The word 'Lord' here is more appropriate than all of His names, the Most High, because seeking refuge from harm is close.

## Surat al-Falaq 113:2

from the evil of what He created

### Tafsir al-Jalalayn

2 - **From the evil of what He created** of animals with and without obligations, and inanimate objects such as poison and others.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And He, the Most High, said: **From the evil of what He created**, because He commanded His Prophet to seek refuge from the evil of everything, if everything other than Him is what He created.

### Tafsir al-Qurtubi

The Almighty says: **From the evil of what He created**. It was said: It refers to Satan and his offspring. It was also said: It refers to Hell. It was also said: It is general, meaning: From the evil of every evil being that God Almighty created.

### Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad al-Zubayri told us, Hasan ibn Salih told us, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: *Al-Falaq* means dawn. Al-Awfi said, on the authority of Ibn Abbas: *Al-Falaq* means dawn. It was narrated on the authority of Mujahid, Saeed ibn Jubayr, Abdullah ibn Muhammad ibn Aqil, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Ibn Zayd, and Malik, on the authority of Zayd ibn Aslam, something like this. Al-Qurazi, Ibn Zayd, and Ibn Jarir said: It is like the saying of God Almighty: **The Cleaver of the Dawn**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Al-Falaq* means creation. Ad-Dahhak said the same: God commanded His Prophet to seek refuge from all of creation. Ka'b al-Ahbar said: *Al-Falaq* means a house in Hell. If it is opened, all the people of Hell will cry out from the intensity of its heat. Ibn Abi Hatim narrated it, then he said: My father told us, Suhayl ibn Uthman told us, on the authority of a man whom he named, on the authority of al-Suddi, on the authority of Zayd ibn Ali, on the authority of... His fathers said that *Al-Falaq* is a hole at the bottom of Hell with a cover over it. When it is removed, a fire emerges from it, from which Hell roars with the intensity of the heat that comes out of it. This is also narrated on the authority of Amr ibn Unbasa, Ibn Abbas, Al-Suddi, and others.

A strange hadith has been reported on this subject. Ibn Jarir said: Ishaq ibn Wahb al-Wasiti told me, Mas'ud ibn Musa ibn Mishkan al-Wasiti told us, Nasr ibn

Khuzaymah al-Khurasani told us, on the authority of Shu'ayb ibn Safwan, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered well in Hellfire**. Its chain of transmission is strange and its attribution to the Prophet is not authentic. Abu 'Abd al-Rahman al-Habli said: *Al-Falaq* is one of the names of Hellfire. Ibn Jarir said: The correct opinion is the first one, which is that it is the break of dawn. This is the correct view, and it is the preferred view of al-Bukhari in his Sahih, may God have mercy on him. God the Almighty said: **From the evil of that which He has created** meaning from the evil of all creatures. Thabit Al-Bunani and Al-Hasan Al-Basri said: Hell, Satan and his offspring are among those He has created. **And from the evil of the darkening when it comes** Mujahid said: The darkening of the night is when the sunset comes. Al-Bukhari narrated it from him, and Ibn Abi Nujayh narrated it likewise from him. Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Al-Dahhak, Khasif, Al-Hasan and Qatadah also said: When the night comes with its darkness. Al-Zuhri said: **And from the evil of the darkening when it comes** meaning the sun when it sets. And from Atiyyah and Qatadah: When the night comes when it goes. Abu Al-Muhzam said from Abu Hurayrah: **And from the evil of the darkening when it comes** meaning the star. Ibn Zayd said: The Arabs used to say *Al-Ghasiq* is the falling of the Pleiades, and diseases and plagues would become greater when they occur and would disappear when they rise.

Ibn Jarir said: And among the narrations of these people is what Nasr bin Ali narrated to me, Bakkar bin Abdullah bin my nephew Hammam narrated to me, Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin Awf narrated to us from his father from Abu Salamah from Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said: **And from the evil of the darkening star when it sets** I said: This hadith cannot be traced back to the Prophet, may God bless him and grant him peace. Ibn Jarir said: And others said: It is the moon. I said: The main support of the proponents of this opinion is what Imam Ahmad narrated: Abu Dawud al-Hafri narrated to us from Ibn Abi Dhi'b from al-Harith bin Abi Salamah who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, took my hand and showed me the moon when it rose and said: **Seek refuge in God from the evil of this darkening star when it sets**. At-Tirmidhi and al-Nasa'i narrated it in their two books of interpretation in their Sunans from the hadith of Muhammad bin Abdul Rahman bin Abi Dhi'b from his maternal uncle, al-Harith bin Abdul Rahman, on his authority. Al-Tirmidhi said: It is a good and authentic hadith. Its wording is: **Seek refuge in God from the evil of this darkening when it comes**. Al-Nasa'i's wording is: **Seek refuge in God from the evil of this, this darkening when it comes**. The proponents of the first opinion said: It is a sign of the night when it comes. This does not contradict our opinion because the moon is a sign of the night and has no power except in it. Similarly, the stars do not shine except at night, so it goes back to what we said, and God knows best.

God the Almighty said: {And from the evil of those who

## Surat al-Falaq 113:2 from the evil of what He created

blow on knots} Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak said: meaning witches. Mujahid said: When they recite incantations and blow on knots. Ibn Jarir said: 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 is nothing closer to polytheism than the incantations of snakes and madmen. In another hadith: "Gabriel came to the Prophet (peace and blessings of God be upon him) and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I recite incantations over you from every illness that afflicts you, and from the evil of every envier and evil eye. May God heal you. Perhaps this was part of his (peace and blessings of God be upon him) complaint when he was bewitched, then God cured him and restored the plot of the envious Jewish sorcerers to their heads, and made their destruction in their plotting and exposing them. Despite this, the Messenger of God (peace and blessings of God be upon him) never rebuked him for a single day, rather God sufficed him and healed and cured him." Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Yazid ibn Hibban, on the authority of Zayd ibn Arqam, who said: "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he complained of it for several days. Then Gabriel came to him and said: 'A Jewish man cast a spell on you and tied you to such-and-such a well. Send someone to bring it to him.' So the Messenger of God (peace and blessings of God be upon him) sent someone who extracted it and brought it to him, and he undid it. Then the Messenger of God (peace and blessings of God be upon him) stood up as if he had been freed from a shackle." He did not mention that to the Jew, nor did he see it on his face until he died. An-Nasa'i narrated it on the authority of Hunad, on the authority of Abu Muawiyah Muhammad ibn Hazim al-Darir.

Al-Bukhari said in the Book of Medicine in his Sahih: Abdullah bin Muhammad told us: I heard Sufyan bin Uyaynah say: The first one to tell us about it was Ibn Jurayj who said: The family of Urwah told me on the authority of Urwah, so I asked Hisham about it, so he told us on the authority of his father on the authority of Aisha who said: The Messenger of God, may God bless him and grant him peace, was bewitched until he thought he was having intercourse with women but he was not. Sufyan said: This is the worst kind of magic when it happens like this. He said: O Aisha, do you know that God has given me a fatwa regarding what I asked Him about? Two men came to me, one of them sat at my head and the other at my feet. The one at my head said to the other: What is the matter with this man? He said: He has been bewitched. He said: Who bewitched him? Labid bin A'sam said: A man from Banu Zuraiq, an ally of the Jews, was a hypocrite. He said: And for what? He said: With a comb and tongs. He said: And where? He said: In the skin of a male palm tree under a hump in the well of Dharwan. She said: So he went to the well until he extracted it and said: This is the well that you showed me and its water is as if... Henna infusion, as if its palm trees were the heads of devils. He said: So it was extracted. I said: Will it not spread? He said: As for God, He has healed

me, and I hate to stir up evil against anyone.

And he supported it from the hadith of Isa bin Yunus, Abu Damrah, Anas bin Ayyad, Abu Usamah, and Yahya al-Qattan, and in it she said: Until he thought that he had done something when he had not, and with him he ordered the well to be buried. And he mentioned that Ibn Abi al-Zinad and al-Layth bin Sa'd also narrated it from Hisham. Muslim narrated it from the hadith of Abu Usamah, Hammad bin Usamah and Abdullah bin Numayr, and Ahmad narrated it from Affan from Wahib from Hisham with it. And Imam Ahmad also narrated it from Ibrahim bin Khalid from Muammar from Hisham from his father from Aisha who said: "The Prophet (peace and blessings of God be upon him) remained for six months, thinking that he would come but would not come. Then two angels came to him, one of them sat at his head and the other at his feet. One of them said to the other: What is the matter with him? He said: He has been bewitched. He said: Who bewitched him? He said: Labid bin al-A'sam, and he mentioned the rest of the hadith." Al-Tha'labi, the interpreter, said in his interpretation: Ibn Abbas and Aisha, may God be pleased with them, said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace. The Jews crept towards him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of the teeth of his comb. He gave them to the Jews and they cast a spell on him with them.

The one who took charge of that was a man from among them called Ibn A'sam. Then he hid it in a well belonging to the Banu Zuraiq called Dhirwan. The Messenger of God (peace and blessings of God be upon him) fell ill and his hair fell out. He remained there for six months, thinking that he was having intercourse with women but was not. He began to melt away and did not know what was wrong with him. While he was sleeping, two angels came to him, one of them sat at his head and the other at his feet. The one at his feet said to the one at his head, **What is the matter with this man?** He said, **He was a doctor.** He said, **What was he a doctor with?** He said, *Bewitchment.* He said, **Who bewitched him?** He said, **Labid ibn al-A'sam the Jew.** He said, **And with what did he treat him?** He said, **With a comb and a raker.** He said, **Where is he?** He said, **In the stump of a male palm tree under a hump in the well of Dhirwan.** The jaf is the husk of the date palm, and the ra'ufah is a protruding stone at the bottom of the well on which the healer stands. The Messenger of God, may God bless him and grant him peace, woke up terrified and said: **O Aisha, did you not realize that God had informed me of my illness?** Then the Messenger of God, may God bless him and grant him peace, sent Ali, Al-Zubayr, and Ammar ibn Yasir. They drained the water from the well, which was like henna infusion. Then they lifted the rock and took out the jaf. In it was his comb and the teeth of his comb, and in it was a string with twelve knots stuck in it with needles. Then God, the Most High, revealed the two Surahs, and whenever he recited a verse, a knot would be undone. The Messenger of God, may God bless him and grant him peace, felt light when the last knot was undone. He

stood up as if he had been freed from a shackle, and Gabriel, peace be upon him, said: "In the name of God, I recite ruqyah over you from everything that harms you, from the envier and the evil eye. May God heal you." They said: "O Messenger of God, may God bless him and grant him peace, should we not take the evil one and kill him?" The Messenger of God, may God bless him and grant him peace, said: **As for me, God has healed me, and I hate to...** "Evil was stirred up against the people." This is how he mentioned it without a chain of transmission, and it contains strangeness, and some of it is extremely objectionable, and some of it has evidence from what was mentioned above, and God knows best.

### Fath al-Qadir

2- **From the evil of what He created** is related to **I seek refuge**: that is, from the evil of everything that He, the Almighty, created from all His creatures, so it includes all evils. It was said that it refers to Satan and his offspring, and it was said that it refers to Hell. There is no basis for this specification, just as there is no basis for specifying those who specified this generality to physical harms. Some of the fanatics have distorted this verse in defense of their doctrine and to correct their falsehood, so they read it with the tanween of *shar* on the basis that *ma* is a negative, and the meaning is: from the evil that He did not create. Among them are Amr ibn Ubayd and Amr ibn A'idh.

### Tafsir al-Baghawi

2- **From the evil of what He created.**

### Tafsir al-Baidawi

2- **From the evil of what He created** He singled out the world of creation for seeking refuge from it because of the limitation of honor, for the world of command is all good, and its evil is optional, necessary, and transitive, such as disbelief and injustice, and natural, such as the burning of fire and the destruction of poisons.



Surat al-Falaq 113:3

And from the evil of darkness when it comes

## Surat al-Falaq 113:3

And from the evil of darkness when it comes

## Tafsir al-Jalalayn

3 - **And from the evil of darkness when it comes**

meaning the night when it darkens or the moon when it sets

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying: **From the evil of darkness when it comes** means: And from the evil of darkness when it enters and attacks us with its darkness.

Then the people of interpretation differed about the darkness meant in this verse, and the command of the Messenger of God, may God bless him and grant him peace, to seek refuge from it. Some of them said: It is the night when it becomes dark.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And from the evil of the darkening when it comes**, he said: the night.

Ibn Bashar told us: Ibn Abi Uday told us: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And from the evil of the darkening when it comes**, he said: The beginning of the night when it becomes dark.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told us, on the authority of Al-Qurazi, that he used to say about **ghāsiq if it falls**: he said: the day when it enters the night.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man from the people of Medina, on the authority of Muhammad ibn Ka'b, **And from the evil of the darkening when it comes**. He said: It is the setting of the sun when night comes, when it comes.

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, his statement, *darkness* he said: the night, **when it comes** he said: when it enters.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And from the evil of the darkening night when it comes**. He said: The night when it comes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: **And from the evil of darkness when it comes**.

He said: When it comes.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **When it approaches**, means: When it approaches. Some of them said: It is the day when it enters into the night, and we mentioned it before.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man from the people of Medina, on the authority of Muhammad ibn Ka'b al-Qurazi: **And from the evil of the darkening when it comes**. He said: It is the setting of the sun when night comes, when it is due.

Others said: It is a planet. Some of them said: That planet is the Pleiades.

Who said that?

Mujahid bin Musa told us, he said: Yazid told us, he said: Sulayman bin Hibban told us, on the authority of Abu al-Muhazzam, on the authority of Abu Hurayrah, regarding his statement, **And from the evil of the darkening night when it comes**, he said: A star.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And from the evil of the darkening when it comes**, he said: The Arabs used to say: The darkening is the falling of the Pleiades, and diseases and plagues would increase when it fell, and would increase when it rose.

I have come across this statement based on a hadith from the Prophet, may God bless him and grant him peace, which is:

Nasr bin Ali narrated to us, saying: Bakkar bin Abdullah, Hammam's nephew, narrated to us, saying: Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin A'waf narrated to us, on the authority of his father, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **And from the evil of the darkening star when it comes**. He said: The darkening star.

Others said: Rather, it is the dusk when the setting sun sets. They narrated a report about that from the Prophet, may God bless him and grant him peace.

Abu Kurayb told us, he said: Waki' told us, and Ibn Sufyan told us, he said: My father and Yazid bin Harun told us on his authority.

Ibn Humayd narrated to us: Mihran narrated to us, on the authority of Sufyan, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Dhi'b, on the authority of his friend al-Harith ibn Abd al-Rahman, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, took my hand, then looked at the moon, then said: O Aisha, seek refuge in God from the evil of the darkening when it sets, and this is the darkening when it sets. This is the wording of the hadith of Abu Kurayb and Ibn Wakee'. As for Ibn Humayd, he said in his hadith: She said: The Prophet, may God bless him and grant him peace, took my

hand and said: Do you know what this is? Seek refuge in God from the evil of this, for this is the darkening when it sets.

Muhammad bin Sinan told us: Abu Amir told us: Ibn Abi Dhi'b told us, on the authority of Al-Harith bin Abd Al-Rahman, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, "He looked at the moon and said: O Aisha, seek refuge in God from the evil of this, for this is the darkening when it comes."

The most correct of the sayings in this regard, in my opinion, is to say: God showed His Prophet (peace and blessings of God be upon him) to seek refuge **from the evil of Ghasiq**, which is that which causes darkness. It is said: the night has become dark, yaghsuqan, if it has become dark. **If it sets** means: if it has fallen into darkness. The night when it enters into its darkness is Ghasiq, the star when it sets is Ghasiq, and the moon when it sets is Ghasiq. Some of that was not specified, rather the command was general, so the Prophet (peace and blessings of God be upon him) was commanded to seek refuge from the evil of every Ghasiq when it sets. Qatada used to say that the meaning of Waqab was: it went away.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Ghasiq if it sets in**. He said: **If it sets in**. And what Qatada said about that is not known in the speech of the Arabs, rather what is known from their speech regarding the meaning of **set in** has entered.

## Tafsir al-Qurtubi

Fifth: The Almighty's saying: **And from the evil of darkness as it comes** There is a difference of opinion regarding it. Some say it refers to the night. And dusk is the first darkness of the night. It is said from it: the dusk of the night, meaning it became dark. Ibn Qays al-Ruqayyat said:

This night has darkened and I complain of worry and insomnia

Another said:

Oh, Hind's ghost, you left me insomnia when you came to us knocking and the night had fallen.

This is the saying of Ibn Abbas, Al-Dahhaat, Qatadah, Al-Suddi and others. And *wa-qab* according to this interpretation means it became dark, as said by Ibn Abbas. And Al-Dahhak: Qatadah entered: he went. Yaman bin Ri'ab: he settled. And it was said: he descended, it is said: the punishment descended upon the disbelievers, it descended. The poet said:

And the torment fell upon them, as if they had been overtaken by the poisonous fire, and they were

reaped.

Al-Zajjaj said: The night is called Ghasiq because it is colder than the day. Ghasiq means cold. Ghasiq means cold, and because at night wild beasts come out of their dens, and vermin from their places, and evil people rise up to cause mischief and corruption. It was said: Ghasiq is the Pleiades, because when they fall, diseases and plagues increase, and when they rise, they rise, said Abdur-Rahman ibn Zayd. It was said: It is the sun when it sets, said Ibn Shihab. It was said: It is the moon. Al-Qutbi said: **When the moon sets**: when it enters its darkness, which is like a covering for it, and this is more correct, because in Al-Tirmidhi on the authority of Aisha:

The Prophet, may God bless him and grant him peace, looked at the moon and said: **O Aisha, seek refuge in God from the evil of this, for this is the darkening when it sets**. Abu Isa said: This is a good and authentic hadith. Ahmad ibn Yahya Tha'lab said, on the authority of Ibn al-A'rabi, in interpreting this hadith: That is because people of doubt wait for the setting of the moon. And he recited:

God has relieved me of things I hate, including the old woman, the dog, and the moon.

This one reveals, this one is illuminated, and this one conceals the essence of magic.

It was said: Ghasiq is the snake that stings. It is as if Ghasiq is its fang, because the poison flows from it. And its fang pierces when it enters the one who was bitten. It was said: Ghasiq is every attacker that harms, whatever it may be, from their saying: Ghasaqat al-Qarah **the ulcer** when its pus flows.

## Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad al-Zubayri told us, Hasan ibn Salih told us, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: *Al-Falaq* means dawn. Al-Awfi said, on the authority of Ibn Abbas: *Al-Falaq* means dawn. It was narrated on the authority of Mujahid, Saeed ibn Jubayr, Abdullah ibn Muhammad ibn Aqil, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Ibn Zayd, and Malik, on the authority of Zayd ibn Aslam, something like this. Al-Qurazi, Ibn Zayd, and Ibn Jarir said: It is like the saying of God Almighty: **The Cleaver of the Dawn**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Al-Falaq* means creation. Ad-Dahhak said the same: God commanded His Prophet to seek refuge from all of creation. Ka'b al-Ahbar said: *Al-Falaq* means a house in Hell. If it is opened, all the people of Hell will cry out from the intensity of its heat. Ibn Abi Hatim narrated it, then he said: My father told us, Suhayl ibn Uthman told us, on the authority of a man whom he named, on the authority of al-Suddi, on the authority of Zayd ibn Ali, on the authority of... His fathers said that *Al-Falaq* is a hole at the bottom of Hell with a cover over it. When it is removed, a fire emerges from it, from which Hell roars with the intensity of the heat that comes out of it. This is also narrated on the authority of Amr ibn Unbasa, Ibn Abbas, Al-Suddi, and others.

A strange hadith has been reported on this subject. Ibn Jarir said: Ishaq ibn Wahb al-Wasiti told me, Mas'ud ibn Musa ibn Mishkan al-Wasiti told us, Nasr ibn Khuzaymah al-Khurasani told us, on the authority of Shu'ayb ibn Safwan, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered well in Hellfire.** Its chain of transmission is strange and its attribution to the Prophet is not authentic. Abu 'Abd al-Rahman al-Habli said: *Al-Falaq* is one of the names of Hellfire. Ibn Jarir said: The correct opinion is the first one, which is that it is the break of dawn. This is the correct view, and it is the preferred view of al-Bukhari in his Sahih, may God have mercy on him. God the Almighty said: **From the evil of that which He has created** meaning from the evil of all creatures. Thabit Al-Bunani and Al-Hasan Al-Basri said: Hell, Satan and his offspring are among those He has created. **And from the evil of the darkening when it comes** Mujahid said: The darkening of the night is when the sunset comes. Al-Bukhari narrated it from him, and Ibn Abi Nujayh narrated it likewise from him. Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Al-Dahhak, Khasif, Al-Hasan and Qatadah also said: When the night comes with its darkness. Al-Zuhri said: **And from the evil of the darkening when it comes** meaning the sun when it sets. And from Atiyyah and Qatadah: When the night comes when it goes. Abu Al-Muhzam said from Abu Hurayrah: **And from the evil of the darkening when it comes** meaning the star. Ibn Zayd said: The Arabs used to say *Al-Ghasiq* is the falling of the Pleiades, and diseases and plagues would become greater when they occur and would disappear when they rise.

Ibn Jarir said: And among the narrations of these people is what Nasr bin Ali narrated to me, Bakkar bin Abdullah bin my nephew Hammam narrated to me, Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin A'waf narrated to us from his father from Abu Salamah from Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said: **And from the evil of the darkening star when it sets I said:** This hadith cannot be traced back to the Prophet, may God bless him and grant him peace. Ibn Jarir said: And others said: It is the moon. **I said:** The main support of the proponents of this opinion is what Imam Ahmad narrated: Abu Dawud al-Hafri narrated to us from Ibn Abi Dhi'b from al-Harith bin Abi Salamah who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, took my hand and showed me the moon when it rose and said: **Seek refuge in God from the evil of this darkening star when it sets.** At-Tirmidhi and al-Nasa'i narrated it in their two books of interpretation in their Sunans from the hadith of Muhammad bin Abdul Rahman bin Abi Dhi'b from his maternal uncle, al-Harith bin Abdul Rahman, on his authority. Al-Tirmidhi said: It is a good and authentic hadith. Its wording is: **Seek refuge in God from the evil of this darkening when it comes.** Al-Nasa'i's wording is: **Seek refuge in God from the evil of this, this darkening when it comes.** The proponents of the first opinion said: It is a sign of the night when it comes. This does not

contradict our opinion because the moon is a sign of the night and has no power except in it. Similarly, the stars do not shine except at night, so it goes back to what we said, and God knows best.

God the Almighty said: {And from the evil of those who blow on knots} Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak said: meaning witches. Mujahid said: When they recite incantations and blow on knots. Ibn Jarir said: Ibn Abd Al-A'la told us, Ibn Thawr told us, on the authority of Mu'ammal, on the authority of Ibn Tawus, on the authority of his father, who said: There is nothing closer to polytheism than the incantations of snakes and madmen. In another hadith: "Gabriel came to the Prophet (peace and blessings of God be upon him) and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I recite incantations over you from every illness that afflicts you, and from the evil of every envier and evil eye. May God heal you. Perhaps this was part of his (peace and blessings of God be upon him) complaint when he was bewitched, then God cured him and restored the plot of the envious Jewish sorcerers to their heads, and made their destruction in their plotting and exposing them. Despite this, the Messenger of God (peace and blessings of God be upon him) never rebuked him for a single day, rather God sufficed him and healed and cured him." Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Yazid ibn Hibban, on the authority of Zayd ibn Arqam, who said: "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he complained of it for several days. Then Gabriel came to him and said: 'A Jewish man cast a spell on you and tied you to such-and-such a well. Send someone to bring it to him.' So the Messenger of God (peace and blessings of God be upon him) sent someone who extracted it and brought it to him, and he undid it. Then the Messenger of God (peace and blessings of God be upon him) stood up as if he had been freed from a shackle." He did not mention that to the Jew, nor did he see it on his face until he died. An-Nasa'i narrated it on the authority of Hunad, on the authority of Abu Mu'awiyah Muhammad ibn Hazim al-Darir.

Al-Bukhari said in the Book of Medicine in his Sahih: Abdullah bin Muhammad told us: I heard Sufyan bin Uyaynah say: The first one to tell us about it was Ibn Jurayj who said: The family of Urwah told me on the authority of Urwah, so I asked Hisham about it, so he told us on the authority of his father on the authority of Aisha who said: The Messenger of God, may God bless him and grant him peace, was bewitched until he thought he was having intercourse with women but he was not. Sufyan said: This is the worst kind of magic when it happens like this. He said: O Aisha, do you know that God has given me a fatwa regarding what I asked Him about? Two men came to me, one of them sat at my head and the other at my feet. The one at my head said to the other: What is the matter with this man? He said: He has been bewitched. He said: Who bewitched him? Labid bin A'sam said: A man from Banu Zuraiq, an ally of the Jews, was a hypocrite. He said: And for what? He said: With a comb and tongs. He said: And where? He said: In the skin of a male palm tree under a hump in the well of Dharwan. She

said: So he went to the well until he extracted it and said: This is the well that you showed me and its water is as if... Henna infusion, as if its palm trees were the heads of devils. He said: So it was extracted. I said: Will it not spread? He said: As for God, He has healed me, and I hate to stir up evil against anyone.

And he supported it from the hadith of Isa bin Yunus, Abu Damrah, Anas bin Ayyad, Abu Usamah, and Yahya al-Qattan, and in it she said: Until he thought that he had done something when he had not, and with him he ordered the well to be buried. And he mentioned that Ibn Abi al-Zinad and al-Layth bin Sa'd also narrated it from Hisham. Muslim narrated it from the hadith of Abu Usamah, Hammad bin Usamah and Abdullah bin Numayr, and Ahmad narrated it from Affan from Wahib from Hisham with it. And Imam Ahmad also narrated it from Ibrahim bin Khalid from Muammar from Hisham from his father from Aisha who said: "The Prophet (peace and blessings of God be upon him) remained for six months, thinking that he would come but would not come. Then two angels came to him, one of them sat at his head and the other at his feet. One of them said to the other: What is the matter with him? He said: He has been bewitched. He said: Who bewitched him? He said: Labid bin al-A'sam, and he mentioned the rest of the hadith." Al-Tha'labi, the interpreter, said in his interpretation: Ibn Abbas and Aisha, may God be pleased with them, said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace. The Jews crept towards him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of the teeth of his comb. He gave them to the Jews and they cast a spell on him with them.

The one who took charge of that was a man from among them called Ibn A'sam. Then he hid it in a well belonging to the Banu Zuraiq called Dhirwan. The Messenger of God (peace and blessings of God be upon him) fell ill and his hair fell out. He remained there for six months, thinking that he was having intercourse with women but was not. He began to melt away and did not know what was wrong with him. While he was sleeping, two angels came to him, one of them sat at his head and the other at his feet. The one at his feet said to the one at his head, **What is the matter with this man?** He said, **He was a doctor.** He said, **What was he a doctor with?** He said, *Bewitchment.* He said, **Who bewitched him?** He said, **Labid ibn al-A'sam the Jew.** He said, **And with what did he treat him?** He said, **With a comb and a raker.** He said, **Where is he?** He said, **In the stump of a male palm tree under a hump in the well of Dhirwan.** The jaf is the husk of the date palm, and the ra'ufah is a protruding stone at the bottom of the well on which the healer stands. The Messenger of God, may God bless him and grant him peace, woke up terrified and said: **O Aisha, did you not realize that God had informed me of my illness?** Then the Messenger of God, may God bless him and grant him peace, sent Ali, Al-Zubayr, and Ammar ibn Yasir. They drained the water from the well, which was like henna infusion. Then they lifted the rock and took out the jaf. In it was his comb and the teeth of his comb, and in it was a string with twelve knots stuck in it with needles. Then God, the Most High, revealed the two Surahs, and whenever he

recited a verse, a knot would be undone. The Messenger of God, may God bless him and grant him peace, felt light when the last knot was undone. He stood up as if he had been freed from a shackle, and Gabriel, peace be upon him, said: "In the name of God, I recite ruqyah over you from everything that harms you, from the envier and the evil eye. May God heal you." They said: "O Messenger of God, may God bless him and grant him peace, should we not take the evil one and kill him?" The Messenger of God, may God bless him and grant him peace, said: **As for me, God has healed me, and I hate to...** "Evil was stirred up against the people." This is how he mentioned it without a chain of transmission, and it contains strangeness, and some of it is extremely objectionable, and some of it has evidence from what was mentioned above, and God knows best.

### Fath al-Qadir

**3- And from the evil of the darkening night when it comes** The darkening night, and the darkness is the pitch black. It is said that the night is darkening when it gets dark. Al-Farra' said: It is said that the night is darkening and the darkness is the pitch black, and from this is the saying of Qais bin Al-Ruqayyat:

This night has darkened and I complain of worry and insomnia

Al-Zajaj said: The night is called Ghasiq because it is colder than the day, and Ghasiq is cold, and Ghasiq is cold, and because at night wild beasts come out of their dens and vermin from their places and evil people rise up to mislead and corrupt. This is what he said, and it is a cold saying, for the linguists disagree with it, and so do the majority of commentators. And its qubuh: the entry of its darkness, and from this is the saying of the poet:

And the torment fell upon them, as if the poisonous fire had overtaken them and they were extinguished.

That is, torment has befallen them. It is said that the sun has set, or that it has set, or that it has set, or that it has set, or that it has set, because when it sets, diseases and plagues increase, and when it rises, they rise. Ibn Zayd said the same. This requires quoting from the Arabs that they describe the Pleiades as the setting sun. Al-Zuhri said: It is the sun when it sets, as if he noticed the meaning of setting but did not notice the meaning of setting. It was also said that it is the moon when it is eclipsed, or when it disappears. Qatada and others said this. They provided evidence for this with a hadith narrated by Ahmad, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh in Al-Azmah, Al-Hakim who authenticated it, and Ibn Mardawayh on the authority of Aisha, who said: "The Messenger of God (blessings and peace of God be upon him) looked one day at the moon when he divorced someone and said: O Aisha, seek refuge in God from the evil of this, for this is the setting sun when it sets." Al-Tirmidhi said: After narrating it, it is good and authentic. This does not contradict the view of the majority of scholars, because the moon is a sign of the night and it has no authority except in it. This is what is said in response to those who say it is the Pleiades. Ibn al-A'rabi said: In the interpretation of this hadith: That is because the

Surat al-Falaq 113:3

And from the evil of darkness when it comes

people of doubt wait for the full moon. It was said that al-Ghasiq is the snake when it bites. It was also said that al-Ghasiq is every attacker that harms, no matter what it is, from their saying **Ghasaqat al-Qarah**: when its pus flows. It was also said that al-Ghasiq is the liquid. We have informed you that the most correct interpretation of this verse is what the people of the first opinion said, and the reason for its specificity is that evil is greater in it, and guarding against evils in it is more difficult, and from this is their saying: **The night is more concealing for woe.**

eclipse.

## Tafsir al-Baghawi

3- **And from the evil of the darkening when it comes**, Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Ja'far ibn Muhammad al-Maghliis told us, Harun ibn Ishaq al-Hamadani told us, Waki' told us, on the authority of Ibn Abi Dhi'b, on the authority of his maternal uncle al-Harith ibn Abd al-Rahman, on the authority of Abu Salamah, on the authority of Aishah, who said: "The Prophet, may God bless him and grant him peace, took my hand and looked at the moon and said: O Aishah, seek refuge in God from the evil of the darkening when it comes. This is the darkening when it comes."

Do this: What is meant by it is: the moon when it is eclipsed and blackens, meaning it enters into an eclipse and disappears and becomes dark.

Ibn Abbas said: Al-Ghasiq is the night when it comes with its darkness from the east and enters everything and becomes dark. Al-Ghasiq is darkness. It is said that the night is dark and it becomes dark, and this is the saying of Al-Hasan and Mujahid, meaning the night when it comes and enters. Al-Waqoub is the entry, and it is the entry of night with the setting of the sun.

Muqatil said: It means the darkness of the night when its blackness enters the light of day.

It was said: The night is called Ghasiq because it is colder than the day, and Ghasiq means cold.

Ibn Zayd said: It means the Pleiades when they fall. It is said that illnesses increase when they fall and disappear when they rise.

## Tafsir al-Baidawi

3- **And from the evil of the darkening** of a night whose darkness is intense, from His saying: **until the darkness of the night** and its origin is to be full. It is said that the eye is full of tears, and it is said to be a flow, and **the darkness of the night** is the pouring of its darkness, and the darkness of the eye is the flow of its tears. **If it descends** its darkness includes everything, and it is specified because the harms in it are many and it is difficult to repel, and for this reason it is said that the night conceals woe. And it is said that what is meant by it is the moon, for it eclipses and descends into darkness, and its descent is its entry into the



## Surat al-Falaq 113:4

And from the evil of those who blow on knots

### Tafsir al-Jalalayn

4 - **And from the evil of the blowers** the witches who blow **into the knots** that they tie on the thread, blowing into them with something they say without saliva. Al-Zamakhshari said with him like the daughters of Labid mentioned above.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And from the evil of those who blow on knots** means: And from the evil of the witches who blow on knots of thread when they recite incantations over them.

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: **And from the evil of those who blow on knots** he said: What is mixed with magic from incantations.

Ibn Bashir told us: Ibn Abi Uday told us, on the authority of Aouf, on the authority of Al-Hasan: **And from the evil of those who blow on knots**, he said: witches and sorcerers.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar: Qatada recited: **And from the evil of those who blow on knots**. He said: Beware of these incantations that are mixed with magic.

He said: Ibn Thaur told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, who said: Is there anything closer to polytheism than the incantation of the insane?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Saeed, on the authority of Qatada, he said: Al-Hasan used to say when he recited: **And from the evil of those who blow on knots**, he said: Beware of that which is mixed with magic.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid and Ikrimah, **Those who blow on knots**. He said: Mujahid said: The incantation is in tying the thread, and Ikrimah said: Taking hold of the knots of the thread.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And from the evil of those who blow on knots**, he said: The blowers are the witches in knots.

### Tafsir al-Qurtubi

The Almighty says: **And from the evil of those who blow on knots** meaning the witches who blow on knots when they recite incantations over them. He likened the blowing to what someone does when they recite incantations. The poet said:

I seek refuge in my Lord from the spitting of the biting snake.

Mutammam ibn Nuwayrah said:

I blew on the thread something like a charm for fear of heaven and the envious

Antara said:

If he recovers, I will not spit on him, but if he is lost, he is entitled to compensation.

Seventh: Al-Nasa'i narrated on the authority of Abu Hurayrah who said: "The Messenger of God (peace and blessings be upon him) said: 'Whoever ties a knot and then blows into it has committed sorcery, and whoever performs sorcery has committed shirk, and whoever hangs something on it will be entrusted to it.'" There is disagreement about blowing during incantation. Some people forbade it, while others permitted it. 'Ikrimah said: The one performing the incantation should not blow, wipe over it, or tie it. Ibrahim said: They disliked blowing during incantations. Some of them said: I went to Al-Dahhak while he was saying goodbye, and I said: 'Shall I not seek refuge in You, O Abu Muhammad?' He said: 'Yes, but do not blow.' So I sought refuge for him with the two Mu'awwidhat. Ibn Jurayj said: I said to 'Ata': Should the Qur'an be blown or blowing? He said: 'None of that, but you can recite it like this.' Then he said: 'Blow if you wish.' Muhammad ibn Sirin was asked about incantation in which one blows, and he said: 'I do not know of anything wrong with it, and if they differ, then the judge between them is the Sunnah.' Aisha narrated:

"The Prophet, may God bless him and grant him peace, used to blow during ruqyah. This was narrated by the Imams." We mentioned it at the beginning of the surah and in *Subhan*. "And on the authority of Muhammad ibn Hatib that his hand was burned, so his mother brought him to the Prophet, may God bless him and grant him peace, and he began to blow on it and say words, which he claimed he did not memorize." And Muhammad ibn al-Ash'ath said: He took me to Aisha, may God be pleased with her, and there was a problem in my eye, so she treated me and blew on me.

As for what was narrated from Ikrimah, that he said: **The exorcist should not blow**, it seems that he meant that God the Almighty made blowing into knots something that one seeks refuge with, so it is not in and of itself a talisman. This is not so, because if blowing into knots is reprehensible, then blowing without knots should not be reprehensible. And because blowing into knots is only intended for magic that harms souls, and this blowing is for the betterment

## Surat al-Falaq 113:4

And from the evil of those who blow on knots

of bodies, so that which is beneficial cannot be compared to that which is harmful. As for Ikrimah's dislike of wiping, then it is contrary to the Sunnah.

Ali **may God be pleased with him** said: I complained, so the Prophet (peace and blessings of God be upon him) came to me while I was saying: O God, if my time has come, then give me relief. If it is delayed, then heal me and grant me well-being. If it is a trial, then grant me patience. The Prophet (peace and blessings of God be upon him) said: How did you say it? I told him. He wiped me with his hand, then said: O God, heal him. That pain never returned. Abdullah ibn Amr, Abd al-Rahman ibn Sabit, Isa ibn Umar, and Ruwaysh on the authority of Yaqub read **and from the evil of the women who blow** in the weight of *fa'ilat*. It was narrated on the authority of Abdullah ibn al-Qasim, the freed slave of Abu Bakr al-Siddiq **may God be pleased with them both**. It was narrated that women bewitched the Prophet (peace and blessings of God be upon him) with eleven knots, so God revealed the two Mu'awwidhat, eleven verses. Ibn Zayd said: They were from the Jews, meaning the aforementioned witches. It was also said that they were the daughters of Labid ibn al-A'sam.

## Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad al-Zubayri told us, Hasan ibn Salih told us, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: *Al-Falaq* means dawn. Al-Awfi said, on the authority of Ibn Abbas: *Al-Falaq* means dawn. It was narrated on the authority of Mujahid, Saeed ibn Jubayr, Abdullah ibn Muhammad ibn Aqil, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Ibn Zayd, and Malik, on the authority of Zayd ibn Aslam, something like this. Al-Qurazi, Ibn Zayd, and Ibn Jarir said: It is like the saying of God Almighty: **The Cleaver of the Dawn**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Al-Falaq* means creation. Ad-Dahhak said the same: God commanded His Prophet to seek refuge from all of creation. Ka'b al-Ahbar said: *Al-Falaq* means a house in Hell. If it is opened, all the people of Hell will cry out from the intensity of its heat. Ibn Abi Hatim narrated it, then he said: My father told us, Suhayl ibn Uthman told us, on the authority of a man whom he named, on the authority of al-Suddi, on the authority of Zayd ibn Ali, on the authority of... His fathers said that Al-Falaq is a hole at the bottom of Hell with a cover over it. When it is removed, a fire emerges from it, from which Hell roars with the intensity of the heat that comes out of it. This is also narrated on the authority of Amr ibn Unbasa, Ibn Abbas, Al-Suddi, and others.

A strange hadith has been reported on this subject. Ibn Jarir said: Ishaq ibn Wahb al-Wasiti told me, Mas'ud ibn Musa ibn Mishkan al-Wasiti told us, Nasr ibn Khuzaymah al-Khurasani told us, on the authority of Shu'ayb ibn Safwan, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered**

**well in Hellfire**. Its chain of transmission is strange and its attribution to the Prophet is not authentic. Abu 'Abd al-Rahman al-Habli said: *Al-Falaq* is one of the names of Hellfire. Ibn Jarir said: The correct opinion is the first one, which is that it is the break of dawn. This is the correct view, and it is the preferred view of al-Bukhari in his Sahih, may God have mercy on him. God the Almighty said: **From the evil of that which He has created** meaning from the evil of all creatures. Thabit Al-Bunani and Al-Hasan Al-Basri said: Hell, Satan and his offspring are among those He has created. **And from the evil of the darkening when it comes** Mujahid said: The darkening of the night is when the sunset comes. Al-Bukhari narrated it from him, and Ibn Abi Nujayh narrated it likewise from him. Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Al-Dahhak, Khasif, Al-Hasan and Qatadah also said: When the night comes with its darkness. Al-Zuhri said: **And from the evil of the darkening when it comes** meaning the sun when it sets. And from Atiyyah and Qatadah: When the night comes when it goes. Abu Al-Muhzam said from Abu Hurayrah: **And from the evil of the darkening when it comes** meaning the star. Ibn Zayd said: The Arabs used to say *Al-Ghasiq* is the falling of the Pleiades, and diseases and plagues would become greater when they occur and would disappear when they rise.

Ibn Jarir said: And among the narrations of these people is what Nasr bin Ali narrated to me, Bakkar bin Abdullah bin my nephew Hammam narrated to me, Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin A'waf narrated to us from his father from Abu Salamah from Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said: **And from the evil of the darkening star when it sets I said:** This hadith cannot be traced back to the Prophet, may God bless him and grant him peace. Ibn Jarir said: And others said: It is the moon. **I said:** The main support of the proponents of this opinion is what Imam Ahmad narrated: Abu Dawud al-Hafri narrated to us from Ibn Abi Dhi'b from al-Harith bin Abi Salamah who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, took my hand and showed me the moon when it rose and said: **Seek refuge in God from the evil of this darkening star when it sets**. At-Tirmidhi and al-Nasa'i narrated it in their two books of interpretation in their Sunans from the hadith of Muhammad bin Abdul Rahman bin Abi Dhi'b from his maternal uncle, al-Harith bin Abdul Rahman, on his authority. Al-Tirmidhi said: It is a good and authentic hadith. Its wording is: **Seek refuge in God from the evil of this darkening when it comes**. Al-Nasa'i's wording is: **Seek refuge in God from the evil of this, this darkening when it comes**. The proponents of the first opinion said: It is a sign of the night when it comes. This does not contradict our opinion because the moon is a sign of the night and has no power except in it. Similarly, the stars do not shine except at night, so it goes back to what we said, and God knows best.

God the Almighty said: {And from the evil of those who blow on knots} Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak said: meaning witches. Mujahid said: When they recite incantations and blow on knots. Ibn

Jarir said: 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 is nothing closer to polytheism than the incantations of snakes and madmen. In another hadith: "Gabriel came to the Prophet (peace and blessings of God be upon him) and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I recite incantations over you from every illness that afflicts you, and from the evil of every envier and evil eye. May God heal you. Perhaps this was part of his (peace and blessings of God be upon him) complaint when he was bewitched, then God cured him and restored the plot of the envious Jewish sorcerers to their heads, and made their destruction in their plotting and exposing them. Despite this, the Messenger of God (peace and blessings of God be upon him) never rebuked him for a single day, rather God sufficed him and healed and cured him." Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Yazid ibn Hibban, on the authority of Zayd ibn Arqam, who said: "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he complained of it for several days. Then Gabriel came to him and said: 'A Jewish man cast a spell on you and tied you to such-and-such a well. Send someone to bring it to him.' So the Messenger of God (peace and blessings of God be upon him) sent someone who extracted it and brought it to him, and he undid it. Then the Messenger of God (peace and blessings of God be upon him) stood up as if he had been freed from a shackle." He did not mention that to the Jew, nor did he see it on his face until he died. An-Nasa'i narrated it on the authority of Hunad, on the authority of Abu Muawiyah Muhammad ibn Hazim al-Darir.

Al-Bukhari said in the Book of Medicine in his Sahih: Abdullah bin Muhammad told us: I heard Sufyan bin Uyaynah say: The first one to tell us about it was Ibn Jurayj who said: The family of Urwah told me on the authority of Urwah, so I asked Hisham about it, so he told us on the authority of his father on the authority of Aisha who said: The Messenger of God, may God bless him and grant him peace, was bewitched until he thought he was having intercourse with women but he was not. Sufyan said: This is the worst kind of magic when it happens like this. He said: O Aisha, do you know that God has given me a fatwa regarding what I asked Him about? Two men came to me, one of them sat at my head and the other at my feet. The one at my head said to the other: What is the matter with this man? He said: He has been bewitched. He said: Who bewitched him? Labid bin A'sam said: A man from Banu Zuraiq, an ally of the Jews, was a hypocrite. He said: And for what? He said: With a comb and tongs. He said: And where? He said: In the skin of a male palm tree under a hump in the well of Dharwan. She said: So he went to the well until he extracted it and said: This is the well that you showed me and its water is as if... Henna infusion, as if its palm trees were the heads of devils. He said: So it was extracted. I said: Will it not spread? He said: As for God, He has healed me, and I hate to stir up evil against anyone.

And he supported it from the hadith of Isa bin Yunus, Abu Damrah, Anas bin Ayyad, Abu Usamah, and Yahya al-Qattan, and in it she said: Until he thought that he had done something when he had not, and with

him he ordered the well to be buried. And he mentioned that Ibn Abi al-Zinad and al-Layth bin Sa'd also narrated it from Hisham. Muslim narrated it from the hadith of Abu Usamah, Hammad bin Usamah and Abdullah bin Numayr, and Ahmad narrated it from Affan from Wahib from Hisham with it. And Imam Ahmad also narrated it from Ibrahim bin Khalid from Muammar from Hisham from his father from Aisha who said: "The Prophet (peace and blessings of God be upon him) remained for six months, thinking that he would come but would not come. Then two angels came to him, one of them sat at his head and the other at his feet. One of them said to the other: What is the matter with him? He said: He has been bewitched. He said: Who bewitched him? He said: Labid bin al-A'sam, and he mentioned the rest of the hadith." Al-Tha'labi, the interpreter, said in his interpretation: Ibn Abbas and Aisha, may God be pleased with them, said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace. The Jews crept towards him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of the teeth of his comb. He gave them to the Jews and they cast a spell on him with them.

The one who took charge of that was a man from among them called Ibn A'sam. Then he hid it in a well belonging to the Banu Zuraiq called Dhirwan. The Messenger of God (peace and blessings of God be upon him) fell ill and his hair fell out. He remained there for six months, thinking that he was having intercourse with women but was not. He began to melt away and did not know what was wrong with him. While he was sleeping, two angels came to him, one of them sat at his head and the other at his feet. The one at his feet said to the one at his head, **What is the matter with this man?** He said, **He was a doctor.** He said, **What was he a doctor with?** He said, **Bewitchment.** He said, **Who bewitched him?** He said, **Labid ibn al-A'sam the Jew.** He said, **And with what did he treat him?** He said, **With a comb and a raker.** He said, **Where is he?** He said, **In the stump of a male palm tree under a hump in the well of Dhirwan.** The jaf is the husk of the date palm, and the ra'ufah is a protruding stone at the bottom of the well on which the healer stands. The Messenger of God, may God bless him and grant him peace, woke up terrified and said: **O Aisha, did you not realize that God had informed me of my illness?** Then the Messenger of God, may God bless him and grant him peace, sent Ali, Al-Zubayr, and Ammar ibn Yasir. They drained the water from the well, which was like henna infusion. Then they lifted the rock and took out the jaf. In it was his comb and the teeth of his comb, and in it was a string with twelve knots stuck in it with needles. Then God, the Most High, revealed the two Surahs, and whenever he recited a verse, a knot would be undone. The Messenger of God, may God bless him and grant him peace, felt light when the last knot was undone. He stood up as if he had been freed from a shackle, and Gabriel, peace be upon him, said: "In the name of God, I recite ruqyah over you from everything that harms you, from the envier and the evil eye. May God heal you." They said: "O Messenger of God, may God bless him and grant him peace, should we not take the evil one and kill him?" The Messenger of God, may God

Surat al-Falaq 113:4

And from the evil of those who blow on knots

bless him and grant him peace, said: **As for me, God has healed me, and I hate to...** "Evil was stirred up against the people." This is how he mentioned it without a chain of transmission, and it contains strangeness, and some of it is extremely objectionable, and some of it has evidence from what was mentioned above, and God knows best.

### Fath al-Qadir

4- **And from the evil of those who blow on knots** The blowers are the witches: that is, from the evil of the blowing souls, or the blowing women, and blowing is blowing as is done by the one who performs incantations and magic. It was said with saliva, and it was said without saliva, and it was said without saliva, and the knot is the plural of knot, and that is because they used to blow on knots of threads when they used magic with them, and from that is the saying of Antarah:

If he recovers, I will not blow on him, and if he makes a contract, I will make contracts for him.

And the saying of Mutammam ibn Nuwayrah:

Blowing into a thread similar to incantations for fear of Paradise and the envious

Abu Ubaidah said: Al-Nafithat are the daughters of Labid Al-A'sam the Jew. They cast a spell on the Prophet, may God bless him and grant him peace. The majority of scholars read al-Nafithat as the plural of nafatha, as an exaggeration. Ya'qub, Abd al-Rahman ibn Sabat, and Isa ibn Umar read al-Nafithat as the plural of nafitha. Al-Hasan read al-Nafithat with a damma on the nūn. Abu al-Rabi' read al-Nafithat without an alif.

### Tafsir al-Baghawi

4- **And from the evil of those who blow on knots**, meaning the witches who blow on knots when they recite incantations over them. Abu Ubaidah said: They are the daughters of Labid ibn al-A'sam who bewitched the Prophet, may God bless him and grant him peace.

### Tafsir al-Baidawi

4- **And from the evil of those who blow on knots** And from the evil of the souls or the witch women who tie knots on threads and blow on them. Blowing is blowing with saliva and it is specified for what was narrated that a Jew bewitched the Prophet (peace and blessings of God be upon him) with eleven knots on a string that he put in a well. The Prophet (peace and blessings of God be upon him) became ill and the two Mu'awwidhat were revealed. Gabriel (peace and blessings of God be upon him) informed him of the location of the bewitchment, so he sent Ali **may God be pleased with him** who came and recited them to him. Every time he recited a verse, a knot would be

undone and he felt some lightness. This does not necessitate believing the infidels who claim that he was bewitched, because what they meant by it is that he was insane by means of sorcery. It was said that what is meant by blowing on knots is nullifying men's resolve with tricks, borrowed from softening knots by blowing saliva to make them easier to undo. It is also defined separately because every blower is evil, unlike every darkness-maker and envier.

## Surat al-Falaq 113:5

And from the evil of the envier when he envies

### Tafsir al-Jalalayn

5 - **And from the evil of the envier when he envies** He showed his envy and acted according to it, like the aforementioned Kalbaid from the Jews who envied the Prophet, may God bless him and grant him peace, and he mentioned the three that included what was created after him due to the severity of their evil.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **And from the evil of an envier when he envies.** The people of interpretation differed regarding the envier whom the Prophet, may God bless him and grant him peace, commanded to seek refuge from the evil of his envy. Some of them said: That is every envier whom the Prophet, may God bless him and grant him peace, commanded to seek refuge from the evil of his eye and his own self.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And from the evil of the envier when he envies.** They said: From the evil of his own eye and self. Ata' al-Khurasani said something similar. Muammar said: I heard Ibn Tawus narrating on the authority of his father, who said: "The evil eye is real, and if anything could overtake destiny, it would be the evil eye. When one of you performs ablution, let him perform ablution."

Others said: Rather, the Prophet, may God bless him and grant him peace, commanded with this verse to seek refuge from the evil of the Jews who envied him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said regarding His statement: **And from the evil of the envier when he envies**, he said: The Jews were not prevented from believing in him except by their envy.

The more correct of the two opinions on this matter is the opinion of the one who said: The Prophet, may God bless him and grant him peace, commanded that one should seek refuge from the evil of every envious person if he envies, criticizes him, practices magic on him, or seeks to harm him.

We said: This is more correct, because God Almighty did not specify in His statement: **And from the evil of the envier when he envies** one envier over another, but rather He made His command to him to seek refuge from the evil of every envier general, so this is general.

## Tafsir al-Qurtubi

The Almighty says: **And from the evil of the envier when he envies.** The meaning of envy was mentioned in Surah An-Nisa', which is wishing for the loss of a blessing from the envied one if the envier did not receive something similar. Competition is wishing for something similar even if it does not disappear. Envy is a reprehensible evil. Competition is permissible and is envy. It was narrated:

The Prophet, may God bless him and grant him peace, said: **The believer is envious, and the hypocrite is jealous.** In the two Sahihs: **There is no envy except in two cases**, meaning there is no envy. This has already been mentioned in Surat An-Nisa'. Praise be to God.

I said: The scholars said: The envious person does not cause harm unless his envy is apparent through action or word, and that is when envy leads him to inflict harm on the envied person, so he follows his faults and seeks out his mistakes.

The Messenger of God, may God bless him and grant him peace, said: **If you are envious, do not seek...** The hadith. It was mentioned before that envy was the first sin committed against God in heaven, and the first sin committed on earth. Iblis envied Adam, and Cain envied Abel. The envious person is hated, despised, banished, and cursed. And the one who said it well said:

Tell the envious person when he breathes a stab, **Oh oppressor, as if he were the oppressed one.**

Ninth: This Surah indicates that God, the Almighty, is the Creator of all evil, and He commanded His Prophet, peace and blessings be upon him, to seek refuge from all evils. He said, **From the evil of what He has created**, and made envy the end of that, to draw attention to its greatness and the abundance of its harm, and the envious person is the enemy of God's blessings. Some of the wise men said: The envious person confronts his Lord in five ways: First: He hates every blessing that appears to others. Second: He is dissatisfied with his Lord's portion, as if he is saying: Why was this portion distributed? Third: He opposes God's action, meaning that God's grace is given to whomever He wills, yet he is stingy with God's grace. Fourth: He has let down God's allies, or he wants to let them down and take away the blessing from them. Fifth: He aids his enemy, Satan. It was said: The envious person will only get regret in gatherings, will only get curses and hatred from the angels, will only get grief and sorrow in private, will only get sorrow and burning in the afterlife, and will only get distance and hatred from God. It was narrated:

The Prophet, may God bless him and grant him peace, said: "There are three whose supplications will not be answered: one who consumes forbidden food, one who backbites a lot, and one who has rancor or envy toward Muslims in his heart." And God Almighty knows best.



## Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad ibn Issam told us, Abu Ahmad al-Zubayri told us, Hasan ibn Salih told us, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: *Al-Falaq* means dawn. Al-Awfi said, on the authority of Ibn Abbas: *Al-Falaq* means dawn. It was narrated on the authority of Mujahid, Saeed ibn Jubayr, Abdullah ibn Muhammad ibn Aqil, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Ibn Zayd, and Malik, on the authority of Zayd ibn Aslam, something like this. Al-Qurazi, Ibn Zayd, and Ibn Jarir said: It is like the saying of God Almighty: **The Cleaver of the Dawn**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Al-Falaq* means creation. Ad-Dahhak said the same: God commanded His Prophet to seek refuge from all of creation. Ka'b al-Ahbar said: *Al-Falaq* means a house in Hell. If it is opened, all the people of Hell will cry out from the intensity of its heat. Ibn Abi Hatim narrated it, then he said: My father told us, Suhayl ibn Uthman told us, on the authority of a man whom he named, on the authority of al-Suddi, on the authority of Zayd ibn Ali, on the authority of... His fathers said that Al-Falaq is a hole at the bottom of Hell with a cover over it. When it is removed, a fire emerges from it, from which Hell roars with the intensity of the heat that comes out of it. This is also narrated on the authority of Amr ibn Unbasa, Ibn Abbas, Al-Suddi, and others.

A strange hadith has been reported on this subject. Ibn Jarir said: Ishaq ibn Wahb al-Wasiti told me, Mas'ud ibn Musa ibn Mishkan al-Wasiti told us, Nasr ibn Khuzaymah al-Khurasani told us, on the authority of Shu'ayb ibn Safwan, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered well in Hellfire**. Its chain of transmission is strange and its attribution to the Prophet is not authentic. Abu 'Abd al-Rahman al-Habli said: *Al-Falaq* is one of the names of Hellfire. Ibn Jarir said: The correct opinion is the first one, which is that it is the break of dawn. This is the correct view, and it is the preferred view of al-Bukhari in his Sahih, may God have mercy on him. God the Almighty said: **From the evil of that which He has created** meaning from the evil of all creatures. Thabit al-Bunani and Al-Hasan Al-Basri said: Hell, Satan and his offspring are among those He has created. **And from the evil of the darkening when it comes** Mujahid said: The darkening of the night is when the sunset comes. Al-Bukhari narrated it from him, and Ibn Abi Nujayh narrated it likewise from him. Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Al-Dahhak, Khasif, Al-Hasan and Qatadah also said: When the night comes with its darkness. Al-Zuhri said: **And from the evil of the darkening when it comes** meaning the sun when it sets. And from Atiyyah and Qatadah: When the night comes when it goes. Abu Al-Muhzam said from Abu Hurayrah: **And from the evil of the darkening when it comes** meaning the star. Ibn Zayd said: The Arabs used to say *Al-Ghasiq* is the falling of the Pleiades, and diseases and plagues would become greater when they occur and would disappear when they rise.

Ibn Jarir said: And among the narrations of these people is what Nasr bin Ali narrated to me, Bakkar bin Abdullah bin my nephew Hammam narrated to me, Muhammad bin Abdul Aziz bin Omar bin Abdul Rahman bin Awf narrated to us from his father from Abu Salamah from Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said: **And from the evil of the darkening star when it sets I said**: This hadith cannot be traced back to the Prophet, may God bless him and grant him peace. Ibn Jarir said: And others said: It is the moon. **I said**: The main support of the proponents of this opinion is what Imam Ahmad narrated: Abu Dawud al-Hafri narrated to us from Ibn Abi Dhi'b from al-Harith bin Abi Salamah who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, took my hand and showed me the moon when it rose and said: **Seek refuge in God from the evil of this darkening star when it sets**. At-Tirmidhi and al-Nasa'i narrated it in their two books of interpretation in their Sunans from the hadith of Muhammad bin Abdul Rahman bin Abi Dhi'b from his maternal uncle, al-Harith bin Abdul Rahman, on his authority. Al-Tirmidhi said: It is a good and authentic hadith. Its wording is: **Seek refuge in God from the evil of this darkening when it comes**. Al-Nasa'i's wording is: **Seek refuge in God from the evil of this, this darkening when it comes**. The proponents of the first opinion said: It is a sign of the night when it comes. This does not contradict our opinion because the moon is a sign of the night and has no power except in it. Similarly, the stars do not shine except at night, so it goes back to what we said, and God knows best.

God the Almighty said: {And from the evil of those who blow on knots} Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak said: meaning witches. Mujahid said: When they recite incantations and blow on knots. Ibn Jarir said: 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 is nothing closer to polytheism than the incantations of snakes and madmen. In another hadith: "Gabriel came to the Prophet (peace and blessings of God be upon him) and said: Are you ill, O Muhammad? He said: Yes. He said: In the name of God I recite incantations over you from every illness that afflicts you, and from the evil of every envier and evil eye. May God heal you. Perhaps this was part of his (peace and blessings of God be upon him) complaint when he was bewitched, then God cured him and restored the plot of the envious Jewish sorcerers to their heads, and made their destruction in their plotting and exposing them. Despite this, the Messenger of God (peace and blessings of God be upon him) never rebuked him for a single day, rather God sufficed him and healed and cured him." Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Yazid ibn Hibban, on the authority of Zayd ibn Arqam, who said: "A Jewish man cast a spell on the Prophet (peace and blessings of God be upon him), and he complained of it for several days. Then Gabriel came to him and said: 'A Jewish man cast a spell on you and tied you to such-and-such a well. Send someone to bring it to him.' So the Messenger of God (peace and blessings of

God be upon him) sent someone who extracted it and brought it to him, and he undid it. Then the Messenger of God (peace and blessings of God be upon him) stood up as if he had been freed from a shackle." He did not mention that to the Jew, nor did he see it on his face until he died. An-Nasa'i narrated it on the authority of Hunad, on the authority of Abu Muawiyah Muhammad ibn Hazim al-Darir.

Al-Bukhari said in the Book of Medicine in his Sahih: Abdullah bin Muhammad told us: I heard Sufyan bin Uyaynah say: The first one to tell us about it was Ibn Jurayj who said: The family of Urwah told me on the authority of Urwah, so I asked Hisham about it, so he told us on the authority of his father on the authority of Aisha who said: The Messenger of God, may God bless him and grant him peace, was bewitched until he thought he was having intercourse with women but he was not. Sufyan said: This is the worst kind of magic when it happens like this. He said: O Aisha, do you know that God has given me a fatwa regarding what I asked Him about? Two men came to me, one of them sat at my head and the other at my feet. The one at my head said to the other: What is the matter with this man? He said: He has been bewitched. He said: Who bewitched him? Labid bin A'sam said: A man from Banu Zuraiq, an ally of the Jews, was a hypocrite. He said: And for what? He said: With a comb and tongs. He said: And where? He said: In the skin of a male palm tree under a hump in the well of Dharwan. She said: So he went to the well until he extracted it and said: This is the well that you showed me and its water is as if... Henna infusion, as if its palm trees were the heads of devils. He said: So it was extracted. I said: Will it not spread? He said: As for God, He has healed me, and I hate to stir up evil against anyone.

And he supported it from the hadith of Isa bin Yunus, Abu Damrah, Anas bin Ayyad, Abu Usamah, and Yahya al-Qattan, and in it she said: Until he thought that he had done something when he had not, and with him he ordered the well to be buried. And he mentioned that Ibn Abi al-Zinad and al-Layth bin Sa'd also narrated it from Hisham. Muslim narrated it from the hadith of Abu Usamah, Hammad bin Usamah and Abdullah bin Numayr, and Ahmad narrated it from Affan from Wahib from Hisham with it. And Imam Ahmad also narrated it from Ibrahim bin Khalid from Muammar from Hisham from his father from Aisha who said: "The Prophet (peace and blessings of God be upon him) remained for six months, thinking that he would come but would not come. Then two angels came to him, one of them sat at his head and the other at his feet. One of them said to the other: What is the matter with him? He said: He has been bewitched. He said: Who bewitched him? He said: Labid bin al-A'sam, and he mentioned the rest of the hadith." Al-Tha'labi, the interpreter, said in his interpretation: Ibn Abbas and Aisha, may God be pleased with them, said: There was a Jewish boy who served the Messenger of God, may God bless him and grant him peace. The Jews crept towards him and kept at him until he took the comb from the Prophet's head, may God bless him and grant him peace, and a number of the teeth of his comb. He gave them to the Jews and they cast a spell on him with them.

The one who took charge of that was a man from

among them called Ibn A'sam. Then he hid it in a well belonging to the Banu Zuraiq called Dhirwan. The Messenger of God (peace and blessings of God be upon him) fell ill and his hair fell out. He remained there for six months, thinking that he was having intercourse with women but was not. He began to melt away and did not know what was wrong with him. While he was sleeping, two angels came to him, one of them sat at his head and the other at his feet. The one at his feet said to the one at his head, **What is the matter with this man?** He said, **He was a doctor.** He said, **What was he a doctor with?** He said, **Bewitchment.** He said, **Who bewitched him?** He said, **Labid ibn al-A'sam the Jew.** He said, **And with what did he treat him?** He said, **With a comb and a raker.** He said, **Where is he?** He said, **In the stump of a male palm tree under a hump in the well of Dhirwan.** The jaf is the husk of the date palm, and the ra'ufah is a protruding stone at the bottom of the well on which the healer stands. The Messenger of God, may God bless him and grant him peace, woke up terrified and said: **O Aisha, did you not realize that God had informed me of my illness?** Then the Messenger of God, may God bless him and grant him peace, sent Ali, Al-Zubayr, and Ammar ibn Yasir. They drained the water from the well, which was like henna infusion. Then they lifted the rock and took out the jaf. In it was his comb and the teeth of his comb, and in it was a string with twelve knots stuck in it with needles. Then God, the Most High, revealed the two Surahs, and whenever he recited a verse, a knot would be undone. The Messenger of God, may God bless him and grant him peace, felt light when the last knot was undone. He stood up as if he had been freed from a shackle, and Gabriel, peace be upon him, said: "In the name of God, I recite ruqyah over you from everything that harms you, from the envier and the evil eye. May God heal you." They said: "O Messenger of God, may God bless him and grant him peace, should we not take the evil one and kill him?" The Messenger of God, may God bless him and grant him peace, said: **As for me, God has healed me, and I hate to...** "Evil was stirred up against the people." This is how he mentioned it without a chain of transmission, and it contains strangeness, and some of it is extremely objectionable, and some of it has evidence from what was mentioned above, and God knows best.

## Fath al-Qadir

### 5- And from the evil of the envier when he envies.

Envy: is wishing for the removal of the blessing that God has bestowed upon the envied one. The meaning of **when he envies**: if he shows what is in his soul of envy and acts accordingly and envy drives him to inflict evil upon the envied one. Omar bin Abdul Aziz said: I have not seen an oppressor more similar to the oppressed than an envier. The poet composed this meaning and said:

Tell the envious person when he breathes a stab, **O oppressor, as if he were the oppressed one.**

In this Surah, God the Almighty mentioned His Messenger's guidance, may God bless him and grant him peace, to seek refuge from the evil of all His creations in general. Then He mentioned some evils in

particular, although they were included in the generality due to their greater evil and harm. These are the darkness-smelling ones, the evil-smelling ones, and the envious ones. It is as if these, because of the greater evil they contain, are truly worthy of mention by each one of them being singled out for mention.

Ibn Mardawayh narrated on the authority of Amr ibn Abasa who said: "The Messenger of God (peace and blessings be upon him) led us in prayer and recited, 'Say, I seek refuge in the Lord of the daybreak.' He said, 'O Ibn Abasa, do you know what al-Falaq is?' I said, 'God and His Messenger know best.' He said, 'A well in Hellfire.'" Ibn Abi Hatim narrated it on the authority of Amr ibn Abasa, but it was not traced back to the Prophet (peace and blessings be upon him). Ibn Mardawayh narrated on the authority of Uqbah ibn Amir who said: The Messenger of God (peace and blessings be upon him) said to me, 'Recite, **Say, I seek refuge in the Lord of the daybreak**. Do you know what al-Falaq is? It is a gate in Hellfire which, if opened, will set Hellfire ablaze.' Ibn Mardawayh and al-Dulaimi narrated on the authority of Abdullah ibn Amr ibn al-As who said: "I asked the Messenger of God (peace and blessings be upon him) about the statement of God, the Exalted, 'Say, I seek refuge in the Lord of the daybreak.' He said, 'It is a prison in Hellfire in which the tyrants and the arrogant are imprisoned, and Hellfire seeks refuge with God from it.'" Ibn Jarir narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings be upon him) said: **Al-Falaq is a well in Hellfire**.

If these hadiths were authentic and proven to be from the Messenger of God (peace and blessings be upon him), then it would be obligatory to adhere to them and to say them. Ibn Jarir narrated from Ibn Abbas, who said: **Al-Falaq is a prison in Hell**. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated from Jabir ibn Abdullah, who said: **Al-Falaq is the dawn**. Ibn Jarir narrated something similar from Ibn Abbas. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from him, who said: **Al-Falaq is creation**. Ibn Jarir, Abu al-Shaykh and Ibn Mardawayh narrated from Abu Hurayrah, from the Prophet (peace and blessings be upon him), regarding his statement, **And from the evil of the darkening star when it comes**, and he said: The star is al-Ghasiq, which is Thuraya. Ibn Jarir and Ibn Abi Hatim narrated it from another chain of transmission from him, other than the Prophet's. We have already explained that al-Ghasiq is the moon. Abu al-Shaykh also narrated from him, who said: The Messenger of God (peace and blessings be upon him) said: **When the stars rise, every calamity will be lifted from every land**. Even if this is authentic, it does not indicate that al-Ghasiq is the star or stars. Ibn Jarir and Ibn al-Mundhir narrated from Ibn Abbas, **And from the evil of darkness as it comes**, he said: night when it comes. Ibn al-Mundhir narrated from Ibn Abbas, **And from the evil of those who blow on knots**, he said: witches. Ibn Jarir narrated from him regarding the verse, he said: It is the incantations that are mixed with magic. Al-Nasa'i and Ibn Mardawayh narrated from Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **Whoever ties a knot and then blows on it has practiced magic, and whoever practices magic has**

**committed shirk, and whoever attaches himself to something will be entrusted to it**. Ibn Sa'd, Ibn Majah, Al-Hakim and Ibn Mardawayh narrated from Abu Hurayrah that he said: "The Prophet, may God bless him and grant him peace, came to visit me and said: 'Shall I not recite over you an incantation with which Gabriel recited to me?' I said: 'Yes, by my father and mother, may you be sacrificed for me.' He said: 'In the name of God I recite over you, and God will cure you of every illness in you, 'From the evil of those who blow on knots \* And from the evil of an envier when he envies.' So he recited it three times." Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And from the evil of the envier when he envies**, he said: The soul and eye of the son of Adam.

## Tafsir al-Baghawi

5- **And from the evil of the envier when he envies**, meaning the Jews, for they used to envy the Prophet, may God bless him and grant him peace.

## Tafsir al-Baidawi

5- **And from the evil of an envier when he envies** if he shows his envy and acts in accordance with it, then no harm from him before that returns to the envied one, but rather it is specific to him due to his being preoccupied with his happiness, and it is specific because it is the main reason for harming humans and even animals other than him, and it is possible that what is meant by **the dark** is what is devoid of light and what is similar to it like the forces and by **the blowers** the plants, for their plant forces in terms of their increasing length, width and depth were blowing in the three nodes, and by the envious animal, for he usually intends others out of desire for what they have, and perhaps it is isolated from the world of creation because they are the proximate causes of harm.

On the authority of the Prophet, may God bless him and grant him peace: "Two surahs were revealed to me, the likes of which have never been revealed. You will not recite two surahs more beloved or pleasing to God than them," meaning the two Mu'awwidhat.

## Surat al-Nas 114:1

Say, I seek refuge in the Lord of mankind.

### Tafsir al-Jalalayn

1 - (Say: I seek refuge in the Lord of mankind) their Creator and Owner. They were specifically mentioned to honor them and to seek refuge from the evil of the whisperer in their hearts.

### Tafsir al-Suyuti

And Al-Bayhaqi narrated in **Dala'il Al-Nubuwwah** on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, fell seriously ill, and two angels came to him. One of them sat at his head and the other at his feet. The one at his feet said to the one at his head: **What do you see?** He said: *Medicine*. He said: **What is magic?** He said: **Who cast magic on him?** He said: **Labid bin Al-A'sam the Jew**. He said: **Where is he?** He said: "In the well of the family of so-and-so, under a rock in a well. So go to the well and draw out its water, lift the rock, then take the well and burn it. When morning came, the Messenger of God, may God bless him and grant him peace, sent Ammar bin Yasir with a group of people, and they went to the well. Its water was like the water of henna. They drew out the water, lifted the rock, took out the well, and burned it. In it was a string with eleven knots. These two Surahs were revealed to him, and whenever he recited a verse, a knot would be undone. "Say, 'I seek refuge in the Lord of the daybreak'" and **Say, 'I seek refuge in the Lord of mankind'** for its origin is witnessed in the Sahih without the revelation of the two Surahs. And it has a witness. By their descent

Abu Naim narrated in **Al-Dala'il**, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Anas bin Malik, who said: The Jews did something to the Messenger of God, may God bless him and grant him peace, and he suffered from severe pain. His companions entered upon him and thought that it was because of what was wrong with him. Then Gabriel came to him with the two Mu'awwidhat and he treated him with them, and he went out to his companions healthy.

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, seek refuge **in the Lord of mankind, the King of mankind**, and He is the King of all creation: humans, jinn, and others. This is to inform him that whoever venerates people as believers venerate their Lord. He is the King of those who venerate Him, and that this is in His kingdom and authority, His power flows over it, and that He is more deserving of veneration and more worthy of worship than those who venerate Him and worship Him, than anyone else among the people.

### Tafsir al-Qurtubi

Like (*Al-Falaq*) because it is one of the two Mu'awwidhat. At-Tirmidhi narrated on the authority of Uqbah ibn Amir Al-Juhami: "On the authority of the Prophet, may God bless him and grant him peace, who said: God has revealed to me verses the likes of which have never been seen: 'Say, I seek refuge in the Lord of mankind' to the end of the surah, and 'Say, I seek refuge in the Lord of the daybreak' to the end of the surah." He said: This is a good and authentic hadith. Muslim narrated it.

God the Almighty said: **Say, 'I seek refuge in the Lord of mankind'**, meaning, their Owner and the One Who reforms their affairs. He mentioned that He is the Lord of mankind, even though He is the Lord of all creation, for two reasons: First, because people are held in high esteem, so by mentioning them He knows that He is their Lord, even if they are held in high esteem. Second, because He commanded us to seek refuge from their evil, so by mentioning them He knows that He is the One Who restores from them.

### Tafsir Ibn Kathir

Interpretation of Surat An-Nas

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

These are three attributes of the Almighty God: Lordship, Kingship, and Divinity. He is the Lord of all things, their King, and their God. All things are created for Him, owned by Him, and are His slaves. So the one seeking refuge is commanded to seek refuge in the One who is described by these attributes from the evil of the sneaking whisperer, who is the devil assigned to man. There is no one among the children of Adam who does not have a companion who makes obscurities attractive to him and spares no effort in his imagination. The one who is protected is he whom God protects.

It has been proven in Sahih that **There is not one of you but has a companion assigned to him**. They said: **And you, O Messenger of God?** He said: **Yes, except that God helped me against him, so he became a Muslim, and he only commands me to do good**. It has been proven in Sahih on the authority of Anas in the story of Safiyyah's visit to the Prophet, may God bless him and grant him peace, while he was in seclusion, and his going out with her at night to return her to her home. Two men from the Ansar met him, and when they saw the Prophet, may God bless him and grant him peace, they hurried and the Messenger of God, may God bless him and grant him peace, said: **Take it easy, she is Safiyyah bint Huyayy**. They said: **Glory be to God, O Messenger of God**. He said: **The devil runs through the son of Adam as blood runs, and I was afraid that he might throw something - or he said, evil - into your hearts**. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Bahr told us, 'Adi ibn Abi 'Ammarah told us, Ziyad al-Numayri told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he



Surat al-Nas 114:

Say, "I seek refuge in the Lord of mankind."

remembers God, he retreats, and if he forgets, he engulfs his heart. That is the withdrawing whisperer." Gharib.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim, who heard Abu Tamimah narrating about a person riding behind the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet's (peace and blessings of God be upon him) donkey stumbled, so I said, 'Cursed be the devil.' The Prophet (peace and blessings of God be upon him) said: 'Do not say, 'Cursed be the devil,' for if you say, 'Cursed be the devil,' he will act arrogantly and say, 'With my strength I have defeated him.' But if you say, 'In the name of God,' he will shrink until he becomes like a fly and is defeated." Ahmad is the only one to narrate it, and its chain of transmission is good and strong. It indicates that when the heart remembers God, the devil will shrink and become defeated, but if God is not remembered, he will become arrogant and defeated. Imam Ahmad said: Abu Bakr al-Hanafi told us, al-Dahhak ibn Uthman told us, on the authority of Saeed al-Maqburi, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: When one of you is in the mosque, Satan comes to him and entangles himself with him as a man entangles himself with his mount. When he calms down, he restrains him or bridle him. Abu Hurairah **may God be pleased with him** said: And you see that. As for the one who is restrained, you see him leaning like this, not remembering God. As for the one who is bridled, he opens his mouth and does not remember God Almighty. Ahmad is the only one who narrated this. Saeed ibn Jubayr said on the authority of Ibn Abbas, regarding His statement: **The retreating whisperer.**

He said: The devil is perched on the heart of the son of Adam. If he is forgetful or heedless, he whispers, but if God is remembered, he retreats. This is what Mujahid and Qatadah said. Al-Mu'tamir bin Sulayman said on the authority of his father: It was mentioned to me that the devil is the whisperer who whispers into the heart of the son of Adam when he is sad or happy, but if God is remembered, he retreats. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **the whisperer**, he said: It is the devil who commands, but if he is obeyed, he retreats.

God the Almighty said: **Who whispers in the breasts of mankind** - does this apply only to the children of Adam as appears to be the case, or does it include the children of Adam and the jinn? There are two opinions, and they would have been included in the word *people* as a general rule. Ibn Jarir said: **Men from the jinn were used for them, so there is no innovation in calling them people.** God the Almighty said: **From the jinn and mankind** - is this a detail of His saying: **Who whispers in the breasts of mankind?** Then He explained it by saying: **From the jinn and mankind?** This strengthens the second opinion. It was also said that His saying: **From the jinn and mankind** is an explanation of the one who whispers in the breasts of people from the devils among mankind and jinn, as God the Almighty said:

**And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in delusion.**

And as Imam Ahmad said: Waki' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi narrated to us, Ubaid bin Al-Khashkhash narrated to us on the authority of Abu Dharr, who said: I came to the Messenger of God (peace and blessings of God be upon him) while he was in the mosque and sat down. He said: **O Abu Dharr, have you prayed?** I said: *No*. He said: **Get up and pray.** I said: "So I got up and prayed, then sat down. He said: 'O Abu Dharr, seek refuge in God from the evil of the devils among mankind and jinn.'" I said: **O Messenger of God, do mankind have devils?** He said: *Yes*. I said: **O Messenger of God, what about prayer?** He said: **It is a prescribed good; whoever wishes may do less, and whoever wishes may do more.** I said: **O Messenger of God, what about fasting?** He said: **It is an obligatory duty that is sufficient, and with God is more.** I said: **O Messenger of God, what about charity?** He said: **Many times over.** I said: **O Messenger of God, which is better?** He said: **The effort of one who is poor or a secret given to a poor person.** I said: **O Messenger of God, which of the prophets was the first?** He said: *Adam*. I said: **O Messenger of God, was he a prophet?** He said: **Yes, a prophet who was spoken to.** I said: **O Messenger of God, how many are the messengers?** He said: **Three hundred and some ten, a large group.** And another time he said: *Fifteen*. I said: O Messenger of God, which of the following has been revealed to you is the greatest? He said: The Throne Verse: **God, there is no god but He, the Ever-Living, the Self-Sustaining.**

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## Fath al-Qadir

It is six verses

The dispute over whether it was revealed in Mecca or Medina is similar to the dispute that was mentioned previously regarding Surat Al-Falaq. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: **Say, 'I seek refuge in the Lord of mankind' was revealed in Mecca.** Ibn Mardawayh narrated on the authority of Ibn Az-Zubayr, who said: **Say, 'I seek refuge in the Lord of mankind' was revealed in Medina.** We have already mentioned in Surat Al-Falaq what was reported



regarding the reason for the revelation of this surah and what was mentioned regarding its merits, so refer to it.

The majority read 1- **Say I seek refuge** with the hamza. Other readings were done by deleting it and transferring its vowel to the lam. The majority read without the imalah in *al-nas*, while al-Kisa'i read with the imalah. The meaning of **Lord of mankind** is the Master of their affairs and the One who reforms their conditions. He said **Lord of mankind** even though He is the Lord of all His creations, to indicate their nobility and because the seeking of refuge was from the evil that whispers in their hearts.

## **Tafsir al-Baghawi**

1- **Say, 'I seek refuge in the Lord of mankind.'**

## **Tafsir al-Baidawi**

1- **Say I seek refuge** It was read in both surahs by deleting the hamza and moving their vowel to the lam. **In the Lord of mankind** Since the seeking of refuge in the previous surah was from physical harms which include humans and others and the seeking of refuge in this surah is from the harms that befall human souls and are specific to them, the addition was generalized and then made specific to people here, so it is as if it was said: I seek refuge from the evil of the whisperer to people in their Lord who owns their affairs and deserves their worship.

Surat People: 2  
King of the people

## Surat al-Nas 114:2

King of the people

## Tafsir al-Jalalayn

2 - King of the people

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **The king of the people.**

## Tafsir al-Qurtubi

He only said: **The King of the people \* The God of the people** because among the people there are kings who are mentioned as their king, and among the people there are those who worship other than Him, so He mentioned that He is their god and their object of worship, and that He is the one in whom one should seek refuge and resort to, not the kings and the great ones.

## Tafsir Ibn Kathir

These are three attributes of the Almighty Lord: Lordship, Kingship, and Divinity. He is the Lord of everything, its King, and its God. All things are created for Him, owned by Him, and are His slaves. So the one seeking refuge is commanded to seek refuge in the One who is described by these attributes from the evil of the sneaking whisperer, who is the devil assigned to man. There is no one among the children of Adam who does not have a companion who makes obscenities attractive to him and spares no effort in his imagination. The one who is protected is he whom God protects.

It has been proven in Sahih that **There is not one of you but has a companion assigned to him.** They said: **And you, O Messenger of God?** He said: **Yes, except that God helped me against him, so he became a Muslim, and he only commands me to do good.** It has been proven in Sahih on the authority of Anas in the story of Safiyyah's visit to the Prophet, may God bless him and grant him peace, while he was in seclusion, and his going out with her at night to return her to her home. Two men from the Ansar met him, and when they saw the Prophet, may God bless him and grant him peace, they hurried and the Messenger of God, may God bless him and grant him peace, said: **Take it easy, she is Safiyyah bint Huyayy.** They said: **Glory be to God, O Messenger of God.** He said: **The devil runs through the son of Adam as blood runs, and I was afraid that he might throw something - or he said, evil - into your hearts.** Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Bahr told us, 'Adi ibn Abi 'Ammarah

told us, Ziyad al-Numayri told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he remembers God, he retreats, and if he forgets, he engulfs his heart. That is the withdrawing whisperer." Gharib.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim, who heard Abu Tamimah narrating about a person riding behind the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet's (peace and blessings of God be upon him) donkey stumbled, so I said, 'Cursed be the devil.' The Prophet (peace and blessings of God be upon him) said: 'Do not say, 'Cursed be the devil,' for if you say, 'Cursed be the devil,' he will act arrogantly and say, 'With my strength I have defeated him.' But if you say, 'In the name of God,' he will shrink until he becomes like a fly and is defeated." Ahmad is the only one to narrate it, and its chain of transmission is good and strong. It indicates that when the heart remembers God, the devil will shrink and become defeated, but if God is not remembered, he will become arrogant and defeated. Imam Ahmad said: Abu Bakr al-Hanafi told us, al-Dahhak ibn Uthman told us, on the authority of Saeed al-Maqburi, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: When one of you is in the mosque, Satan comes to him and entangles himself with him as a man entangles himself with his mount. When he calms down, he restrains him or bridles him. Abu Hurairah **may God be pleased with him** said: And you see that. As for the one who is restrained, you see him leaning like this, not remembering God. As for the one who is bridled, he opens his mouth and does not remember God Almighty. Ahmad is the only one who narrated this. Saeed ibn Jubayr said on the authority of Ibn Abbas, regarding His statement: **The retreating whisperer.**

He said: The devil is perched on the heart of the son of Adam. If he is forgetful or heedless, he whispers, but if God is remembered, he retreats. This is what Mujahid and Qatadah said. Al-Mu'tamir bin Sulayman said on the authority of his father: It was mentioned to me that the devil is the whisperer who whispers into the heart of the son of Adam when he is sad or happy, but if God is remembered, he retreats. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **the whisperer**, he said: It is the devil who commands, but if he is obeyed, he retreats.

God the Almighty said: **Who whispers in the breasts of mankind** - does this apply only to the children of Adam as appears to be the case, or does it include the children of Adam and the jinn? There are two opinions, and they would have been included in the word *people* as a general rule. Ibn Jarir said: **Men from the jinn were used for them, so there is no innovation in calling them people.** God the Almighty said: **From the jinn and mankind** - is this a detail of His saying: **Who whispers in the breasts of mankind?** Then He explained it by saying: **From the jinn and mankind?** This strengthens

the second opinion. It was also said that His saying: **From the jinn and mankind** is an explanation of the one who whispers in the breasts of people from the devils among mankind and jinn, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in delusion.**

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## Fath al-Qadir

And His saying: **2- King of the people** is an explanatory apposition that was brought to clarify that His Lordship, glory be to Him, is not like the Lordship of all other kings over the kingdoms under their control, but rather by way of complete kingship and overwhelming authority.

## Tafsir al-Baghawi

**2- King of the people.**

## Tafsir al-Baidawi

**2-King of the people.**

Surat An-Nas: 3  
The God of mankind

## Surat al-Nas 114:3

The God of mankind

## Tafsir al-Jalalayn

3 - **God of mankind** with two substitutes, two attributes, or two explanatory appositions, and the complement to them is made clearer for the sake of clarification

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **The God of the people** means: The one worshipped by the people, the one to whom worship is due, to the exclusion of all others.

## Tafsir al-Qurtubi

God Almighty says: **The God of mankind.**

## Tafsir Ibn Kathir

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## Fath al-Qadir

**3- God of mankind** is also an apposition like the one before it to clarify that His Lordship and Kingship are joined by servitude based on divinity which necessitates complete power over total disposition through union and annihilation. Also, the Lord may be a king, or He may not be a king, as one says the Lord of the house or the Lord of the goods. From this is His statement: **They have taken their rabbis and their monks as lords besides God**, so He clarified that He is the King of mankind. Then the king may be a god, or He may not be, so He clarified that He is a god

because the name god is specific to Him and no one shares it with Him. Also, He began with the name Lord, which is the name of the One who administered and reformed him from his early life until he became a complete rational being. Then it was known by evidence that he was a slave, owned, so He mentioned that He was the King of mankind. Then, when He knew that worship was necessary and obligatory for Him, and that He was a created servant and that His Creator was a worshipped God, He, the Most High, explained that He was the God of the people, and He repeated the word *people* in the three places because the explanatory apposition required the advantage of manifestation, and because repetition required more of the honor of the people.

## Tafsir al-Baghawi

### 3- God of the people.

## Tafsir al-Baidawi

**3- The God of mankind** is an apposition to Him, for the Lord may not be a king, and the king may not be a god. This arrangement indicates that He is truly worthy of protection, capable of it, and not prevented from it, and a notification of the ranks of the observer of knowledge, for he knows first, through the apparent and hidden blessings upon Him, that He has a Lord. Then he delves into the consideration until he realizes that He is independent of everything, and that the essence of everything belongs to Him, and the expenditures of His command are from Him. He is the true King. Then he deduces from it that He is the One deserving of worship and no one else. The aspects of seeking protection are gradually increased, as is the case in the usual seeking of protection, reducing the difference in attributes to the level of the difference in the essence, indicating the enormity of the affliction from which protection is sought. The repetition of *people* is because of what is in the manifestation of more clarification, and the notification of the honor of man.



Surat An-Nas: 4

From the evil of the retreating whisperer

## Surat al-Nas 114:4

From the evil of the retreating whisperer

## Tafsir al-Jalalayn

4 - **From the evil of the whisperer** Satan is called the event because of his frequent association with it **the withdrawing one** because he withdraws and is late from the heart whenever God is mentioned.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **From the evil of the whisperer** means: From the evil of the *retreating* devil who retreats one time and whispers another, and he only retreats, as mentioned, when the servant remembers his Lord.

Who said that?

Abu Kurayb told us: Yahya bin Isa told us, on the authority of Sufyan, on the authority of Hakim bin Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: **Who is born but that his heart is plagued by whispers? But when he is mindful and remembers God, he withdraws, and when he speaks, he whispers.** He said: "That is what He said: 'The retreating whisperer.'"

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Sufyan, on the authority of Ibn Abbas, regarding His statement, **The retreating whisperer**, he said: The devil is crouching on the heart of the son of Adam, so if he is forgetful and heedless, he whispers, and if he remembers God, he retreats.

He said: Mihran told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid, **The whispering, withdrawing one.** He said: It expands, and when God is mentioned, it withdraws and contracts, and when it is heedless, it expands.

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, **the retreating whisperer**, he said: The devil is in the heart of a person, and when God is mentioned, he retreats.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The whisperer** means Satan, and he is also the one who withdraws. When the servant remembers his Lord, he withdraws, and he whispers and withdraws.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **From the evil of the retreating whisperer.** Meaning: Satan whispers in the chest of the son of Adam, and withdraws when he remembers God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of his father, who said: It was mentioned to me that Satan, or he said the whisperer, whispers into a person's heart when he commits adultery or when he is happy, and when he remembers God, he withdraws.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The one who withdraws**, he said: The one who withdraws is the one who whispers sometimes and withdraws sometimes, from among the jinn and mankind. It was said: The devil of mankind is more severe on people than the devil of the jinn, and the devil of the jinn whispers to you in a way that you see, and this one witnesses it with your own eyes.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he used to say about this: **From the evil of the whisperer** who whispers in people's hearts to obey him, until his call to obey him is answered. Then, when his call to obey him is answered, he withdraws.

The narration mentioned that:

Muhammad bin Saad told me, he said: My father told us, 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 whisperer**, he said: It is the devil who appears to him, and when he is obeyed, he withdraws.

The correct thing to say about this, in my opinion, is that God commanded His Prophet Muhammad, may God bless him and grant him peace, to seek refuge in Him from the evil of a devil who whispers at one time and retreats at another. He did not specify his whispering to one type, nor did he retreat in one way or another. He may whisper to call people to disobey God, but if he is obeyed in that, he retreats. He may whisper to forbid people from obeying God, but if the servant remembers the command of his Lord, obeys Him in that, and disobeys the devil, he retreats. In both of his states, he is a retreating whisperer, and this is his characteristic.

## Tafsir al-Qurtubi

God Almighty says: **From the evil of the retreating whisperer.**

Meaning: from the evil of Satan. The meaning: from the evil of the whisperer, so the complement was deleted. Al-Farraa' said: **It with a fatha on the waw** means the noun, i.e. the whisperer. And **with a kasra on the waw** is the verbal noun, meaning the whisper. And so is the earthquake and the earthquake. Whispering is the inner conversation. It is said: his soul whispered to him a whisper and a whisper **with a kasra on the waw**. And the whispering of the hunter and dogs and the sounds of jewelry are called:

Obsession. Dhu al-Rummah said:

So he spent the night tormented by revenge and stayed up all night, while the wind, obsessions, and

the hills melted away.

Al-A'sha said:

You hear the whispers of the jewelry when you turn away, as if you were helped by the scent of the thorn of the zajal.

It was said: The whisperer, the insidious one, was the son of Satan. He brought him to Eve and placed him in her hands and said: Take care of him. Then Adam, peace be upon him, came and said: What is this, O Eve? She said: Our enemy came with this and said to me: Take care of him. He said: Didn't I tell you not to obey him in anything? He is the one who deceived us until we fell into sin. Then he took the boy and cut him into four quarters and hung each quarter on a tree, to spite him. Then Satan came and said: O Eve, where is my son? So she told him what Adam, peace be upon him, had done to him. He said: O Khannas! It came to life and he answered him. So he brought him to Eve and said: Take care of him. Then Adam, peace be upon him, came and burned him with fire and scattered his ashes in the sea. Then Satan, may the curse be upon him, came and said: O Eve, where is my son? So she told him what Adam had done to him. So he went to the sea and said: O Khannas! It came to life and he answered him. Then he brought him to Eve the third time and said: Take care of him. Adam looked at him, slaughtered him, roasted him, and they both ate him. Then Satan came and asked her, and Eve told him. He said, **O Khannas, come to life**. So he answered him and brought him from the belly of Adam and Eve. Satan said, "This is what you wanted, and this is your dwelling place in the chest of the children of Adam. It is the mouthpiece of the heart of the son of Adam as long as he is heedless, whispering. But when God is mentioned, his heart utters it and withdraws." This wise hadith is mentioned in Nawader al-Usul with a chain of transmission on the authority of Wahb ibn Munabbih. I do not think it is authentic, and God knows best. He was described as *Khinnas* because he often hides, and from this is His statement, **So I swear by the stars that retreat** (al-Takwir 81:15), meaning the stars, because they disappear after appearing. It was also said that it retreats when the servant remembers God, meaning it delays. In the hadith:

(The devil is crouching on the heart of the son of Adam. If he is heedless, he whispers. And if he remembers God, he retreats.) That is, he delays and stops. Qatada said: **The devil** has a snout like a dog's snout in the chest of a human. If a person is heedless, he whispers to him. And if the servant remembers his Lord, he retreats. It is said: I delayed him, so he delayed. And I also made him retreat. And from this is the saying of Abu Al-Ala Al-Hadrami - he recited the Messenger of God, may God bless him and grant him peace:

If they plot evil, forgive them graciously, and if they withdraw when speaking, do not ask questions.

Ad-Dahas: Corruption. On the authority of Anas:

The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he remembers God, he withdraws, and if he forgets God, he takes hold of his

heart and whispers." Ibn Abbas said: If the servant remembers God, he withdraws from his heart and goes away, and if he is heedless, he takes hold of his heart and speaks to him and makes him shudder. Ibrahim Al-Taimi said: The first thing that appears is the whispering before ablution. It was said that it was called *Khanas* because it returns if the servant forgets to remember God. *Khanas* means to return. The rajaz poet said:

And a friend who is miserable becomes more shy and timid

Ibn Jubayr narrated on the authority of Ibn Abbas regarding the words of God Almighty, **the retreating whisperer**, two interpretations: One is that it refers to the one who turns away from guidance through whispering. The second is that it refers to the one who departs from certainty through whispering.

## Tafsir Ibn Kathir

These are three attributes of the Almighty Lord: Lordship, Kingship, and Divinity. He is the Lord of everything, its King, and its God. All things are created for Him, owned by Him, and are His slaves. So the one seeking refuge is commanded to seek refuge in the One who is described by these attributes from the evil of the sneaking whisperer, who is the devil assigned to man. There is no one among the children of Adam who does not have a companion who makes obscenities attractive to him and spares no effort in his imagination. The one who is protected is he whom God protects.

It has been proven in Sahih that **There is not one of you but has a companion assigned to him**. They said: **And you, O Messenger of God?** He said: **Yes, except that God helped me against him, so he became a Muslim, and he only commands me to do good**. It has been proven in Sahih on the authority of Anas in the story of Safiyyah's visit to the Prophet, may God bless him and grant him peace, while he was in seclusion, and his going out with her at night to return her to her home. Two men from the Ansar met him, and when they saw the Prophet, may God bless him and grant him peace, they hurried and the Messenger of God, may God bless him and grant him peace, said: **Take it easy, she is Safiyyah bint Huyayy**. They said: **Glory be to God, O Messenger of God**. He said: **The devil runs through the son of Adam as blood runs, and I was afraid that he might throw something - or he said, evil - into your hearts**. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Bahr told us, 'Adi ibn Abi 'Ammarah told us, Ziyad al-Numayri told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he remembers God, he retreats, and if he forgets, he engulfs his heart. That is the withdrawing whisperer." Gharib.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim, who heard Abu Tamimah narrating about a person riding behind the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet's (peace and

blessings of God be upon him) donkey stumbled, so I said, 'Cursed be the devil.' The Prophet (peace and blessings of God be upon him) said: 'Do not say, 'Cursed be the devil,' for if you say, 'Cursed be the devil,' he will act arrogantly and say, 'With my strength I have defeated him.' But if you say, 'In the name of God,' he will shrink until he becomes like a fly and is defeated.'" Ahmad is the only one to narrate it, and its chain of transmission is good and strong. It indicates that when the heart remembers God, the devil will shrink and become defeated, but if God is not remembered, he will become arrogant and defeated. Imam Ahmad said: Abu Bakr al-Hanafi told us, al-Dahhak ibn Uthman told us, on the authority of Saeed al-Maqburi, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: When one of you is in the mosque, Satan comes to him and entangles himself with him as a man entangles himself with his mount. When he calms down, he restrains him or bridles him. Abu Hurairah **may God be pleased with him** said: And you see that. As for the one who is restrained, you see him leaning like this, not remembering God. As for the one who is bridled, he opens his mouth and does not remember God Almighty. Ahmad is the only one who narrated this. Saeed ibn Jubayr said on the authority of Ibn Abbas, regarding His statement: **The retreating whisperer**.

He said: The devil is perched on the heart of the son of Adam. If he is forgetful or heedless, he whispers, but if God is remembered, he retreats. This is what Mujahid and Qatadah said. Al-Mu'tamir bin Sulayman said on the authority of his father: It was mentioned to me that the devil is the whisperer who whispers into the heart of the son of Adam when he is sad or happy, but if God is remembered, he retreats. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **the whisperer**, he said: It is the devil who commands, but if he is obeyed, he retreats.

God the Almighty said: **Who whispers in the breasts of mankind** - does this apply only to the children of Adam as appears to be the case, or does it include the children of Adam and the jinn? There are two opinions, and they would have been included in the word *people* as a general rule. Ibn Jarir said: **Men from the jinn were used for them, so there is no innovation in calling them people**. God the Almighty said: **From the jinn and mankind** - is this a detail of His saying: **Who whispers in the breasts of mankind**? Then He explained it by saying: **From the jinn and mankind**? This strengthens the second opinion. It was also said that His saying: **From the jinn and mankind** is an explanation of the one who whispers in the breasts of people from the devils among mankind and jinn, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in delusion**.

And as Imam Ahmad said: Waki' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi narrated to us, Ubaid bin Al-Khashkhash narrated to us on the authority of Abu Dharr, who said: I came to the Messenger of God (peace and blessings of God be

upon him) while he was in the mosque and sat down. He said: **O Abu Dharr, have you prayed?** I said: *No*. He said: **Get up and pray**. I said: "So I got up and prayed, then sat down. He said: "O Abu Dharr, seek refuge in God from the evil of the devils among mankind and jinn." I said: **O Messenger of God, do mankind have devils?** He said: *Yes*. I said: **O Messenger of God, what about prayer?** He said: **It is a prescribed good; whoever wishes may do less, and whoever wishes may do more**. I said: **O Messenger of God, what about fasting?** He said: **It is an obligatory duty that is sufficient, and with God is more**. I said: **O Messenger of God, what about charity?** He said: **Many times over**. I said: **O Messenger of God, which is better?** He said: **The effort of one who is poor or a secret given to a poor person**. I said: **O Messenger of God, which of the prophets was the first?** He said: *Adam*. I said: **O Messenger of God, was he a prophet?** He said: **Yes, a prophet who was spoken to**. I said: **O Messenger of God, how many are the messengers?** He said: **Three hundred and some ten, a large group**. And another time he said: *Fifteen*. I said: O Messenger of God, which of the following has been revealed to you is the greatest? He said: The Throne Verse: **God, there is no god but He, the Ever-Living, the Self-Sustaining**.

Al-Nasa'i narrated it from the hadith of Abu 'Umar al-Dimashqi. Abu Hatim ibn Hibban included this hadith at great length in his Sahih with another chain of transmission and with a different wording, at great length. And God knows best. Imam Ahmad said: Waki' narrated to us from Sufyan from Mansur from Dhirr ibn 'Abdullah al-Hamadani from 'Abdullah ibn Shaddad from Ibn 'Abbas who said: "A man came to the Prophet (peace and blessings of God be upon him) and said: 'O Messenger of God, I sometimes think of something, but falling from the sky would be more beloved to me than speaking about it.' The Prophet (peace and blessings of God be upon him) said: 'Allahu Akbar. Praise be to God who turned his plot back to whispering.'" Abu Dawud and al-Nasa'i narrated it from the hadith of Mansur. Al-Nasa'i and al-A'mash both added it from Dhirr.

## Fath al-Qadir

4- **From the evil of the whisperer** Al-Farra' said: It is with the opening of the waw in the sense of the noun: that is, the whisperer, and with the closing of it, the source: that is, the whisperer, like earthquake in the sense of the earthquake, and it was said that with the opening it is a noun meaning the whisper, and the whisper: is the talk of the soul, it is said: his soul whispered to him a whisper: that is, it spoke to him a talk, and its origin is the low sound, and from it the sounds of jewelry were called whispers, and from it is the saying of Al-A'sha:

You hear whispers about jewelry when you leave

Al-Zajaj said: The whisperer is Satan, meaning the one who whispers. It is said that the whisperer is the son of Satan. The meaning of whispering has already been explained in the interpretation of His statement: **Then Satan whispered to them**. The meaning of *al-Khannas* is *al-Khannas* which is delaying. It is said

that he delays, meaning he is late. From this is the saying of al-Ala' ibn al-Hadrami, praising the Messenger of God, may God bless him and grant him peace:

If they insinuate evil, forgive them graciously, and if they withdraw when speaking, do not ask questions.

Mujahed said: When God is mentioned, it withdraws and contracts, and when He is not mentioned, it expands in the heart. He is described as *al-Khannas* because he often disappears. From this is the saying of God the Almighty: **So I swear by the stars that withdraw**, meaning the stars because they disappear after appearing, as mentioned above. It is also said that al-Khannas is a name for the son of Iblis, as mentioned above in Waswas.

## Tafsir al-Baghawi

4- **From the evil of the retreating whisperer**, meaning Satan, can be both a source and a noun.

Al-Zajjaj said: It means: the devil who whispers, the *khinnas*, the returner, and he is the devil who sits on the heart of man, so if he remembers God, he withdraws and if he is heedless, he whispers.

Qatada said: Al-Khinnas has a snout like a dog's snout in the chest of a human being. When the servant remembers his Lord, he cowers. It is also said: His head is like the head of a snake, placing his head on the fruit of the heart, making it prostrate and speaking to it. When he remembers God, he cowers, and when he does not remember Him, he returns and lowers his head.

## Tafsir al-Baidawi

4- **From the evil of the whisperer** meaning the whispering, like the earthquake in the sense of the tremor, and as for the source, it is with the kasra like the earthquake, and what is meant by it is the whisperer and it was named because of his action as an exaggeration. **The one who withdraws** is the one who usually withdraws, meaning he delays when a person remembers his Lord.

Surat An-Nas: 5

who whispers into the hearts of people

## Surat al-Nas 114:5

who whispers into the hearts of people

## Tafsir al-Jalalayn

5 - **Who whispers in the hearts of people** their hearts if they forget the remembrance of God

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying: **Who whispers in the hearts of people** means by that: the whispering devil, who whispers in the hearts of al-Nas 114: their jinn and their humans.

If someone says: **The jinn are people**, then it is said: **The one who whispers in the hearts of people is from the jinn and the people.** It is said: "In this place, God has called them people, just as He called them men in another place, and He said: 'And that there were men among mankind who sought refuge with men among the jinn.'" (al-Jinn 72:6) So He made the jinn men, and likewise He made them people.

It was reported that some Arabs said while narrating: If a group of jinn came and stopped, and it was said: Who are you? They said: Some of the jinn. So He made some of them people. And so is what is in the revelation regarding this.

## Tafsir al-Qurtubi

God Almighty says: **Who whispers in the hearts of people**

Muqatil said: The devil is in the form of a pig, running through the veins of the son of Adam as blood runs through his veins. God has given him power over this, and that is what God Almighty says: **Who whispers in the hearts of people.** And in the Sahih:

"It was narrated from the Prophet (peace and blessings of God be upon him): 'Satan runs through the son of Adam as blood runs through him.'" This confirms what Muqatil said. Shahr ibn Hawshab narrated from Abu Tha'labah al-Khushani who said: "I asked God to show me Satan and his place in the son of Adam. I saw him: his hands in his hands, his feet in his feet, and his limbs in his body, except that he has a snout like a dog's. When God is mentioned, he shrinks and lowers his head, and when he is silent about mentioning God, he takes hold of his heart." According to what Abu Tha'labah described, Satan is branched out in the body, meaning that every limb has a branch. It was narrated from Abd al-Rahman ibn al-Aswad or another of the Tabi'un that he said - and he was advanced in age - **I do not feel safe from fornication, and I do not feel safe that Satan will not enter my penis and cause it to sting!** This statement tells you that he is

branched out in the body, and this is the meaning of what Muqatil said. His whispering is: calling for his obedience with soft words, the meaning of which reaches the heart without hearing a sound.

## Tafsir Ibn Kathir

These are three attributes of the Almighty Lord: Lordship, Kingship, and Divinity. He is the Lord of everything, its King, and its God. All things are created for Him, owned by Him, and are His slaves. So the one seeking refuge is commanded to seek refuge in the One who is described by these attributes from the evil of the sneaking whisperer, who is the devil assigned to man. There is no one among the children of Adam who does not have a companion who makes obscenities attractive to him and spares no effort in his imagination. The one who is protected is he whom God protects.

It has been proven in Sahih that **There is not one of you but has a companion assigned to him.** They said: **And you, O Messenger of God?** He said: **Yes, except that God helped me against him, so he became a Muslim, and he only commands me to do good.** It has been proven in Sahih on the authority of Anas in the story of Safiyyah's visit to the Prophet, may God bless him and grant him peace, while he was in seclusion, and his going out with her at night to return her to her home. Two men from the Ansar met him, and when they saw the Prophet, may God bless him and grant him peace, they hurried and the Messenger of God, may God bless him and grant him peace, said: **Take it easy, she is Safiyyah bint Huyayy.** They said: **Glory be to God, O Messenger of God.** He said: **The devil runs through the son of Adam as blood runs, and I was afraid that he might throw something - or he said, evil - into your hearts.** Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Bahr told us, 'Adi ibn Abi 'Ammarah told us, Ziyad al-Numayri told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he remembers God, he retreats, and if he forgets, he engulfs his heart. That is the withdrawing whisperer." Gharib.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim, who heard Abu Tamimah narrating about a person riding behind the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet's (peace and blessings of God be upon him) donkey stumbled, so I said, 'Cursed be the devil.' The Prophet (peace and blessings of God be upon him) said: 'Do not say, 'Cursed be the devil,' for if you say, 'Cursed be the devil,' he will act arrogantly and say, 'With my strength I have defeated him.' But if you say, 'In the name of God,' he will shrink until he becomes like a fly and is defeated." Ahmad is the only one to narrate it, and its chain of transmission is good and strong. It indicates that when the heart remembers God, the devil will shrink and become defeated, but if God is not remembered, he will become arrogant and defeated. Imam Ahmad said: Abu Bakr al-Hanafi told us,



al-Dahhak ibn Uthman told us, on the authority of Saeed al-Magburi, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: When one of you is in the mosque, Satan comes to him and entangles himself with him as a man entangles himself with his mount. When he calms down, he restrains him or bridles him. Abu Hurairah **may God be pleased with him** said: And you see that. As for the one who is restrained, you see him leaning like this, not remembering God. As for the one who is bridled, he opens his mouth and does not remember God Almighty. Ahmad is the only one who narrated this. Saeed ibn Jubayr said on the authority of Ibn Abbas, regarding His statement: **The retreating whisperer**.

He said: The devil is perched on the heart of the son of Adam. If he is forgetful or heedless, he whispers, but if God is remembered, he retreats. This is what Mujahid and Qatadah said. Al-Mu'tamir bin Sulayman said on the authority of his father: It was mentioned to me that the devil is the whisperer who whispers into the heart of the son of Adam when he is sad or happy, but if God is remembered, he retreats. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **the whisperer**, he said: It is the devil who commands, but if he is obeyed, he retreats.

God the Almighty said: **Who whispers in the breasts of mankind** - does this apply only to the children of Adam as appears to be the case, or does it include the children of Adam and the jinn? There are two opinions, and they would have been included in the word *people* as a general rule. Ibn Jarir said: **Men from the jinn were used for them, so there is no innovation in calling them people**. God the Almighty said: **From the jinn and mankind** - is this a detail of His saying: **Who whispers in the breasts of mankind**? Then He explained it by saying: **From the jinn and mankind**? This strengthens the second opinion. It was also said that His saying: **From the jinn and mankind** is an explanation of the one who whispers in the breasts of people from the devils among mankind and jinn, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in delusion**.

And as Imam Ahmad said: Waki' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi narrated to us, Ubaid bin Al-Khashkhash narrated to us on the authority of Abu Dharr, who said: I came to the Messenger of God (peace and blessings of God be upon him) while he was in the mosque and sat down. He said: **O Abu Dharr, have you prayed?** I said: *No*. He said: **Get up and pray**. I said: "So I got up and prayed, then sat down. He said: "O Abu Dharr, seek refuge in God from the evil of the devils among mankind and jinn." I said: **O Messenger of God, do mankind have devils?** He said: *Yes*. I said: **O Messenger of God, what about prayer?** He said: **It is a prescribed good; whoever wishes may do less, and whoever wishes may do more**. I said: **O Messenger of God, what about fasting?** He said: **It is an obligatory duty that is sufficient, and with God is more**. I said: **O Messenger of God, what about charity?** He said: **Many times over**. I said: **O Messenger of God, which is better?** He said: **The effort of one who is poor or a secret given to a**

**poor person**. I said: **O Messenger of God, which of the prophets was the first?** He said: *Adam*. I said: **O Messenger of God, was he a prophet?** He said: **Yes, a prophet who was spoken to**. I said: **O Messenger of God, how many are the messengers?** He said: **Three hundred and some ten, a large group**. And another time he said: *Fifteen*. I said: **O Messenger of God, which of the following has been revealed to you is the greatest?** He said: The Throne Verse: **God, there is no god but He, the Ever-Living, the Self-Sustaining**.

Al-Nasa'i narrated it from the hadith of Abu 'Umar al-Dimashqi. Abu Hatim ibn Hibban included this hadith at great length in his Sahih with another chain of transmission and with a different wording, at great length. And God knows best. Imam Ahmad said: Waki' narrated to us from Sufyan from Mansur from Dhirr ibn 'Abdullah al-Hamadani from 'Abdullah ibn Shaddad from Ibn 'Abbas who said: "A man came to the Prophet (peace and blessings of God be upon him) and said: 'O Messenger of God, I sometimes think of something, but falling from the sky would be more beloved to me than speaking about it.'" The Prophet (peace and blessings of God be upon him) said: 'Allahu Akbar, Allahu Akbar. Praise be to God who turned his plot back to whispering.'" Abu Dawud and al-Nasa'i narrated it from the hadith of Mansur. Al-Nasa'i and al-A'mash both added it from Dhirr.

## Fath al-Qadir

**5- Who whispers in the breasts of mankind** The relative pronoun may be in the genitive case as an adjective to the whisperer, or it may be in the accusative case as a blameworthy one, or it may be in the nominative case as a subject. The meaning of whispering has already been mentioned. Qatadah said: The devil has a proboscis like a dog's proboscis in the breast of a human, so if the son of Adam forgets to remember God, he whispers to him, and if the servant remembers his Lord, he retreats. Muqatil said: The devil is in the form of a pig, running through the son of Adam's veins like blood, and God has given him power over this, and his whispering is the call to obey Him with hidden words that reach the heart without a sound being heard.

## Tafsir al-Baghawi

That is:

**5- He who whispers in the hearts of people**, with hidden words whose meaning reaches the heart without being heard.

## Tafsir al-Baidawi

**5- Who whispers in the hearts of people** if they forget to remember their Lord, and that is like the imaginative power which helps the mind in the introductions, but when the matter reaches the result it is subdued and begins to whisper and make it doubt, and the place of *who* is the accusative as an attribute or the accusative or the nominative as a blame.

Surat An-Nas: 5  
who whispers into the hearts of people

## Surat al-Nas 114:6

of the jinn and mankind

### Tafsir al-Jalalayn

6 - **From the jinn and mankind** is a clarification to the whispering devil that he is a jinn and a human, as God Almighty says: {devils from the jinn and mankind}, or from the jinn is a clarification to him, and people is in apposition to the whispering and to everything that includes the evil of Labid and his daughters mentioned, and the first objected by saying that people do not whisper in their hearts, rather the jinn whisper in their hearts, and it was answered that people also whisper in a meaning that suits them on the surface, then their whispering reaches the heart and is established in it by the path that leads to that, and God Almighty knows best.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying: **From the jinn and the people.**

### Tafsir al-Qurtubi

God Almighty says: **From the jinn and mankind.**

It was reported that the one who is whispered to may be from among the people. Al-Hasan said: They are two devils. As for the devil of the jinn, he whispers in the hearts of the people, and as for the devil of mankind, he comes openly. Qatada said: Among the jinn are devils, among mankind are devils, so seek refuge in God from the devils of mankind and the jinn. It was narrated on the authority of Abu Dharr that he said to a man: Did you seek refuge in God from the devils of mankind? He said: Or are there devils among mankind? He said: Yes.

God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn** (al-An'am 6:6)... the verse. Some people said that *people* here refers to the jinn. They called them *people* just as they called *men* in His statement: **And that there were men among mankind who sought refuge with men among the jinn** (al-Jinn 72:6), and **a people** and **a group**. Based on this, **and people** is in apposition to *paradise*, and the repetition is due to the difference in the two words. It was reported from some Arabs that he said while speaking: "A group of jinn came and stopped. It was said: Who are you? They said: People from the jinn." This is the meaning of Al-Farra's statement. It was also said that the whisperer is the devil. His statement **from the jinn** clarifies that he is from the jinn, and **and people** is in apposition to the whisperer. The meaning is: Say, **I seek refuge in the Lord of mankind from the evil of the whisperer**, which is from the jinn, and from the evil of mankind. Based on this, it was commanded to seek refuge from the evil of

mankind and jinn. *Paradise* is the plural of *jinn*, just as it is said: *human* and *human*. The *ha* is for the feminine of the plural. It was said: Satan whispers in the hearts of the jinn, just as he whispers in the hearts of people. Based on this, **in the hearts of people** is general for everyone. And **from the jinn and people** is an explanation of what he whispers in his heart. It was said: The meaning of **from the evil of the whisperer** is the whispering that comes from the jinn and people, which is self-talk. It has been proven:

On the authority of the Prophet, may God bless him and grant him peace, who said: **God Almighty has forgiven my nation for whatever crosses their minds as long as they do not act upon it or speak of it.** Narrated by Abu Hurairah. Narrated by Muslim. God Almighty knows best what is meant by that.

### Tafsir Ibn Kathir

These are three attributes of the Almighty Lord: Lordship, Kingship, and Divinity. He is the Lord of everything, its King, and its God. All things are created for Him, owned by Him, and are His slaves. So the one seeking refuge is commanded to seek refuge in the One who is described by these attributes from the evil of the sneaking whisperer, who is the devil assigned to man. There is no one among the children of Adam who does not have a companion who makes obscurities attractive to him and spares no effort in his imagination. The one who is protected is he whom God protects.

It has been proven in Sahih that **There is not one of you but has a companion assigned to him.** They said: **And you, O Messenger of God?** He said: **Yes, except that God helped me against him, so he became a Muslim, and he only commands me to do good.** It has been proven in Sahih on the authority of Anas in the story of Safiyyah's visit to the Prophet, may God bless him and grant him peace, while he was in seclusion, and his going out with her at night to return her to her home. Two men from the Ansar met him, and when they saw the Prophet, may God bless him and grant him peace, they hurried and the Messenger of God, may God bless him and grant him peace, said: **Take it easy, she is Safiyyah bint Huyayy.** They said: **Glory be to God, O Messenger of God.** He said: **The devil runs through the son of Adam as blood runs, and I was afraid that he might throw something - or he said, evil - into your hearts.** Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Bahr told us, 'Adi ibn Abi 'Ammarah told us, Ziyad al-Numayri told us, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil places his snout on the heart of the son of Adam. If he remembers God, he retreats, and if he forgets, he engulfs his heart. That is the withdrawing whisperer." Gharib.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim, who heard Abu Tamimah narrating about a person riding behind the Messenger of God (peace and blessings of God be upon him), who said: "The Prophet's (peace and blessings of God be upon him) donkey stumbled, so I said, 'Cursed be the devil.' The Prophet (peace and

## Surat al-Nas 114:6 of the jinn and mankind

blessings of God be upon him) said: 'Do not say, 'Cursed be the devil,' for if you say, 'Cursed be the devil,' he will act arrogantly and say, 'With my strength I have defeated him.' But if you say, 'In the name of God,' he will shrink until he becomes like a fly and is defeated.'" Ahmad is the only one to narrate it, and its chain of transmission is good and strong. It indicates that when the heart remembers God, the devil will shrink and become defeated, but if God is not remembered, he will become arrogant and defeated. Imam Ahmad said: Abu Bakr al-Hanafi told us, al-Dahhak ibn Uthman told us, on the authority of Saeed al-Maqburi, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: When one of you is in the mosque, Satan comes to him and entangles himself with him as a man entangles himself with his mount. When he calms down, he restrains him or bridle him. Abu Hurairah **may God be pleased with him** said: And you see that. As for the one who is restrained, you see him leaning like this, not remembering God. As for the one who is bridled, he opens his mouth and does not remember God Almighty. Ahmad is the only one who narrated this. Saeed ibn Jubayr said on the authority of Ibn Abbas, regarding His statement: **The retreating whisperer.**

He said: The devil is perched on the heart of the son of Adam. If he is forgetful or heedless, he whispers, but if God is remembered, he retreats. This is what Mujahid and Qatadah said. Al-Mu'tamir bin Sulayman said on the authority of his father: It was mentioned to me that the devil is the whisperer who whispers into the heart of the son of Adam when he is sad or happy, but if God is remembered, he retreats. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **the whisperer**, he said: It is the devil who commands, but if he is obeyed, he retreats.

God the Almighty said: **Who whispers in the breasts of mankind** - does this apply only to the children of Adam as appears to be the case, or does it include the children of Adam and the jinn? There are two opinions, and they would have been included in the word *people* as a general rule. Ibn Jarir said: **Men from the jinn were used for them, so there is no innovation in calling them people.** God the Almighty said: **From the jinn and mankind** - is this a detail of His saying: **Who whispers in the breasts of mankind?** Then He explained it by saying: **From the jinn and mankind?** This strengthens the second opinion. It was also said that His saying: **From the jinn and mankind** is an explanation of the one who whispers in the breasts of people from the devils among mankind and jinn, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in delusion.**

And as Imam Ahmad said: Waki' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi narrated to us, Ubaid bin Al-Khashkhash narrated to us on the authority of Abu Dharr, who said: I came to the Messenger of God (peace and blessings of God be upon him) while he was in the mosque and sat down. He said: **O Abu Dharr, have you prayed?** I said: *No.* He

said: **Get up and pray.** I said: "So I got up and prayed, then sat down. He said: 'O Abu Dharr, seek refuge in God from the evil of the devils among mankind and jinn.'" I said: **O Messenger of God, do mankind have devils?** He said: *Yes.* I said: **O Messenger of God, what about prayer?** He said: **It is a prescribed good; whoever wishes may do less, and whoever wishes may do more.** I said: **O Messenger of God, what about fasting?** He said: **It is an obligatory duty that is sufficient, and with God is more.** I said: **O Messenger of God, what about charity?** He said: **Many times over.** I said: **O Messenger of God, which is better?** He said: **The effort of one who is poor or a secret given to a poor person.** I said: **O Messenger of God, which of the prophets was the first?** He said: *Adam.* I said: **O Messenger of God, was he a prophet?** He said: **Yes, a prophet who was spoken to.** I said: **O Messenger of God, how many are the messengers?** He said: **Three hundred and some ten, a large group.** And another time he said: *Fifteen.* I said: O Messenger of God, which of the following has been revealed to you is the greatest? He said: The Throne Verse: **God, there is no god but He, the Ever-Living, the Self-Sustaining.**

Al-Nasa'i narrated it from the hadith of Abu 'Umar al-Dimashqi. Abu Hatim ibn Hibban included this hadith at great length in his Sahih with another chain of transmission and with a different wording, at great length. And God knows best. Imam Ahmad said: Waki' narrated to us from Sufyan from Mansur from Dhirr ibn 'Abdullah al-Hamadani from 'Abdullah ibn Shaddad from Ibn 'Abbas who said: "A man came to the Prophet (peace and blessings of God be upon him) and said: 'O Messenger of God, I sometimes think of something, but falling from the sky would be more beloved to me than speaking about it.' The Prophet (peace and blessings of God be upon him) said: 'Allahu Akbar, Allahu Akbar. Praise be to God who turned his plot back to whispering.'" Abu Dawud and al-Nasa'i narrated it from the hadith of Mansur. Al-Nasa'i and al-A'mash both added it from Dhirr.

## Fath al-Qadir

Then the Almighty explained that those who whisper are of two types: jinn and humans. He said: 6- **From the jinn and humans.** As for the devil of the jinn, he whispers into the hearts of people. As for the devil of humans, his whispering into the hearts of people is that he sees himself as a compassionate advisor, so he instills in the hearts of people through his words that he conveys in the form of advice what the devil instills into them with his whispering, as the Almighty said: **devils from humans and jinn.** It is possible that it is related to whispering: that is, he whispers into their hearts from the side of the jinn and from the side of humans. It is possible that it is a statement to the people. Al-Razi said: And some people said: From the jinn and humans are two types included under His statement: **in the hearts of humans** because the common denominator between the jinn and humans is called human, and human is also called human, so the word human is used for the genus and species by sharing. The evidence that the word human includes the words of humans and jinn is what was narrated

that a group of jinn came and were asked: Who are you? They said: People from the jinn. God also called them men in His statement: **And that there were men among mankind who sought refuge with men among the jinn.** It was said that what is meant may be, **I seek refuge in the Lord of mankind from the retreating whisperer who whispers in the hearts of mankind, and from the jinn and mankind**, as if he sought refuge with his Lord from that one devil, then he sought refuge with his Lord from all of jinn and mankind. It was said that what is meant by *people* is the forgetful, and the *ya* was dropped as it was dropped, then he sought refuge with his Lord from all of jinn and mankind. It was said that what is meant by *people* is the forgetful, and the *ya* was dropped as it was dropped in His statement: **The Day the caller will call**, then He explained with *jinn* and mankind because each individual from both groups is usually afflicted with forgetfulness. Better than this is for His statement, **and mankind** to be conjoined with the whisperer, meaning from the evil of the whisperer and from the evil of mankind, as if he was commanded to seek refuge from the evil of the jinn and mankind. Al-Hasan said: As for the devil of the jinn, he whispers in the hearts of people, but as for the devil of mankind, he comes openly. Qatada said: **Among the jinn are devils, and among mankind are devils, so we seek refuge in God from the devils of the jinn and mankind.** It was said that Satan whispers in the hearts of the jinn just as he whispers in the hearts of mankind, and one *jinn* is a jinn just as one *human* is a human. The first statement is the most correct of these statements, even though the whispering of mankind in the hearts of people only occurs in the sense we have mentioned. This explanation is a remembrance of the two weighty things to guide the person who seeks refuge in God from them, the trials of this world and the hereafter will be lifted from him.

Ibn Abi Dawud narrated on the authority of Ibn Abbas regarding his statement: **The retreating whisperer**, he said: The example of Satan is like that of a weasel that places its mouth over the mouth of the heart and whispers to it. If God is mentioned, it retreats, and if it is silent, it returns to it. It is the retreating whisperer.

Ibn Abi Al-Dunya, Abu Ya'la, Ibn Shaheen, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "Satan places his snout on the heart of the son of Adam. If he remembers God, he retreats, and if he forgets, he devours his heart. That is the retreating whisperer." Ibn Abi Shaybah, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of Ibn Abbas, **the retreating whisperer**, that he said: Satan kneels on the heart of the son of Adam. If he is forgetful or heedless, he whispers, and if he remembers God, he retreats. Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Diya' in Al-Mukhtara, and Al-Bayhaqi narrated on his authority that he said: "No child is born except that there is a whisperer on his heart. If he remembers God, he retreats, and if he forgets, he whispers. That is his statement, "the retreating whisperer." Others have narrated with the same meaning, but it appears that the mere remembrance of God drives away Satan, even if it is not done by seeking refuge in God.

Remembrance of God, the Exalted, has great benefits, the gist of which is attaining the good of this world and the Hereafter.

And here ends this blessed interpretation by its author Muhammad ibn Ali ibn Muhammad al-Shawkani, may God forgive his sins. It was completed in the early morning of Saturday, perhaps the twenty-eighth of Rajab, one of the months of the year two thousand and twenty-nine after the Hijra.

O God, as You have blessed me with the completion of this interpretation, helped me to acquire it, and favored me with completing it, then bless me with its acceptance, and make it for me a store of good with You, and reward me abundantly for the fatigue and toil I encountered in editing and confirming it, and benefit from it whomever You will of Your servants so that I may continue to benefit from it after my death, for this is the noble purpose of this classification. Make it purely for You, and overlook if any bad thoughts occur to me that contain any blemish that contradicts sincerity, and forgive me for what does not conform to Your will, for I have intended in all my research into it nothing but hitting the truth and agreeing with what pleases You. If I have erred, then You are the Forgiver of sins and the One who conceals mistakes, O Creator of creation. I praise You beyond counting Your praises, and I thank You beyond counting Your thanks. You are as You have praised myself, and I pray and grant peace upon Your Messenger and his family.

It was heard by its author, may God preserve his glory, on Monday morning, the fifth of Rabi' al-Awwal, 1241 AH.

Written by

Yahya ibn Ali al-Shawkani

May God forgive them

## Tafsir al-Baghawi

**6- From the jinn and the people**, meaning it enters the jinn as it enters the human, and whispers to the jinn as it whispers to the human, as Al-Kalbi said.

And his saying: **In the hearts of the people** he meant by al-Nas 114: what was mentioned after, which is the jinn and the people, so he called the jinn people, just as he called them men, so he said: **And that there were men among mankind who sought refuge with men among the jinn** (al-Jinn 72:6).

It was reported that one of the Arabs said while he was speaking: "A group of jinn came and fell down. It was said: Who are you? They said: We are jinn." This is the meaning of what Al-Farra' said.

Some of them said: He proved that the whispering of a person is from the person, just as the whispering of a person is from Satan. So he made **the whispering** an action of the jinn and all of mankind, as He said: **And thus We have made for every prophet an enemy - devils from mankind and jinn** (al-An'am 6:112), as if He commanded that one seek refuge from the evil of the jinn and mankind all together.



## Surat al-Nas 114:6 of the jinn and mankind

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Qutaybah bin Saeed told us, Jarir told us, on the authority of Bayan, on the authority of Qais bin Abi Hazim, on the authority of Uqbah bin Amir, who said: The Messenger of God, may God bless him and grant him peace, said: Have you not seen the verses that were revealed tonight, the likes of which have never been seen before: **Say, 'I seek refuge in the Lord of the daybreak'** and **Say, 'I seek refuge in the Lord of mankind'**?

Abu Saeed Muhammad ibn Ibrahim Al-Sharahi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Al-Tha'labi told us, Abu Al-Hasan Abd Al-Rahman ibn Ibrahim Al-Adl told us, Abu Al-Abbas Muhammad ibn Ya'qub told us, Abu Al-Abbas ibn Al-Walid ibn Marthad told us, my father told us, Al-Awza'i told us, Yahya ibn Abi Katheer told us, Muhammad ibn Ibrahim ibn Al-Harith Al-Taymi told me, on the authority of Uqbah ibn Amir Al-Juhani, "That the Messenger of God, may God bless him and grant him peace, said to him: Shall I not tell you of the best thing for which those who seek refuge seek refuge? I said: Yes. He said: 'Say: I seek refuge in the Lord of the daybreak' and 'Say: I seek refuge in the Lord of mankind.'"

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haytham bin Kulayb Al-Shashi told us, Abu Isa Al-Tirmidhi told us, Qutaybah told us, Al-Mufaddal bin Fadala told us, on the authority of Aqil, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "When the Messenger of God, may God bless him and grant him peace, went to bed every night, he would bring his hands together and blow into them, and recite into them: 'Say, He is God, the One,' and 'Say, I seek refuge in the Lord of the daybreak,' and 'Say, I seek refuge in the Lord of mankind.' Then he would wipe with them whatever he could of his body, starting with his head, face, and the front of his body. He would do that three times."

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Urwah ibn al-Zubayr, on the authority of Aisha, may God be pleased with her, "Whenever the Prophet, may God bless him and grant him peace, was ill, he would recite the Mu'awwidhat over himself and blow. When his pain became severe, I would recite over him and wipe him with my hand, hoping for their blessing."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi and Abu Hamid Ahmad ibn Abdullah al-Salihi told us: Abu Bakr Ahmad ibn al-Husayn al-Hiri told us: Muhammad ibn Ahmad ibn Maqal al-Maydani told us: Muhammad ibn Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-Zuhri, on the authority of Salim, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: There is no envy except in two cases: a man to whom God has given the Qur'an and he recites

it during the night and during the day, and a man to whom God has given wealth and he spends from it during the night and during the day."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibrahim bin Hamza told us, Ibn Abi Hazim told me, on the authority of Yazid, meaning Ibn Al-Haad, on the authority of Muhammad bin Ibrahim, on the authority of Abu Salamah bin Abd Al-Rahman, on the authority of Abu Hurairah, "that he heard the Prophet, may God bless him and grant him peace, say: God has not given permission to anything as much as He gave permission to a prophet with a beautiful voice who chants the Qur'an and recites it aloud." End.

## Tafsir al-Baidawi

6- **From the jinn and mankind** is an explanation of **the whisperer**, or the one who or related to *whispers*, meaning he whispers in their hearts from the side of the jinn and mankind. It was said that it is an explanation of **the people** on the basis that what is meant by it is what includes both humankind, and this is arbitrary unless what is meant by it is the forgetful one, as in the saying of God the Almighty: **The Day the Supplicant will call**, for forgetting the right of God the Almighty includes both humankind.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites the two Mu'awwidhat, it is as if he has recited the books that God Almighty revealed.**